THE

WORLD'S HOPE.

VOLUME IX.

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THE WORLD'S HOPE.

he whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE PATH OF LIGHT.

"The path of the just is as a shining light, that shineth more nd more unto the perfect da y."—Prov. iv. 18.

This is a brief but comprehensive statement. It includes the idea of a path of light nd the character of those who walk in it—hose whose sins are forgiven, and who are alking in faith and in hope, whose hearts ave been imbued with the Spirit of Christ. here is a blessing pronounced on forgiven nes: "Blessed is he whose transgression is rgiven, whose sin is covered. Blessed is he man unto whom the Lord will not imute sin."—Psalm xxxii. 1, 2 and Rom. iv. 7, Such then are reckoned just. Their sins ill be "blotted out, when the times of reeshing shall come from the presence [comg—*parousia*] of the Lord," or in the promed "restitution of all things," (Acts iii. 8–21), but these, on account of their faith in hrist, are already "saved by hope," (Rom. iii. 24), and though still imperfect, so that eir sins need to be "covered," are "reckned," by the Lord, and "rejoice in hope of e glory of God," (Rom. v. 2), as if the ork were already fully done.

There are many Scriptures which indicate e complete removal of sin. Though by ature sinners, we are "justified freely by od's grace." "As far as the east is from e west," (which is an infinite distance), "so r hath he removed our transgressions from s. Like as a Father pitieth his children, so e Lord pitieth them that fear him. For he noweth our frame; he remembereth that we e dust."—Psalm ciii. 12–14.

How expressive that statement of sympathy and feeling for our weakness. He remembers how liable we are to stumble, and to err in judgment; and he takes into account our weak natures, so that none need be discouraged. And how void all these Scriptures are of the idea that the Lord needed to be appeased, or that his justice demanded a victim in his innocent Son before he would or could forgive. The word is: "justified *freely* by his *grace*," and that grace, or loving, merciful favor, was not *bought* by Christ, but *revealed*, or brought nigh, in him. Paul shows this when he says: "God was *in* Christ, reconciling the *world* unto himself, not imputing *their* trespasses unto them."—2. Cor. v. 19. Then indeed the *world* is prospectively blessed and saved from sin in God's great purpose, revealed in the past and "finished" work of Christ. But until light and faith come, none can rejoice in hope; and only believers are now reckoned "just," as mentioned in our text.

Of the Jewish people primarily, and therefore of the Church antitypically, Samuel said: "Fear not; because the Lord hath chosen you to be his people. He will not leave you nor forsake you. God forbid that I should sin against the Lord by ceasing to pray for you." He would not leave them even though they had stumbled. Of the forgiven ones it is said, that though their sins were as scarlet, they should be white as snow.

It is a blessed thought that it is our privilege to walk in the path of light. Not that

we are good in and of ourselves; but knowing our weakness, and trusting in the Lord, we move on in hope of full deliverance. Even if standing in the attitude of the publican when he scarcely dared lift his eyes to heaven, but smote upon his breast and cried: "God be merciful to me a sinner," the way is open for us to take his pardon to ourselves. He went down to his house justified—counted just. The great trouble is that many do not take it. They treat these things as if they might be good for somebody else, but not for themselves. Let us all realize that we have a right to take this home to our own heart, and claim pardon full and free. Let each one of us rejoice in Him as *our* Redeemer and Friend. Then we will be prepared to walk in the path of light.

The path in which the just or justified ones walk is a path of ever-increasing light—shining "more and more," till we reach the perfect day—heaven itself; and we will find that it is the light of heaven, or the truth concerning the glory of God, that has been shining through the dark ages of the past, spreading itself away back until at first it was a mere glimmer scarcely visible, and very few realized or understood it.

In the promise that the seed of the woman should bruise the serpent's head (Gen. iii. 15) it was so obscure that only the one man knew of it. From that point the lines of light brighten and are seen by more people; and the further down in the development of the plan that we come, the more the light shines, till in this age the light of the knowledge of the glory of God in the face of Jesus Christ is very bright, and shines in our hearts. And many are led to believe that day dawn has come and the day star arisen.

This idea of a shining pathway is a grand and glorious thought. The idea of an increasing light is true of each individual that walks in that path as well as of the path of all as one. It was true of Abel, Enoch and Noah, of Abraham, Isaac and Jacob, and all the just down through the ages. It is the path of prophecy and faith and inspiration. It is the path in which the light of heaven, God's love and truth, has been shining into human hearts to give knowledge and cheer and hope and comfort.

There is a progressive character in the light that has come to men in this path. In dealing with mankind, God deals with the whole as with the individual, so that the whole race of mankind has been like an individual, in its infancy, youth, and manhood; —at first just beginning to know a little and then growing up into youth and manhood and ripeness by the light and glory of the truth until like golden grain they are ready for the harvest of God and the granary of heaven. It is thus that the Lord has been leading mankind up step by step. Thus it is that the path in which he has been leading them is an ever-increasing light from the first glimmer of hope in the threatening against the serpent up to the glory and perfection of Christ's work in the perfect day. It may be said that the light has shone from the perfect day, away back, so that all who have been walking in the light, have been facing it, as they have been approaching the perfect day. It is the light of the day that leads to the day. The light of heaven shining down leads to heaven. And it is the path made by the light of heaven, in which we have been walking and rejoicing in hope of victory—the full manifestation of the glory and power of God's all-creating and all-saving love.

All the darkness that has been in the world, all the evil and sin and wickedness, is outside of that path of light. Death is associated with that which is outside. The path of light is the path of life. God is light, but Christ is the light of the world—that is, God revealed. Light and life are inseparable. John speaks of Christ as the Word. The Psalmist says: "Thy word is a lamp to my feet and a light to my path." Christ is the Spirit of the Bible—the Golden Thread of revelation. One of the names given to Christ is the Word.—John i. 1 and Rev. xix. 13. Word means expression. Would that we might all know and feel that Christ is the expression of God. He is the revelation of God's thought, purpose, plan, love, light and life,—of all that there is in God for you and me and all mankind. Thus it is that he is said to be the Word. It is said that in the beginning all things were made by him. In him was life, and the life was the light of

men. If the life was the light, the light was the life. They are intimately related and cannot be separated. To have the light is to have and enjoy God. Here is a great trinity —love, light and life. If we are walking in the light, we are walking in the path in which God has been revealing himself. God is love. To know him is to have the light, and this is eternal life.—John xvii. 3.

It may be observed that sin, misery and death are always associated with darkness or ignorance; and righteousness, joy and life with light or knowledge. It is on this principle that the beauty and use of a really good education comes. Of course, a man may have a certain degree of light, if he is educated only on one side of his nature, and yet not be a Christian; but if he be educated on all sides of his nature, how can he fail to be a good man? The trouble with our system of education, at least as applied by many teachers, is that it ignores the development of one of our natures. It boasts of the intellect, but it ignores or belittles the spiritual. It is, or claims to be, scientific, but it is irreligious. According to its standard an atheist may be a well-educated man. He may not see God. He may not be led up through nature to nature's God. Many of our so-called Scientists have been seeking to reason God out of the universe. That is the falsity of that method of education. It makes a monstrosity. The moral and spiritual natures must be developed side by side with the intellectual nature in order to secure the best results. Education, rightly viewed, is all-comprehensive, and will make a good man. To know God is life eternal.

But some will say, and persist in saying, that we ignore or belittle the importance of good works. But we do not. Such an idea is absurd. A good character is inseparable from good works, and without good character heaven is impossible. What we plead for is that good works are to faith and knowledge, as the fruit to the tree—the *result*, not the *cause*. Work is the *evidence* of life. What is a path of life, but a path of work? Is not life a condition of activity? There are many people in this world who do not want to work. Why? It is because they are lazy? But what is laziness but lack of energy, and what is energy but life? The more abundant the life, the greater the working power. What is it that makes people lazy, but being tired, constantly tired? It may be that they were born tired. It is doubtless true that one generation being overworked will make another generation tired. Overwork produces excessive weariness, and this sluggishness of feeling makes men and women not want to work. Work would be one of the highest pleasures if it were not overdone. The path of light is a path of life, and a path of life is a path of work, and a path of work is a path of enjoyment. Idleness is one of the essential elements of misery and death. Men had better wear out than rust out, because by the friction and energy brought to bear on human life, there will shine out a grander glory in the human soul, as its powers are thus brought into active use for the good of others.

The path of life is a path of loyalty to Heaven's King. He is earth's Benefactor. O that this thought might be firmly established in our minds, that when the Lord requires anything of us, it is for our good. He does not rule as a tyrant but as a kind Friend, a loving Father. Would that all might know this, and that all the faculties of the soul might be brought into harmonious relation to God and to each other in this shining way that leads on to the perfect day.

In this path of light there has been first a period of law, and then a period of grace. In fact we may say there are two laws; one a law that pertains to this animal life, or to the principles of mere morality. That is the law in which Paul boasted when he said: "Touching the righteousness which is in the law, blameless," (Philip. iii. 6), and yet in relation to the other law he said he was the chief of sinners. He persecuted the saints. He says: "Concerning zeal, persecuting the church." How could he be blameless according to one law, and the chief of sinners according to another? Because one law was so much higher than the other. In contrast with the law of the Spirit of life in Christ Jesus, the other law was a law of sin and death. A man may keep the ten commandments and all the others connected therewith and not be a Christian. That is the law that

says: "Thou shalt," and "Thou shalt not," with all its positive commands, statutes and ceremonies that were burdensome to the ordinary life.—Acts xv. 10. Paul said he kept them all and yet was the chief of sinners in relation to this higher law of love. Let us not think when we are keeping this moral law, that that is enough. Let us go on in the shining path, moved by love for God and man.

The law says: "Thou shalt not steal." Now a man may not commit the act, and yet be a thief in his heart. Is not the man who wants to steal and yet dares not steal just as much a thief in the sight of God as if he had committed the act? He may be legally honest, and yet in his heart be a thief. So it is in regard to other things mentioned in that law. It is the heart at which God looks. Take the heart that is controlled by love: "Love worketh no ill to his neighbor." If you love your neighbor, you do not need that law that forbids thieving and murder. Love controls, and it is a higher law, far above the range of anything of that kind. It is only because of the principle of sin in human nature that that law was given. It was a temporary thing, given "until the seed should come to whom the promise was made."—Gal. iii. 19. And by the word of promise alone salvation from sin and death is possible. God is love, and Christ comes to reveal that love. He said: "A new commandment give I unto you, that ye love one another." The law of love is infinitely above the law that says: "Thou shalt" and "Thou shalt not." It is one in which the heart flows out in kindness and sympathy and compassion and goodwill and interest in the well-being of others;—one that never requires state prisons and lock-ups.

Let us realize that along the shining path there is an approach to that time when God will be more fully manifest in the heart and life of his people. There is no doubt that some men are still kept from sin by the fear of prison; but is there not less of it than formerly? Could we not find neighborhoods where very few people are kept from stealing from fear of the penalty of the law? We think so. May we not safely take the ground that man is advancing from the lower to the higher under the direct control of the increasing light and the Spirit of God? It is true that wicked men wax worse and worse deceiving and being deceived; but in the path of light there is an ever-increasing number. We may walk in this light of love and grace when all other laws and commandments are forever done away.

Who would not enlist and fight under such a banner, led to victory by such a Captain? Let each one determine, As for me, I will walk in the light of the gospel and God's sure word of prophecy, and therefore rejoice in hope of the glory of God; for in the perfect day, "The glory of the Lord shall be revealed, and all flesh shall see it together."

THOUGHTS ON CHRISTIANITY.

I HAVE read one preacher's sermons,
Have read them o'er and o'er,
And have pondered on the kindness
He always shows the poor.
With love toward all "the least of these,"
And charity toward men,
He lifts the cup where angels drank,
That men may drink again.

In that temple, grand and holy,
He breaks the bread of life,
He teaches Christian charity,
And teaches peace, not strife.
And the angels stoop to listen
To words that he does say;
But the poor—God's humble creatures,
The poor—oh! where are they?

Out in the cold, damp city streets,
And in the hovels too,
We find them everywhere about—
They drink, not wine, but rue.
Yet the blessed Father sees them,
Although they are so low,
And oft forgives their many sins
Because they're tempted so.

This religion needs adjusting
Before it is too late;
Let us not forget the rich man
And the beggar at his gate.
And when I read that blessed Book,
And read it o'er with care,
I find that the poor of this world,
Will be the rich up there.

—*Selected.*

WATCHING.

"Blessed are those servants, whom when the Lord comes he shall find watching. Verily I say unto you, that he will gird himself, and make them sit down to meat, and he will serve them."—Luke xii. 47.

Holy brethren, partakers of the heavenly calling, are we observing this heavenly injunction, or invitation, and do we keep pace with the signs of these times and events closely enough to catch the sound of the spiritual voice of our Lord? If we have his Spirit, we shall be sure to understand these times, and if the day star is arisen in our hearts, the light will manifest to our minds the due time for this special feast. It is not a general invitation; only a few are expected to it. Only a few care to enter in. The masses do not know that our host is the King of kings, the Lord of lords. They do not understand that he has girded himself, for their salvation; but God has revealed it to us through the Spirit. And the Spirit unfolds spiritual things to spiritual persons. Who knows the mind of the Lord? who will teach it? we possess the mind of Christ. Therefore we hear his voice and follow him, by getting ourselves in a humble, childlike condition, keeping ourselves unspotted from the world, in a condition to be served with the hidden manna, from heaven, by our present Lord. He has girded himself in overcoming the human in himself, thereby gaining the victory over death, and has the keys of death and the grave. Where, O death, is thy sting? where, O grave, is thy victory? Thanks to God who gives us the victory through our Lord Jesus Christ.

O what glorious news this will be to the world! How we long to tell them of it. They cannot take it yet in mass, only a few are being awakened from the long night of (spiritual) darkness, caused by false teaching. But morning cometh, the day dawns; the Light Bringer has arisen; our hearts respond; we go forth to meet him; we enter in, by faith, to the feast,—silently, humbly and wisely, like Mary who sat at the feet of this same Jesus, at that earthly visit. And O how much more glorious and grand to sit in this humble condition now; after he has girded (glorified) himself; to be instructed and filled with wisdom and knowledge and understanding, so that we may be thoroughly fed for every good word and work!

We walk by faith, not by sight. Our hope is in the living God, who is a Saviour, or Preserver, of *all* men, especially the believers. It is the special company that the Lord has reference to in the above Scripture: —for Peter asked him: "Lord, speakest thou this parable to us, or even to all?" Peter must have had a glimpse of the plan and purpose of God for the salvation of *all;* but this invitation was not for all; it is especially for believers, (the called). Hear the answer: "Who is the faithful and wise (not worldly wise) servant, whom he will make ruler over his household, to give them their portion of meat in due season?" We must be wise as serpents, and harmless as doves, to be ready to catch the spirit of this invitation. Blessed indeed, is it to be among those to enter in with him by faith! It is said: "For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming [presence] of the Son of man be." Praise the Lord! the light is dawning upon a few, and it will shine more and more, unto the perfect day.

Let us then, dear ones of this heavenly calling, gird on the whole armor of God. We cannot afford to waste our time in doing Martha's work, for we have chosen that good part that shall not be taken from us.

We have entered into the feast to be served, and now we must keep our robes clean and white, walking by the light of his countenance. If we can do little, or much, let us work with what we have, and the Lord will increase the wisdom and strength as we make use of them. If in anything ye lack wisdom, ask it of God, and he will give it you. O let us draw nearer to him and he will draw nearer to us. Greatly to be praised is our God! The law of the Lord is perfect; the testimony of the Lord is sure, making wise the simple.

M. A. Fink.

Detroit, Mich.

☞ The Editor of the Hope has arranged to preach in Battle Creek, Mich., on Sunday, January 18th., at 10:30, a. m., and 3:00 and 7:00, p. m. As to place, let friends in the city watch the local papers; and if any come from a distance, let them inquire at 14 Green Street, Corner of Main Street.

IS IT LIBERAL?

THE wise man said: "The liberal soul shall be made fat," (Prov. xi. 25); and another inspired man said: "The liberal deviseth liberal things; and by liberal things shall he stand."—Isa. xxxii. 8. No doubt these passages had primary reference to generous-hearted and free-handed giving to the poor and destitute; but, and for reasons based on its primary use, the word is often and properly applied to the generous and large-hearted in any direction. Among other things, Webster defines Liberal thus: "Not narrow or contracted in mind; enlarged in spirit; catholic." Liberal-hearted, he says, means: "Having a generous heart." And Liberalism is defined, as: "Liberal principles or feelings; freedom from narrowness or bigotry, especially in matters of religion or politics."

It seems that in this sense, as well as otherwise, it must be true that, "The liberal deviseth liberal things; and by liberal things shall he stand."

I have before me a letter which some one wrote to my friend and brother, in reference to which I am led to ask the question: "Is it Liberal?"—is it generous? is it brotherly? I will mention no names except my own, but leave it for those who can to identify the writer by the *spirit* of the following brief extract:

"MY DEAR BROTHER:—Yours is before me. The personality you mention is entirely on the other side. We have no personal feeling, and none has ever been expressed. We love all who love the Lord Jesus in truth and sincerity. We recognize all who recognize the Saviour as Redeemer."

[When I read the above, especially the last two sentences, (He might be mistaken about the substance of the preceding two sentences.) I felt just like saying: "If that is so, AMEN. I like that. It has the *form*, at least, of a good, whole-souled, liberal Christian brotherhood. Surely the brother must be getting out of his strait-jacket." But the dawning ray of such a good hope was suddenly obstructed as I continued to read, as follows:]

"It is false doctrines, and not false men, that we combat, and the article in the ——— was merely and only, a correction of personal misrepresentations made by Mr. Paton."

[I am glad that God's charity (love) can cover even that statement.]

"You use the word Ransom; so does Mr. Paton. You do not define what you mean by it when you use the word; neither does Mr. Paton; and since both you and he use the word in connection with ideas that are opposed to the real signification of the word, we are bound to think either one of two things: either that it is willful misuse of the word to cover and conceal the doctrine, or an ignorant use of the word and a mistaken idea as to its meaning. In Mr. Paton's case we think it is the former, because we have had such opportunity of making the subject very plain to him. In your case, we are inclined to hope that it is the latter; that you are mistaken in reference to the meaning of the word. Indeed, we think from the little pamphlet that you sent us, that you are somehow, basing your views of universal salvation upon the fact of Christ's death. But you will notice that Mr. Paton's teaching is practically this: That Christ's death does not pay the price for any one except himself; that "as he crucified his carnal nature, it is an example of how all others must crucify their carnal nature." You should clearly see that this view which Mr. Paton holds is utterly opposed to ANY price being given for our sins. In fact, it is a part of his boast that his view of God is grander, in that God did not require any price to be paid, but pardons, irrespective of a price; and if given, was useness, since it accomplished that which could not have been done, without a corresponding price. Secondly, that Christ merely died, not for our price, but as his own price, and as an illustration of how we should be our own price; consequently there is no corresponding price for sin in that thought.

Can any reader wonder that the question is raised: "Is it Liberal?" If it is, may the good Lord deliver us from all the "fatness" and all the "standing" that can come therefrom.

He loves all that love the Lord Jesus in truth and sincerity; but he has a good reason to count me out on account of *insincerity*;

he thinks I make a "*willful* misuse of the word (ransom) to cover and conceal the doctrine;" and all this because *he* has had such opportunity of making the subject very plain to me. Indeed! Well, what is this but the spirit of dogmatism, and even infallibility, which all Protestants condemn in the Pope of Rome? A man is deliberately and coolly placed outside the pale of *the* church, and even consigned to hopeless destruction, because he does not accept the interpretation of one—a mere fellow-mortal—who assumes to be God's "messenger" to keep the "feet" of Christ from falling. Oh what a terrible claim, and what an enormous responsibility he assumes! !

My object in writing this is to let it be distinctly affirmed that I own no Head nor Master but Christ, and that I cast all such high claims, assumptions and judgments behind me as absolutely worthless, whether the claimant be American or Roman. And I think it is a good thing at the beginning of this new year to raise the word of warning against all such *authority* of opinion. Take all the *good* you can find in *any* man's teachings and writings, but reserve to yourself the God-given right of private judgment, and be governed accordingly.

And while we are cutting ourselves away from the bondage of human leadership, it is a blessed thing, and one which tends to a true generosity, to have the heart-felt confidence that Christ is able in due time to humble the proudest and exalt the most debased—to save even such as would rule the consciences of men.

The object of the present article is not so much to oppose the brother's doctrine, as to reprove the spirit of dogmatism and air of infallibility with which he deals with the matter. But I will say that nothing is further from the truth than the impression sought to be made by the brother's synopsis of what he calls "Mr. Paton's teaching." Whether I am right or wrong as to *how* Christ will save men, and as to *how* His death becomes available to that end, I openly avow that no man ever lived who believed more strongly than I do that Christ is the *only* and *all-sufficient* Saviour of men; and that they are and must be reconciled to God by his death and saved by his life.—Rom. v. 10. And every one who has given my writings an unprejudiced reading *knows* that the above statement is true. I have never even hinted that man is his own Saviour.

But for the present I will only ask the readers of the HOPE, and other papers so far as this may reach them, to read what is said on the subject of "Atonement" in the books DAY DAWN and MOSES AND CHRIST. And may the Lord give all his eye-salve that we may see just what he wants us to see, and touch our hearts with his own love that we may have a true Liberality.

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5. Nations.—iv. 16–26; v. 1–5; x. 1–32; xi. 1–26.
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3. Of Noah.—vi. 9; ix. 29.
4. Of Noah's sons, or the seventy nations.—x. 1; xi. 9.
5. Of Shem, or the twenty-six Shemitic nations.—xi. 10–26.
6. Of Terah.—xi. 27; xxv. 11.
7. Of Ishmael, or the Arabians.—xxv. 12–18.
8. Of Isaac.—xxv. 19; xxxv. 29.
9. Of Esau, or the Edomites.—xxxvi. 1–43.
10. Of Jacob, or the Hebrews.—xxxvii. 2; l. 26.

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H. VEYSEY.

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☞Renewals and new subscriptions are coming in encouragingly. Orders for Volume 8, bound, are also coming. We have purposely postponed having them bound for a few weeks, to give those who want them a chance to let us know.

WHY CHURCHES ARE NOT FILLED.

The great and principal reason why there are so many vacant seats in the Christian churches on Sunday I apprehend is this:—the want of the divine, fundamental principle, charity or brotherly love controlling the members.

If this supreme Christian virtue has been planted and rooted in the human heart through the divine agency, and properly cultivated, we should always find ourselves the happiest when assembled together. It is the first and greatest commandment;—all the others are comprehended in this. It teaches us that we cannot work our passage to heaven by keeping the ten commandments, but a simpler way: "Love one another." It is the fulfillment of the law; and it is the necessary qualification for our fitness for the enjoyment of heaven with our Heavenly Father, who is love.

Faith is often spoken of as the greatest Christian virtue, in the religious world, and has been the key-note for several centuries of the Christian church. Nevertheless it is wrong, because faith is not the source through which we receive spiritual life, though by it we partake of spiritual food. Paul, in writing to the Corinthian church, says: "Though I have all faith, so that I could remove mountains, and have not love, (R. V.) I am nothing." Again, "Now abide faith, hope, love, these three; but the greatest of these is love." Also the Apostle Peter says: "Above all things have fervent love among yourselves."

Faith, hope and love are the three principal virtues by which we are kept in that strait and narrow path which leadeth to that undiscovered country from whose bourne no traveler returns,—love being chief, because faith is lost in sight and hope in enjoyment, but love will shine with brilliant lustre to all eternity.

We hear much said about our love to God, very little about love to man; Christ spoke much of love to man. We anticipate peace in heaven; Christ came to bring peace on earth, and good will to man. That disciple whom Jesus loved, says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" A constant exercise of this supreme Christian grace (love) is conducive both to our present and future happiness; and also it is the weapon to use in overcoming our enemies, making them friends and brothers. Therefore let us prove our esteem for it, and by it regulate our lives and actions, so that the same may be said of us as it was by the enemies of the Christians in the days of the apostles: "See how these Christians love one another." Then we will convince the skeptic and unbelievers that we love them as well as him who said: "If ye love me, keep my commandment: and this is my commandment, that ye love one another, as I have loved you." Such a life will have a tendency to draw and cement men together into one common brotherhood, and like the first disciples, make them like to speak often one with another.

As God is love, so likewise man,
When he through Christ is born again;
Born of our God, born from above,
To faith and hope and heavenly love.

B. F. Johnston.

Almont, Mich.

(*Continued from page 12.*)

watching the brook dry up in answer to his prayer, waiting the ripe time for action, dwelt the man in whose hands lay the destiny of the nation. How much of human history is shaped by the prayer of God's saints only the Hearer of prayer may know. That faith is the motor which swings the planets through space only he can doubt who never experienced its mighty power.

The brook dried up and the time came to take the next step. Many widows were in Israel but the prophet was sent to Zarephath, a town in Jezebel's own country, where he dwelt, cared for and tended by a God-fearing woman, who thus gained for herself and son unfailing food until the blessed rain again refreshed the earth. The principle of election is here illustrated. God knew that the woman of Zidon had faith to stand the test of giving her last morsel of bread to the Lord's prophet. Therefore she was chosen to receive the blessing.

L. A. A.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Kingdom Divided.—1. Kings xii. 1-17. (Lesson for Jan. 4.)

A YEAR ago, Sunday-School students, after following the history of the kingdom of Israel from its rise under Saul to the close of Solomon's reign, dropped the thread of the story to ponder on Luke's record of the Saviour's life. Now they are invited to pick up the dropped thread, and seek instruction and precious gems of truth in giving close attention to the dealings of the God of Israel with his chosen people, from the death of Solomon to the Babylonish captivity.

The wise king had enjoyed a long reign in unparalleled peace, prosperity, wealth and magnificence. His sun sank in undiminished splendor. An ominous warning from the prophet (1. Kings xi. 11) was the only hint of the coming rupture. But the seeds of evil sown in polygamy, idolatry, luxury, and oppression were not slow in ripening. Why is it that the ripeness of prosperity in human affairs is so surely and so swiftly followed by decay and death? What nation or what individual has not experienced this who has been blessed, or cursed, by unalloyed prosperity? Let that nation and that man know that of a surety the lesson hastens. Heaven makes no mistake in sending to the beloved and chosen ones bitter chastisement to fit them for their work.

Though Solomon had many wives, but one son, Rehoboam, is mentioned. His name signifies "Enlarger of the people." He was probably not far from twenty years old when his father's death left him successor to a throne whose history and whose destiny teemed with mighty events that should bear no small share in shaping the deathless interests of the world. As David's heir, he was a link in the succession to that "Lion of the tribe of Judah" in whom all hopes are centered. As Solomon's son we might reasonably expect to see exemplified in him those sage precepts for the rearing of children that have been the treasures of the ages. Alas! that men so seldom live up to their theories. It seems to be given to some to preach and to others to practice. Certain it is that if the rearing of children be the work of chief importance in human affairs, king Solomon's life with all its wisdom and splendor was a flat failure, judged by the gross and criminal wrong-headedness of his only son.

"And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king." Shechem was in Ephraim between Mounts Ebal and Gerizim. This assembly was probably composed mainly of representatives of the northern tribes, as the more important coronation had doubtless taken place at Jerusalem before this. The object of the meeting was apparently to come to a better understanding with their new king. It may be that Solomon had exceeded his kingly rights,—limited and prescribed by the law to which he was as truly subject as the meanest one in his kingdom—and the people thought this a proper time to make their demands and establish their claims.

Jeroboam, son of Nebat, a young man of marked ability whom Solomon had made chief of the forced labor from the tribes of Ephraim and Manasseh, and to whom the prophet Abijah had foretold that he should be king over ten tribes, was sent for to be their spokesman. He knew of their oppression, as he had shared their toil and doubtless possessed their confidence.

"And Jeroboam and all the congregation of Israel came and spake unto Rehoboam, saying, Thy father made our yoke grievous;"—by excessive taxation, forced labor, and the bitter envy excited by his personal luxury sustained out of their poverty;—"now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." They had a right to ask this. They were in no sense a conquered people forced to yield unquestioning allegience to their conqueror. Their king was their servant, reigning by their suffrage, owing to them more than they owed him. Their words should have called forth an instant and favorable response.

The young king asked for time. After three days they should be answered. Then he sought counsel first of his father's counselors, the aged men, who gave him sound advice. "Yield now to the people; serve them in this, and thus secure their service and affection forever." This did not suit him. He sought for counsel which should

agree with his own conceited, tyrannical heart, and he found it among his own boon companions and friends, who said: "Thus shalt thou speak unto this people who spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us," thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke. My father hath chastised you with whips, but I will chastise you with scorpions."

This insane course the king adopted and thus severed from him probably five sixths of the population, wealth and territory of his kingdom. For the free-born Ephraimites, sturdy, independent, liberty, loving, could not brook such treatment, but answered the king, saying, "What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel; now see to thine own house, David."

This course of events was from the Lord.—Verse 15. In his Providence perhaps a small people could best preserve his oracles and keep pure the seed of Abraham and of David which should blossom in the Redeemer.

Idolatry in Israel.—1. Kings xii. 25-33.
(Lesson for Jan. 11.)

JEROBOAM reigned twenty-two years. His first capital was at Shechem, then at Tirzah. Of the 13,136 square miles of land occupied by the two kingdoms, the ten tribes dwelt upon about 9,375 square miles of the most fertile and beautiful portion.

Jeroboam had the promise of God's blessing if he walked in his ways, but his first step was to follow a worldly-wise policy by establishing another place and form of worship. He feared that the breach would be healed if the people continued to worship together at Jerusalem, and that his own life would be lost. Even if this could have happened contrary to God's promise, would it not be better that he should die, if thereby unity, harmony, peace were restored to God's people? His course was dictated not by patriotic, high-souled motives, but by selfish ambition and slavish fear.

He sat up two altars, one at Bethel on the southern boundary of his territory and one at Dan the north-most point, and at each place put a golden calf, and said, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt."

All idolatry has its base in truth. God must be revealed to the human heart by symbol. The natural man can only thus form his first conception of the invisible God, who is Spirit. The inclination to worship which has manifested itself in horrible idolatry in heathendom is one of the most satisfying proofs of the spiritual element in man, or that man also is a spirit. Probably the grossest idolator sees in his idol only a representative of Deity, and God himself has used natural things to represent and teach the spiritual. Where then is the great harm and evil of idolatry? "The letter killeth." It has a purpose to serve in tangibly illustrating intangible truth. That purpose once served, the letter, the illustration, the symbol, should cease. "Cast out the bond-woman and her son." Idolatry is the lowest form of a great system of natural things, (in distinction from spiritual things) which includes, law, religious ceremony, the letter of truth, the earthly man. This system, while necessary for a time, becomes evil when it obscures that which it was meant to reveal. Ishmael was all right until he persecuted Isaac; then he had to be cast out. Natural things are all right until they have served their purpose; then they are all wrong, and become the most insidious and deadly foes the spiritual man has to fight.

Christianity, the second grade in God's high-school, is almost entirely divested of symbol and ceremony. Its object is to foster the growth of the higher life, of the real man, and this can only be done by the exercise of pure and unadulterated faith, which takes hold on the invisible things and grows by the death of the natural, which is an obstacle to be put out of the way.

Jeroboam in setting up his golden calves doubtless did not intend to be an idolator. He would represent God by this symbol. But he opened the flood-gate for the grossest practices, and the result was disastrous in the extreme. Good intentions, or rather the absence of evil designs, counts for little where men are swayed by policy, ambition, selfishness and fear.

Elijah the Tishbite.—1 Kings xvii. 1-16.

(Lesson for Jan. 18.)

Our lesson opens sixty-six years after the death of Solomon. Those years were eventful ones in the history of the rival kingdoms, Israel and Judah. The thoughtful, religious men of Israel, the preserving element of the nation,—the salt,—when they saw the Godless, idolatrous course of King Jeroboam, left their tribes and went over to Judah. This greatly weakened the kingdom of Israel both as to number, and as to integrity and true righteousness, the real element of strength to any people. Robbed thus of their God and of so many God-fearing men, the certain course of the nation was downward. In the short period of sixty-six years they had tried not less than four different dynasties and eight kings and found all alike bad. They all walked in the way of Jeroboam who caused Israel to sin. It is notable in the history of this branch of the sons of Israel that no record is made of a righteous king.

Judah on the other hand had fared somewhat better. After the comparatively brief reigns of tyrannical Rehoboam and his son Abijah the nation had been blessed by the long and prosperous reign of good king Asa, under whom a national revival of religion had occurred, and by the reign of Jehoshaphat, his son, who walked in the ways of his father and turned not aside from doing that which was right in the eyes of the Lord. God, indeed, according to the Psalmist's word would show mercy unto a thousand generations of them that feared him and redeem his word unto David the son of Jesse.

The wickedness of the kings of Israel seems to have reached its climax in Ahab. He took for his queen Jezebel, daughter of the king of Zidon, a woman of such strength and wickedness that king Ahab, strong and wicked as he was, became but a tool in her hands to accomplish her evil designs. She applied herself with all her cunning and ferocity to the blotting out of the true religion from the land and to the establishing of the worship of the heathen gods, Baal and Astaroth. This is the first great religious persecution on record and it is to be noted that it was instituted by the enemies of truth. Error and intolerance are as closely wedded as truth and long-suffering love.

This first great religious persecution is used as a type of the far fiercer onslaught against Christianity by the Roman Catholic power in the dark ages of this dispensation. There is peculiar fitness in the type. Ahab, the man of sin, holding the reins of government, may fitly represent the civil power of Europe, or whatever other civil power is wedded to a Jezebel for purposes antagonistic to truth. The heathen queen, the power behind the throne, relentless, blood-thirsty, idolatrous, yet formally allied to God's people and calling herself a prophetess (Rev. ii. 20), may well represent the pagan power, courted and wedded by the kings of the earth, assuming the garb of Christianity, yet bringing the heathen heart, the idolatrous rites and practices, and burning with zealous hate, to extirpate the truth from the earth.

Persecution quickens, purifies, preserves, genuine faith. Hidden in dens and caves of the earth, reading God's law in secret, in secret lifting up their earnest cries to heaven, encouraging each other and waxing valiant for truth, seven thousand saints, who before Jezebel's cruel war might not have known how strong God's hold on them was, now daily by their prayers, their lives, their faith, hastened the grand national crisis already approaching.

When the wicked pair on the throne believed the voice of truth to be forever hushed, and licentious, horrible idolatry to have obtained the uncballenged right of way, in the flood-tide of prosperous evil, spoke a voice from the desert in the ear of the king: "As the Lord, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years but according to my word."

This is the first mention made of Elijah the Tishbite. He appears suddenly in his uncouth desert attire before the luxurious profligate king, utters his dire prophecy in the name of the God Ahab had so terribly blasphemed, and vanishes. He puts no condition and no limit upon the coming drought. It shall be "but according to my word." The strange wierd prophet holds the power to stay or to prolong the scourge according as he sees fit. Whence had he that power? We read (James v. 17) that he prayed earnestly that it might not rain on the earth by the space of three years and six months. And he prayed again and the heaven gave rain. He saw the sad state of things. Israel must be brought to their senses. Nothing will so soon cause a nation or a man to remember God as bitter calamity. Elijah was the true friend of the nation and of humanity when his voice in earnest prayer to God brought famine and death.

He shared the common calamity his own wish had brought. Until the brook Cherith dried, he dwelt in the desolate ravine a hunted, hated, solitary outlaw, while his heroic treatment for the moral plague of the nation did its work. No inquisitorial torture, no command or entreaty of the king or of the people could reach him here. Fed by the ravens,

(*Concluded on page 9.*)

THE CHANGED CROSS.

It was a time of sadness; and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus no longer trusting to His might,
Who says "we walk by faith, and not by sight,"
Doubting, and almost yielding to despair,
The thought arose, My cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en nature's voices uttered not a sound:
The evening shadows seemed of peace to tell,
And sleep upon my wearied spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

The One more fair than all the rest to see—
One to whom all others bowed the knee—
Came gently to me as I trembling lay,
And, "Follow me," he said; "I am the Way."

Then speaking thus, he led me far above;
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was most beauteous to behold—
A little one, with jewels set in gold.
"Ah! this," methought, "I can with comfort wear,
For it will be an easy one to bear."

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels—fair were they to *see*,
But far too heavy was their *weight* for me.

"This may not be," I cried, and looked again,
To see if any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form intwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o'er.

But, oh! that form so beautiful to see,
Soon made its hidden sorrows known to me.
Thorns lay beneath those flowers and colors fair;
Sorrowing I said, "This cross I may not bear."

And so it was with each and all around—
Not one to suit my *need* could there be found;
Weeping I laid each heavy burden down,
As my guide gently said, "No cross, no crown."

At length to him I raised my saddened heart;
He knew its sorrows, bade its doubts depart.
"Be not afraid," he said, "but trust in me:
My perfect love shall now be shown to thee."

And then, with lightening eyes and willing feet,
Again I turned, my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way—
Listening to hear, and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best,
The only one of all the many there
That I could feel was good for me to bear.

And, while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized my own old cross again.

But oh! how different it seemed to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
"Perhaps another is a better way."

Ah, no! henceforth my own desire shall be,
That He who knows me best should choose for me;
And so, whate'er his love sees good to send,
I'll trust it's best, because he knows the end.

—*Selected.*

God is love, and a consuming fire. Christ came to manifest God's love and therefore to send fire on the earth.—Luke xii. 49. That fire of God's loving, though severe, judgments against sin has been burning ever since kindled, and increasing in power. It has been necessary during the judgment of the church, for the purpose of consuming the dross. And in the coming age, in the judgment of the world, it will be a lake of fire, and it will burn up all sin and death. It is safe to consider God's fire as that phase of love which is against sin, suffering and death—man's enemies—destroying them, and so making him alive in Christ.

EXTRACTS FROM LETTERS.

ENCLOSED find $2.30 for my subscription and two others, one of them a new subscriber.

In the article on Sanctification, some time ago, Bro. Brite states that the Holiness people are mistaken in saying that Sanctification is a gift of God and can be received instantaneously. That may be according to his experience and that of many others, but why should he doubt the testimony of others? Could not others have received it like conversion?

I was brought up "Orthodox," but I can learn from THE WORLD'S HOPE, and it is indeed a better hope. MRS. H. P.

FRANKFORT, KANS.

I ENCLOSE one dollar to renew my subscription to the HOPE. I value it too highly to lose a single copy,—especially now that I am "shut in" so closely by the cold weather. We may be "shut in" from the enjoyment of church privileges, but we cannot be shut out from God's love.

I agree with those who are in favor of sending out the HOPE. They are undoubtedly very convenient for reference sometimes; but while they are lying idle, how many sorrowing hearts might be made to rejoice by reading the precious truths they contain of the love and tender mercy of our heavenly Father.

I just received a letter from one to whom I sent copies of the HOPE. She says: "I cannot find words to express my thanks for the beautiful paper, which I and my father enjoy reading so much. I read them then send them to a sick friend." So the good news is scattered. E. J. B.

BUCHANAN, MICH.

ENCLOSED please find P. O. order for two dollars to pay for DAY DAWN and my subscription for the HOPE. The book has come to hand, and I have glanced over it and read two chapters, and am very much pleased with it. I am in accord with the statements set forth therein, and feel that they are the truth. And though radically different from all I was taught, and opposed to the general teaching, still, they cause me (as I look forward to the glorious consummation, the final restitution of all things, when there shall be no more death, neither sorrow nor sighing, when God shall have wiped away the tears from off all faces), to rejoice with joy unspeakable and full of glory. Then who would not gladly suffer with Christ now, in order to reign with Him hereafter?—crucifying self and living for Him who loved us and gave Himself for us, that he might purify us unto Himself a peculiar people,—peculiarly His own. Surely salvation is not the narrow selfish idea generally believed,—getting yourself and as many of your nearest and dearest as you can into heaven.

No; God's thoughts are not as man's thoughts, "for as the heavens are high above the earth, so are my thoughts higher than your thoughts." And truly the knowledge of the Lord shall cover the earth as the waters cover the sea. W. H. H.

BOSTON, MASS.

INCLOSED you will find one dollar for my subscription to the HOPE. I have come to look upon it as almost a necessity. I send it on a mission as soon as I have thoroughly read it. It is surprising how rapidly the truth is taking the place of the old heathen theology. MRS. E. H.

AUGUSTA, ME.

ERE this you have doubtless heard of the sudden death of my dear father,—Dr. John Fondey. He had only been slightly indisposed for a few days, and did not realize himself that he was near his end. The doctor called it "low pneumonia and heart failure." On the morning of Nov. 21st, at half past five o'clock he literally fell asleep. So unlike death it was that I had to call in a physician for advice. There was no sign of the king of terrors. It seemed as if it must be only a sinking spell.

Father did not want to die;—life was sweet to him, and he wanted more time to work for the Master, if it was his will.

The beautiful and comforting passage came immediately to me: "He giveth his beloved sleep."

I think the Father knew what a trial it would be for him to know he must leave us and spared him the agony of parting. And though our hearts are sore with the blow

that has been struck, we can but rejoice that he was so tenderly dealt with, and that he is at rest;—that for him life's trials are ended and a glorious reward awaits him;—for if there was ever a pure and consistent Christian, it was he. The memory of his Christian life and conversation will dwell long with those who knew him.

It was hard to lay him away from us, so peaceful and lovely he looked; but God has done better for him than we could do with all our love and affection.

He was so intensely interested in the new light that has been thrown upon the Bible the past few years, and always welcomed the coming of your paper.

With many kind wishes for your success in spreading these glorious truths among God's people, I remain yours in Christ.

PHILAD'A, PA. MARTHA T. FONDEY.

I AM glad to read the cheering words you publish from time to time, and cordially wish you Godspeed. Would that I could do more. My active life is past. My physical man is no longer able to contend for or win bread. I have in this respect finished my course. Mine has been an exceedingly active life. It has always been a principle with me to endeavor to perform faithfully *present* stewardship, never caring to lay up for the rainy day, but only harvesting day by day what Father gave, confident that He would give us the necessities as each succeeding day might require. I have not been disappointed. At present we live in the affections of a numerous progeny, each vying with the other who shall do most to make father's and mother's waning days most pleasant and happy. To our Father be all the praise.

I observe by a late number of the HOPE the demise of Bro. Fondey, and trust that his good works follow him, as I have no doubt they do; and that his posterity rejoice in the results of his life and labors. They have our sympathies and prayers. We are reminded, that according to the Word, the days of our years are more than complete; and we wait till our change come. We hope however that "the sign of the Son of man," His lightning presence—may greet us, and carry us away to be forever with Him, as His married wife. We endeavor to keep ourselves in that attitude that will always heartily greet Him, be that manifestation when [or *how*—ED.] it may.

God bless you my brother.

AMELIA C. H. VA. G. B. STACY.

ENCLOSED find one dollar to pay for the HOPE for 1891. I am old and my health is failing and I may not live to read it that long; but I can leave it to others who read it now, and are interested. And while I am able to read, I cannot well do without it, even if I do have to make some sacrifice to pay for it. I take Z. W. T. also. I want both papers. If the editors saw alike one might do. Having both, we can prove all things, and hold fast that which is good. May God still guide you, dear brother, into a full knowledge of the truth as it is due, and guide the little flock to receive it, is the prayer of a sister in Christ. MRS. S. S.

EAGLE MILLS, O.

ENCLOSED find one dollar to renew my subscription for the HOPE. And I feel it a duty as well as a privilege to say that I highly appreciate your paper. It has cleared up and elucidated to me many obscure passages of Scripture; and I have often felt while reading different articles in it that each one was worth the year's subscription.

EDINBURG, O. M. B.

The HOPE of Dec. 1st, was received to-day. I fully intended writing to you before it was due, but sickness prevented. I am still confined to the bed. I am propped up making an effort to write to you now. I shall not be able to write as I wish on account of weakness and head trouble. I cannot express the gratitude which fills my heart for your great kindness in sending the HOPE not only the past year but for many years. It is indeed a very welcome visitor, and I look eagerly for it when it is due. It grows better and better. It is a great comfort to me and I feel as if I could not give it up. Gladly would I pay for it had I the wherewith. I send you a few stamps now, hoping to send more by and by. The Lord has promised to supply all our needs.

I often wonder why the blessed light of the Larger Hope was not revealed to me

until I became an invalid. How glad and happy it would make me if I could only help spread the glad tidings; but I can do nothing in this place. The people call it "future probation" and will not hear a word. In Nov. 15th. HOPE, I see it was suggested to give it away after carefully reading it. I would be very glad if I could *lend* them, but would not like to part with them. I have every number of the HOPE since I began taking them in the year 1885. I often get them and read them with great pleasure and profit. I have a piece of poetry, "The Changed Cross," I will send you, and if you think best to insert it in the HOPE I should be pleased, hoping it might cheer and comfort some one passing through trials which seem too heavy to bear. This poetry was sent to me while I was passing through a fiery trial. I must not take up any more of your time. May the Lord bless you is the prayer of your sister in Christ.

NEWINGTON, CONN. MRS. M. E. M.

I AM glad to see the paper marked. I am old and forgetful, and if you did not remind me, I would not know what was due. I am in my seventy-ninth year, and have been unable to do anything since last Spring. But I bless God he has led me to see more and more of his love and grace to the world. In due time, all shall praise him.

Your brother in love,

DELHI, N. Y. W. P.

I CANNOT ask you to send the HOPE to me any longer without pay. I had hoped to have some means by this time, but the famine that now prevails in all this region has left me, with thousands of others, destitute for the present. I am very loth to do without the HOPE, and must say it is the best exponent of the Plan of Salvation as revealed in God's Word that I have ever seen. There is more good sound Scripture doctrine in the first November number than I ever saw before put in so small space. May God bless you in your good work. Though I shall feel lonesome without the HOPE, I cannot ask it any longer without pay. L. M. B.

ATHOL, KANS.

[With the brother's permission, the HOPE will continue to be sent him.—EDITOR.]

THE cross in my paper reminds me that I am back on my dues; but it is close work for me to live and owe no man. Being one of the poor of this world, how can I? "But God hath chosen the poor of this world to be rich in faith."—Campbell. It is rich to believe that God is rich in mercy, rich in justice, rich in power, to save. And it is rich and grand to believe that there is no power that can forever pluck out of his hands, so he shall not or cannot save. It is rich to believe that God sent his Son to be Saviour of the world, and that he will not fail to do it. But to me it is a poor faith to think he was sent to do that which he and his Father were not able to do. It does not seem incredible that God should or will raise the dead. Oh how rich to believe there is a way back from the grave! How grand the thought that Christ is the way back from, and not to the grave. Our Father says by the prophets: "Oh grave, I will be thy destruction." Sin and death the way into the grave! The resurrection and life the way out! No full and complete salvation without a way back from the grave! But if there is no one in the grave to be saved, then there is no way back from the grave, and the destruction of the grave would be useless, as there is nothing in it to be liberated or delivered out of it. So it seems to me.

How rich are the thoughts of Bro. Batty in the HOPE for Dec. 15! How grand and noble the thoughts of faith presented by him! I am thankful to God for THE WORLD HOPE: for its hope is grand and doth not make ashamed, but sheds abroad the love of God to our understanding, which gives joy, and peace like a river grand and broad. Long may it live.

I can only send fifty cents at present to pay towards my paper. J. H. J.

BRIDGETOWN MILLS, N. Y.

OUR subscribers will receive with this issue a copy of a "WORLD'S HOPE EXTRA," of this date, containing a sermon by Bro. Brite, on the subject of "Eternity." It is an original and somewhat peculiar statement concerning the "Plan of the Ages." Though not endorsing *all* he says, we think the article is well worth reading, and cheerfully send it out on its own merits.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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THE MORE EXCELLENT WAY.

In last paper, the opening article was on "The Path of Light." In this we affirm that the path of light is the path of love. There are three things said of God in the New Testament that are worthy of special note: "God is Light," (1. John i. 5), "God is Love," (iv. 8, 16), and "God is (consuming) Fire."—Heb. xii. 29. These are not opposites. It may be safely said: "These three are one;" and what a grand tri-unity they make.

Some one has well said that love is "The Greatest Thing in the World." Paul gave him good ground for the statement, when he enumerated all the wonderful gifts of the Spirit, such as the "word of wisdom," the "word of knowledge," "faith," "gifts of healing," "working of miracles," "prophecy," etc., etc., and in comparison called *love* the "more excellent way."—See 1. Cor. xii. and xiii. (The word charity should be translated love, and so it is in the revised version.) Some are inclined to magnify the use of one or another of these gifts, perhaps especially the "gift of healing." To us it appears that at best physical or bodily healing is but a secondary blessing; and whenever it is made specially prominent, the general (if not to say invariable) tendency is to treat the deeper and spiritual phases of truth and work with a degree of indifference. Some of us would be more inclined to consider "wisdom" and "knowledge" as the best of all these gifts: and Paul said: "Covet earnestly the best gifts." But we should bear in mind that *all* these gifts are but *branches* of the work of God, under the Spirit's direction, "dividing to every man severally as *He* will," (verse 11); and so we should be careful not to disparage *any* of God's workers. All these branches grow from one root—God, and "God is *Love*"—and surely the root is greater than any one or even all of the branches. No one, except the Lord Jesus, ever had *all* these gifts of the Spirit, and doubtless many Christians never had *any* one of these special gifts or branches, but *all* Christians, even those in the lowest place in the body, can have a share of the *Root*. God is ours, and we are his; and let us keep close to the thought that "God is *Love*." This is surely a good reason for saying that love is the greatest thing in the world.

Love Greater Than Faith.

The tendency with many has been to consider faith as the greatest thing in the Christian religion. The church for centuries ever since the days of Martin Luther, has mainly held the doctrine of justification and salvation by "faith alone;" and some of our modern creeds speak of this as a very comfortable doctrine. Paul is regarded as authority in the matter. Paul does speak of faith as being very important; he tells of its justifying and sanctifying power; he says the Christian walks and lives by faith; but in all his writings never once does he intimate that men are saved by "faith *alone*." And James, who as authority has equal foot-

ing with Paul, shows that "by works a man is justified, and not by faith only."—Jas. ii. 24. He also declares that, "As the body without the spirit is dead, so faith without works is dead also."—Verse 26.

Now, our readers will understand that it is not our object to belittle faith, without which it is impossible to please God.—Heb. xi. 6. But with Paul we would guard against the common exaggeration of its province and power. It is a common error that faith is a condition of life, in the sense of being its cause, and that the sinner must exercise faith in order to obtain life. But there is nothing more Scriptural, and reasonable too, than the idea that the natural man, or the unconverted sinner, has no desire, inclination nor ability to receive the things of Christ, or the things of the Spirit of God.—1. Cor. ii. 14 and Rom. viii. 6–8. Hence it follows that faith is a condition of life in the sense that it is one of the accompanying results—one of the evidences that life exists—the Christ life.

The same is true of repentance, works, joy and hope; they are all conditions attending life as its outgrowth, and therefore evidences of the living principle in the spirit of man. But life itself is a gift, in its initial degree a direct impartation from God through Christ. That first step of salvation or life must be God's gracious gift, of grace, not of works, lest any man should boast, as Paul declares.—Eph. ii. 8–10. And because "God is Love," and this new life (as indeed all life) is God's gift, it follows that love is the basis of all life. Then love must be greater than faith, because it is the cause of life, while faith is but one of its many effects.

But some one might say: "The apostle, in 1. Cor. xiii, is speaking of love and faith as qualities in man, while you are comparing God's love with man's faith." And we admit it. But what God *is*, it is his design that man *shall be*. So that love is not only the basis of the Christian's life, but it is also the grand climax, the crowning excellence of his character. And faith has its highest use in being an important condition of growth toward the perfection of love. We (that is, the living ones) walk by faith; we partake of the living bread and water by faith, and, in this sense *live* by faith—just as in the natural we sustain life by eating and drinking; but we do not first obtain life by eating, but as a gift.

The province of faith is in the growth or development of life; and even in this, its power to help men along on life's rugged way, by purifying their hearts, lies in the fact that it "works by *love*."—Gal. v. 6. So we see that in this great system of life, love is the basis and cause, love is the power in its progress, and love is its climax and glory.

But if any doubt the correctness of our reasoning as to the pre-eminence of love over faith, we are willing to rest the case with Paul himself, who, it is admitted, places faith very high and prominent. Read 1. Cor. xiii. 1, 2, which closes thus: "Though I have all faith [one of the Spirit's gifts] so that I could remove mountains, and have not love, I am nothing." From this we not only learn that love is greater than faith, but it is so superlatively great that we infer that it is better not to be, than not to love.

Love Greater Than Knowledge.

THIS may seem strange, and for some hard to accept, in view of the Master's word that to know God and Jesus Christ whom he has sent is eternal life. Yet Paul has said in this wonderful chapter, (1. Cor. xiii.), that "Though I have the gift of prophecy, and understand all mysteries and all knowledge * * and have not *love*, I am nothing."—Verse 2. Elsewhere he says: "Knowledge puffeth up, but love buildeth up [edifieth]."—1. Cor. viii. 1. This is the very principle for which we contend, that love is the building power, the true principle of indwelling divine nature by which we grow toward perfect love—toward God. And the power of knowledge lies in that it brings us for for love, and is a means to the glorious end; and surely the end is greater than the means. Paul adds: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man *love* God, the same is *known* of him."

It may be a question whether the words "same" and "him" refer to God or to man. Many regard "same" as referring to the man, and "him" as referring to God. But we think they should be reversed. It seems that Paul was teaching that the man who

…ves God *knows* God as no other can, what-…ver his mere intellectual training may be.

It is evident that a certain higher phase of knowledge comes only by the experience of love; and we cannot think Paul had that phase of it in mind when he said: "Knowledge puffeth up." John, on the other hand, must have referred to the higher phase of knowledge when he said: "He that LOVETH *not*, KNOWETH *not* God, for God is love."—1. John iv. 8. Read this without the "nots" and it expresses exactly the same idea as 1. Cor. viii. 3, if "same" refers to God, and "him" to man. God knows the very inmost of a man, whether the man loves God or not.

It seems that it must be this higher phase of knowledge, which is *inseparable* from love, that Jesus had in mind when he said: "This is life eternal."—John xvii. 3. And the "all knowledge," mentioned by Paul, must be all below the final state; knowledge which can be considered apart from love, or as a means to the final end. But the point he makes is certainly well taken, that whatever a man may *know*, without *love*, he is nothing. And it seems safe to say that the fellowship with and knowledge of God that is inseparable from love is very different from any mere theory or mathematical calculation. These have their good use, but let us all realize that the true aim is to come into *oneness* with the Lord in all his ways.

Love Greater Than Hope.

HOPE is an important element in the Christian life, and has much to do in the development of character. It is the combination of desire and expectation. For this very reason, it relates to, and is one of the accompanying conditions of, an imperfect state. What we really have we cannot hope for. "But if we hope for that which we see not, then do we with patience wait for it."—Rom. viii. 24, 25. The patience and joy of hope are its important uses. Much is said in the Word about rejoicing in hope.

It is closely akin to faith as a result and proof of the new life. They are twins, of which faith is the firstborn. We believe in what Christ has done in himself *for* us; then hope is the combined desire and expectation that he will in due time work the self-same victory *in* us. We believe that Christ has entered into the glory of the Father on our account; and therefore "we rejoice in hope of the glory of God." In the same connection, the apostle says: "And hope maketh not ashamed; because the *love* of God is shed abroad in our hearts."—Rom. v. 1–5.

This passage shows the close relation and use of faith and hope. It is not only by faith we are saved; "For we are [also] saved by hope."—Rom. viii. 24. It is not only, as some express themselves, that we have hope (well-grounded) that we *will be* saved by and by; which is true of salvation in its complete or perfect sense, as given and shown us in the risen and glorified Christ; but it is true that hope saves us now. When we speak of salvation, let us not think of the old idea of going to heaven when we die. Surely hope does not save us that way. But salvation is the whole process of bringing us from Egypt to Canaan; that is, from the natural state of darkness and sin to the spiritual state of light and righteousness. And whatever helps us along and up on the journey homeward, into the condition of our Lord, saves us. Faith saves us; the bread and water of life save us; all the means of grace save us; Christian association saves us; even the difficulties, losses, crosses and trials of life save us; in the same way, doing good saves us; and midst all these things, especially in affliction, *hope* saves us. Who of us does not know the sustaining and elevating power of hope in the midst of earth's sorrows? and whatever elevates, saves. How true it is that hope is to the Christian as an anchor to the soul, sure and stedfast, because it reaches to the perfected Jesus, our Forerunner, within the vail, that is, to the glory of God! And hope's strong cable helps to bring us there.

But, from the very nature of the case, faith and hope as thus brought to view, are temporary in their nature and use. Now we walk by faith, not by sight; but by and by, when the journey is over, we shall see as we are seen, and faith in that sense will be no more needed. And so when we see and realize that for which we hope, or when we are fully saved, hope too will end. But when faith and hope are buried in a common grave, love, the grand climax of condition and char-

acter, like God himself, who is Love, will live on and never end. Rather will its length, breadth, height, depth, fullness and glory, be more and more realized and its communion enjoyed forever. No wonder that Paul summed up and closed his argument on the grand theme in these words: "Now abideth faith, hope, love, these three; but the *greatest* of these is love."—1. Cor. xiii. 13.

LOVE OF GOD AND CHRIST.

THERE are three phases of love we would consider: 1. The love of God; 2. The love of Christ; and 3. The love of man. But first let us consider the love of God and Christ.

But why speak of the love of God and the love of Christ as two? Are not the Father and the Son one? Yes, and No. Christ did say: "I and my Father are one." And again he said: "The Father is greater than I." Again he prayed that all the believers might be one even (that is, in the same sense) as he and the Father are one.—See John xvii. 21–23. The oneness or unity of the believers is in spirit, not in personality. So also of the Father and Son.

There must be a sense in which the Father is greater than the Son. The Father must have existed before the Son, as the cause must exist before the effect; and is not the cause always greater that the effect? In Rev. iii. 14, Christ is spoken of as "the beginning of the creation of God,"—*all* things being *in* him, as the crop in the seed;—and is not the Creator greater than the creation? But let it be observed that the creation is the *expression* of the Creator; hence Christ is spoken of as "the Word," "the faithful and true Witness," "the brightness [or shining forth] of his Father's glory, the express image of his person."—John i. 1; Rev. iii. 14; Heb. i. 3. And in this relation of Father and Son as the Original and the Expression lies the key to the difference between the love of God and the love of Christ.

It may be truly said that as they are one in Spirit, they must be one in Love; for what is the Spirit of God but the love of God, seeing that God is love? But it is still a fact that the Word makes a distinction between the love of God and the love of Christ. It is said: "The love of Christ constraineth us" —2. Cor. v. 14. No such thing is said of God's love. Is this making too much of the distinction? We think not; and no one will think less of either when it is understood. The difference is that God's love is the original and Christ's love is the manifestation. "God is love." Such a thing is never said of Christ. And though the Father is greater than the Son, we venture to affirm that the love of Christ is the chief constraining power, and produces the greatest and most direct effects.

But it will be said and truly: "All things [these gospel provisions and things manifested in Christ] are of God." And it will answer our present purpose, and be in exact conformity to the truth, to say that Christ's love is no more nor less than God's love manifested. What is the Son or Christ but "God manifest in the flesh?" And the point we would make is that the love of Christ *is* the constraining, reconciling or saving power because it *is* God's love brought practically and sensibly to bear on human hearts by being manifested in human form. It is a fact in which we may all rejoice that "the Son of God" became "the Son of man"—our brother.

There can be no doubt that this truth, in a perverted form, has led many to think of Christ as good, kind and forgiving, and of God as the very opposite until the loving Son appeased God's wrath and reconciled his Father to us. This is positively untrue and injurious, believed as it is by many. Its best apology lies in the fact that the love of the man Christ Jesus can be more readily felt and appreciated than the love of God. Indeed the love of God as a Father never was, and never could have been, known until revealed or manifested in the Son. This manifestation is the special design, province, work and doctrine of Christ and the New Testament. And how easy, when Christ and his work alone *reveal* the Father's love, to corrupt the thought and say that Christ *purchased* God's love and reconciled him to us. But the whole drift of the apostle's reasoning in 2. Cor. v. 14–21, is to offset such an offensive and God-dishonoring doctrine.

Hence he shows, as before intimated, that though it is the love of Christ that constrains us, yet "All [these] things are of God:" and that, so far from God requiring a sacrifice for the purpose of conciliating himself [which is absurd] the very opposite is true, that "God was *in* Christ, [thus revealing himself and so] reconciling the world to himself, [not himself to the world] not imputing their trespasses unto them," [but forgiving them.] What a glorious truth it is that *God* [not for vengeance, but for pure love] "made him who knew no sin to be sin for us, that we might be made the righteousness of God in him."

It is a great mistake that some make, when they teach that "God *out of* Christ is a consuming fire." Though neither is in the words of Scripture it would be nearer the truth to say that "God *in* Christ is a consuming fire." God is only known in Christ; "God out of Christ" is the "unknown God" whom some ignorantly try to worship. No wonder that the rejection of Christ, as the Mediator between God and man, tends to agnosticism, which means *I don't know.*

It appears very evident that all who claim to worship God as Love, and as the great "All-Father," and yet reject Christ as the One Mediator and Saviour, are far more dependent on Christ than they are aware. All men are required to honor the Son even as they honor the Father.—John v. 23.

The relation of the love of the Father to the love of Christ, and their relation to us, may be illustrated by reference to the subject of Light. It is said that "God is Light;" but Christ is "the Light of the world." It means something that these expressions are never converted in the Bible; that is, it is not said that "Christ is Light," nor that "God is the Light of the world." God is Light, but that light is only revealed, or made to shine out for the good of the world in and through Christ. So also of love. God's light and love are like the light and heat lying latent or unrevealed in the oil before it is burned. Nobody can *see* the light nor *feel* the heat. But burning brings out both; and Christ is the *burning* lamp by which God's truth and love are brought where man can see and feel them. By means of them, the mind is enlightened with the knowledge of God, the heart is warmed by God's love shed abroad therein, and the impurity is in due time burned out. And no power in heaven, earth or hell can separate us from the love of God which is [revealed] in Christ Jesus our Lord. —Rom. viii. 38, 39.

THE LOVE OF MAN.

REFERENCE is not here made to the lower phase of human love, but to that which springs up in the mind in response to appreciated divine love. And yet, no doubt, in one sense, or in essence, all love is the same, but it differs in degree, or in the phase of its manifestation, according to the organism or the circumstances. It is that attachment of the affections to an object which makes the well-being of that object the highest aim, and greatest joy. Probably John stated a broader truth than is commonly supposed, when he said: "*We* love, [him], because *He* first loved us."–1. John iv. 19. The word for "him," in this passage, is not in the Greek, and is therefore omitted in the revised version. It is: "We love, because he first loved us." We not only love him, as an expression of gratitude for his love manifested toward us, but we love our fellow-beings for the same reason. We love, because He loves; and may it not be safely said that *all* love depends on the fact that God is love? What is love in any form, even in the lower animals, but a finite manifestation of the infinite love?

Some one has expressed a degree of ridicule and sarcasm because we have spoken of the mother's love as one of the grand illustrations of God's love,—in its tenderness, its patience, and its untiring perseverance. Well let the shafts of ridicule come,—all that can come for such a reason. However cutting they may be, the joy in this truth is much greater than the pain from such thrusts.

Why, indeed, should the mother's love be so great but because of that same principle in God? How could it exist, even in the lower animals, if not because God, their Creator, is love? Love, even on the lower plane, is the greatest motive and power. It is the creative faculty. It is the motive for self-sacrifice. Man will do more for love

than for anything else. Woman will sacrifice her all upon love's altar. Grand beyond all conception but that of a mother is the love on account of which she will place herself between her offspring and all danger and death. Is it not the same thing on account of which God in Christ placed himself between *his* offspring and ruin? Do not say that they are not the same in essence. They differ simply because God's love knows no possible limit. It had no beginning. It needed not to be purchased. It is above price. It is unchangeable. It is boundless. It includes all mankind. It can never grow weary. It can never be exhausted. "Love never faileth." Christ came not to appease God's wrath, but to express and satisfy his love. And all its desires must in due time be fully realized.

And what a blessed truth that, We love, because God loves. As already shown, this is true in every sense. But more emphatically it is true in the higher sense, when the spiritual nature is quickened by the Spirit of truth itself. We love, because we have become partakers of his nature—or as Paul says "Because the love of God [the very principle by which he loves] is shed abroad in our hearts by the Holy Spirit given to us." —Rom. v. 5. Now we know that we dwell in him, because he hath given us of his Spirit; and for the same reason we know that we have passed from death unto life; why? because we love the brethren.—1. John iii. 14 and iv. 13.

Love is natural and spontaneous in God and all who have his Spirit. He loves freely. They do not *try* to love God or their fellow-men. They do not need to try? Love that comes by trying does not deserve the name. What would we think of a mother that *tried* to love her child? Such an effort on the part of anyone only proves that love is lacking.

For the same reason, love cannot be bribed or bought. It is above price. If God had *ever* been in the condition that some think, that his wrath had to be appeased in order that his love might flow, we could have no faith in the permanence or the reality of his love. And a human love that depends on a price is far below the lowest form of love. It is love only in name.

And, further, love cannot be produced or controlled by law. It is true that the law said, "Thou shalt love"—both the Lord and the neighbor. And for this reason it is true that "Love is the fulfillment of the law." But yet the law always was, and always will be, utterly helpless as to *producing* love. The law shows what should be, and what will be in due time. But what the law could not do, because it was weak through the flesh, God sent his Son to do—which, in brief, was to bring God into human hearts so that they *could* love. It thus fulfills the law, but like its Author it is unlimited by law, rises above it, and asserts its native power, freedom and eternal glory. We love, *because* God loves, and therefore love *as* he loves; it is the spontaneous outflow of his nature. It is therefore the basis of the greatest happiness,—because it is unselfishly seeking the good of others.

Love is Practical.

It is not a mere name or sentiment or emotion, but a practical, working power. Love to God is the only basis of true obedience. It takes pleasure in pleasing him. Obedience that springs from fear is slavish, and not being of the heart, is obedience only in form and name. Jesus said: "If ye love me, keep my commandments."—John xiv. 15. See also xv. 9–14 and 1. John v. 2, 3.

Paul says: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. xiii. 10. And who can doubt that love is the great remedy for all the selfishness, jealousy, strife, war and cruelty in human life? It must become the controlling principle in business, politics and all the social relations, as well as in the individual. What is really good for one is good for all. And love cares more for the neighbor's good than for the accumulation of wealth. It knows that it is more blessed to give than to receive. It feeds the hungry, clothes the naked, visits the sick, and reaches down the hand of help to the fallen and degraded. Like Christ, God's own expression of love, it seeks and saves that which is lost, and is not satisfied until it is done.

Let us look at some of love's qualities and practical workings in life, as expressed in 1. Cor. xiii. 4–8: "Love suffereth long, and is

kind." It is kind and long-suffering even when misunderstood and abused. This is true of both divine and human love. "Love envieth not." It is not selfish, but generous. It is not displeased at the success of others. It rejoices with them.

"Love vaunteth not itself, is not puffed up." It is not proud, nor rash, but humble, and is well pleased when others are honored. "In honor preferring one another." It "doth not behave itself unseemly." It is not coarse, but courteous. It "seeketh not her own." It gives more than the law requires, rather than demand its legal rights. He that is selfishly set to "look out for number one," and to have his "rights," whoever else may suffer or be the loser, is the miserable example of unhappiness by failing to obtain his rights, or of being satisfied with them.

Love "is not easily provoked." We can bear more patiently with loved ones than with others. It "thinketh no evil." It is not suspicious, but has confidence. It "rejoiceth not in iniquity, but rejoiceth in the truth." It does not deal with neighborhood brawls, gossip nor scandal. The best way to put out such unholy fires is to let them alone. It "beareth all things, believeth all things, hopeth all things, endureth all things." What a grand brace of Christian virtues is here included—the very opposite of a mischief-making spirit, and a hopeless outlook. It has a good opinion of mankind, in spite of their faults. "Love never faileth." Then God cannot fail in his purpose. Love is persevering and untiring in its effort to win a true response. Love is immortal in all its powers.

It is evident that Peter was moved by the same spirit as Paul concerning the supreme value of love, when he said: "And above *all* things have fervent love among yourselves: for love shall cover the multitude of sins."—1. Pet. iv. 8. This shows that Peter expected that even Christians would be imperfect and need love's mantle thrown over them. It is not only *a* multitude, but "*the* multitude of sins." Does not this mean *all* sin? The simple statement of the text is: "Love covers sin."

"But," some say, "sin should be exposed." They seem to think that to expose sin is a means of prevention or cure. Is it so? Are not the exposures of criminal courts, and the record and general circulation of the facts through the daily newspapers, one of the devil's best methods of carrying and planting in young minds, especially, the seeds of more crime? The general handling of these terrible evils most certainly tends to the increase of evil thoughts and consequent evil actions.

But, says one, it *must* be exposed. Perhaps from one standpoint that is true. But it is not *love's* standpoint; it is not *God's* standpoint. It is with divine authority that we affirm that "Love covers sin." "Blessed is he whose trangression is forgiven, whose sin is *covered*,"—not yet "blotted out," as it will be in the "times of restitution," (Acts iii. 19–21), or it would not need to be covered. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Observe that "their" and "them" in this passage refer to the "world," not to the church. And also that when sin is not imputed, it is forgiven, covered with love's hiding mantle.

"Well," says one, "it is all wrong to cover sin." No doubt it is by *law's* standard, for law knows no mercy, but *love* has a higher standard, all its own. The mother understands it. She protects her child, whatever his fault. The true friend appreciates it. He will not readily expose the failure of his friend. The true Christian, like his Master, exercises it. It is not our place to be officers of exposing and executive law. So was not and is not the Christ (the anointed) of God.

If it be thought that our statement is too strong, we would suggest that it is because even Christians are as yet so far below the divine standard. Man says that such covering mercy encourages sin. But is it so? Remember that God's ways and thoughts are not like man's. Man's way is to expose and condemn; but the Lord's Christ covers and saves. The word gives a living example as well as the principle. A woman is brought before Christ, who according to the *law* should have been stoned to death. Her accusers are many, exposing her sin and clamoring for the enforcement of the law. And the question is: What will Christ say about

(*Continued on page 25.*)

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

IT is said of God's people that they are like stars, that shine brightest in the dark; like gold that is purer for the furnace; like incense, that is more fragrant from burning; like the camomile, that grows faster from being trampled on.—*Sel.*

(*Continued from page 23.*)

it? He admits their plea, and says: "Let him that is without sin among you, cast the first stone at her." They are *self*-condemned, and pass out, and the woman is left alone with —— whom? He who alone from his purity might have enforced the law. Alone with whom? "The Judge of all the earth!!" Think of it, friends! Alone with him in whose presence you and I must all stand and be judged. Now hear him. Does he enforce the law upon her? Ah! he appeals from it to the higher court, and there she is tried. "Where are those thine accusers? hath no man condemned thee?" She says: "No man Lord." Then comes the decision of the world's Judge: "Neither do I condemn thee; go, and sin no more." Did he encourage sin? Nay, verily. He vanquished the law, the accusers, and sin too with one sweep of love's power. He did ten thousand times more to lift that woman to the plane of purity and a higher life, than if he had joined the laws enforcers to condemn her.

If it be said that she had repented, and therefore was forgiven, we answer that the record shows no such thing. And it should also be remembered that it is the goodness of God, revealed in the forgiving or covering grace of Christ, that leads to repentance. No doubt she afterward repented.

"Love never faileth." Love is the basis of all God's movements. Love is the process of deliverance. And perfect love in man is the final state. Obstacles may seem for a time to hinder God's success, but love will win; it must win. And in the share we will all have in the glorious outcome, we will all be prepared to admit that Love is "The More Excellent Way."

STRAIT GATE AND NARROW WAY.

I HAVE not yet received the HOPE of Jan. 1st, and I feel the time long till it comes. I put the papers out on mission work as soon as I read them, and think they are doing good. I have your two books, DAY DAWN and MOSES AND CHRIST, out on duty also, and think before long I will have one or two new subscribers for the HOPE.

I heard a sermon preached recently from Matthew vii. 13: "Enter ye in at the strait gate, etc." And from that text the preacher made it appear that the gate was too strait, and the way too narrow, for all mankind to enter and walk therein. But I cannot apply the text as he did, but as follows: first, Christ was talking only to the Jews, and in the end of the Jewish world, or age. Second, he was speaking in the present tense, and of the generation then living; as very few were entering through the Gate (Christ in his day) into the Narrow Way. But the multitude chose the Broad Way, that did lead every one to destruction that walked therein.

In Luke xiii. and xxiv., the same parable is rendered in somewhat different words, as pointing to the final destruction that awaited the city of Jerusalem and her inhabitants. "For many will seek to enter in and shall not be able;" and they will begin to reason the case, saying: "Have we not eaten and drunk in thy presence, and hast thou not *taught in our streets*." Now, in my way of thinking, Christ never taught in the streets, except in the Holy Land, and the parable was to the people then under his teaching.

I always endeavor to preach the love of God if I can get even one to listen. I sometimes preach to preachers, but never in the spirit of controversy, or in an uncharitable way. If I see the spirit of controversy begin to rise, in those with whom I am talking, I always call a halt and say: "We must talk for mutual benefit, and not for debate." And so I feel that the Lord has blessed the word spoken and also the speaker.

When I say I am preaching, I mean that I take every opportunity to talk truth on all private occasions, be there many or few to listen, and I realize there is good being done. May God's love and Spirit help on the dawn of a bright and holy day.

I enclose a dollar, for which send me the new edition of DAY DAWN. I want it for mission work. H. GAWLEY.

IF you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, and those who love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way, or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.—*Sel.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Elijah Before Israel.—1. Kings xviii. 25-39. (Lesson for Jan. 25.)

THE weary years of famine rolled away and did their work. Israel remembered the God who had been gracious to their fathers. To whom should they turn in their awful affliction since they had forsaken him? Of what use was Baal and Astaroth here? A bold stand made for truth and God, a sharp contrast drawn, a national object-lesson before the eyes of all Israel; these things were needed to effect the conversion of the nation, and Elijah, stern, uncompromising, fearless, and faithful, was the man for the work. Untrained at courts, unpolished by fashion, nourished at Nature's breasts, and holding daily intercourse with his God; he only, unfriended and unaided, was match for the king and for the nation,—the pivot on which a mighty revolution was accomplished.

Suddenly the prophet had appeared, pronounced the curse, and as suddenly vanished. All search had been in vain. There was no country or kingdom but had given its oath that he was not within its bounds. Had the earth swallowed him up, his disappearance could not have been more mysterious. Now as suddenly and without warning he presents himself before the servant of the king and appoints a meeting.

Obadiah, the king's servant, was also the servant of God. Perhaps Ahab could find no such faithful one among the idolaters. What a sarcasm on Jezebel's evil vigilance that the king's most trusted servant should be of the religion she hated, and should use all his art and power to thwart her cruel schemes. He had hid by fifties a hundred of God's prophets in caves and fed them at the king's expense. Now he feared to say to Ahab, "Elijah is here," lest the prophet should again disappear, and Obadiah should be answerable with his life for the false report. But the prophet assured him that he should certainly meet the king that day.

They met. Ahab with brazen presumption threw the responsibility of Israel's calamity upon the physician who had sought to heal. "Art thou he that troubleth Israel?" Thus evil men ever read God's judgments backwards, concluding God hates them, because, in his loving kindness, he takes vengeance on their inventions. Elijah throws back the charge: "Thou and thy father's house are they that have troubled Israel." Then he bids him call Israel and the prophets of Baal together to Mount Carmel.

The highest point on Carmel is called by the Arabs to this day, "The Burning," or "The Sacrifice." It is a sort of natural platform which would command the view of assembled thousands. Close at hand is an unfailing spring of water, flowing even in the extremities of drought.

From this pulpit Elijah addressed the people. He had not many words to say to them. He was eminently a man of deeds. The famine had spoken to their hearts in tones as of a trumpet. They were now prepared to listen to still mightier voices from heaven, and to give heed. He set the case plainly before them. The prophets of Baal were to build an altar, choose and prepare a bullock for an offering; he too would prepare a bullock for an offering, and the God who answered by fire should be the accepted God of Israel.

This test was agreed upon and the prophets of Baal prepared their victim. Then from morning till noon and from noon up until the time of the evening sacrifice, about three o'clock, they called upon their God, but there was no voice, nor any that answered. At noon Elijah mocked them. The keen shafts of ridicule pierced the joints of their armor. Nothing so effectually severs popular adherance to any cause as well directed ridicule, and here the sarcasm was well deserved. If their sun-god could not even send one spark of fire to consume their offering to him, and thus forever establish his claim to their homage, how could any continue to worship him?

At the time of the evening sacrifice, Elijah had made his preparations. He builded the altar that idolatrous zeal had torn down. He built a trench about it, placed the bullock and the wood in order, and then had it drenched with water from a spring close at hand until the trench was filled with water. Then he prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant.

and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, The Lord he is the God: the Lord he is the God."

God Manifested to Elijah.—1. Kings xix. 1-18.
(Lesson for Feb. 1.)

THE day closed in triumph for the truth. Baal's prophets were slain and Israel was turned from serving idols to the true God. The parched and fevered earth was laughing once more in abundance of blessed rain, which came in answer to the prophet's prayer. The hearts of the nation were filled with wondering, penitential praise to God. What of Elijah, the crank which had turned this mighty wheel? What of the lone desert dweller who had sat himself against and had overbalanced with the weight of his own faith and character the heathen queen and her retinue of priests, the apostate king and his servile subjects? Followed by the threatenings and maledictions of the irate Jezebel, he had fled in darkness, weariness and fasting far from the dwellings of men. Leaving his servant at Beersheba, he went a day's journey into the wilderness and came and sat down under a juniper tree. "And he said, It is enough. Now, O Lord, take away my life, for I am not better than my fathers."

This was the prayer of the weary, hungry, desolate man, shut off from human sympathy and companionship, in the reaction which followed a great crisis in his life and in his nation, a crisis in which he played the hero, and gained a fame which would inspire all ages. It is hard to be heroic the day after the battle, especially under such circumstances as those in which Elijah was placed.

God had something better than death in store for his faithful servant, and he sent an angel, not to reprove, rebuke and lecture him for his lack of faith and of submission, but to feed and tend him, to let him know that he was cared for, his needs considered, his life precious in the sight of heaven. He slept and ate, and slept and ate again, of food which angel's hands provided. "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?" In the strength of this food he went forty days to Mount Horeb. There he lodged in a cave.

(It is to be noted that each of the three who appeared upon the mount of transfiguration experienced a forty days' fast.)

Shall we pity this man who knew nothing of the comforts and pleasures of this life? Heaven's favorites, if such there be, are not usually those whom this earth envies. "They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth." Yet for one hour of fellowship and communion with God, such as Elijah experienced at Horeb, who would not barter a lifetime of ease and earthly pleasure?

"What doest thou here, Elijah?" There is gentle reproof in the question. Was that lonely desert cave the place for the brave, faithful, trusted servant of God to abide? Should he spend his time in dwelling upon the causes for discouragment? He had fled from danger the face of a wrathful, godless woman. It may be if he had withstood her, the people would have rallied and put down her authority. He had hoped for much from the combined effects of the drought, the miracle and the rain. His hopes were but partially realized. The people were awakened, but thorough reformation is a slow growth, and comes not from the sudden manifestations of power, but from the silent influences of truth on the heart. God would give Elijah an object-lesson of this great fact. So he bid him go forth while he manifested himself.

First came the whirlwind. Power untamed and untamable seem to lurk in its heart. Devastation and death were its handmaidens. This was not God. In truth, the balmy summer breeze, replete with health and life and comfort, is mightier in its effects and better illustrative of God than all the simoons the prince of the power of the air can devise. "All things are of God," but the lower manifestations of himself, the ex-

ternals, which include all forms of evil, all earthliness and animalism, all that is temporarily opposed to supreme love, are so far from his heart, from his essential nature, that they are said to be antagonistic to him.

"After the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire." Destructive fire, tempestuous wind, and earthquake are far better illustrations of evil than of God. God creates; evil destroys. "And after the fire a still small voice." "He spake and it was done." "The Word was God." God reveals himself in language. "The Word was made flesh and dwelt among us." But the Word is no longer flesh, and yet the still small voice speaketh. "If any man hear his voice, and open the door, I will come in." O church of the living God, come forth from the cave, and stand at the entrance, and recognize the presence of Him who cometh and is to come, and who will not keep silence.

Space is too limited for this lesson. Books would not exhaust it. It contains the essence of the truth God has been trying to make us comprehend since first that still, small voice began its whispers to the human heart.

Ahab's Covetousness.—1. Kings xxi. 1-16.
(Lesson for Feb. 8.)

KING Ahab wanted to buy Naboth's vineyard which was convenient to him. Other rulers of those times would not have taken the trouble to ask him for it, but would have taken possession *nolens volens*. The law of Moses gave an inalienable deed of inheritance to every Israelite. They could not sell the land forever, for the land was the Lord's. Naboth refused to part with his vineyard at any price. He was an Israelite at heart and loved the inheritance of his fathers. The king, like a peevish, thwarted child, moped and pouted. He lay down on his bed, turned his face to the wall, and would eat no bread.

Then Jezebel came to him, learned the cause of his trouble, sneered at his weakness, and took the matter in her own hands. "I will give thee the vineyard." She took the king's seal, wrote letters to the city authorities, commanding them to proclaim a fast, as in mourning over some sin that involved the honor and prosperity of the city, to set Naboth on high as a criminal, and procure bribed witnesses that he had blasphemed the name of God, then take him out and stone him, that he die.

All this was done. An innocent man died a cruel death. Nothing now stands in the way of Ahab's taking the coveted vineyard, and he hastens to take possession, and to gloat over it. Nothing in the way? Was his conscience seared with a hot iron? Would not the dead man confront him at every turn in that fair field so foully obtained? God had appointed Elijah to be his conscience, and here Elijah stands. For five years there had been silence between these two. Ahab, perhaps, thought the prophet was dead. Elijah greets him with words which showed that he knew all his villainy. "Hast thou killed and hast thou taken possession?"

The miserable man paled in terror before the stern avenger of slaughtered innocence. "Hast thou found me, O my enemy." "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord."

Then he pronounces his doom, the extinction of his house and a dishonorable and violent death for himself and his wicked consort.

L. A. A.

BRO. BRITE writes: I am well pleased with the work on the "EXTRA." Hope it may accomplish *some* good, and at least do no harm. I believe the time has come when the masses of the people are ripe for a change in sentiment as touching all narrow, selfish and sectarian "set" or "established" opinions. Anyway, independent thinkers and writers are receiving a better hearing, and are not half so unpopular as they were a few years ago. Nevertheless most of them are still spoken of and advertised as "Cranks," which advertisement is an advantage, for many have learned the fact that it takes a crank to make things turn. And many useful machines never move or turn until they become attached to a crank. And I have heard that there are many men in the world who are,—in a sense,—"but mere machines," as it were; "but clay in the hands of a potter." Such need to come in contact with God's "Cranks" before they can become vessels fitted for honor.

THE FREE CHRISTIAN.

This is the title of a new monthly English Newspaper, published by Fred Parker, Furness Lodge, Parker's Piece, Cambridge, Eng. The editor describes it as a monthly advocate of Scripture Theology, Apostolic Doctrine, Natural Interpretation, Bible Authority, Entire Credence, Scriptural Free-thought, Church Unity, Church-wide Fraternity, Revealed Socialism, Futurity of Prophecy, Plurality of Messianic Advents, Imminent Fulfillment.

Its pages are open to contributors of all views; provided they draw their conclusions from the "Inspired Word." Thus, readers will find staunch upholders of the endless punishment of the wicked, of the annihilation theory, and of universal salvation.

While your readers will ever be glad to know they have in the WORLD'S HOPE a paper *entirely* devoted to their own most beautiful conception of the character of God, and his dealings with his own handiwork, Man; they may also like to see a paper, which I trust may be the means of bringing many, here in England, step by step, to a like trust in the living God "who is the Saviour of all men." I think this will be the result, because I believe many of the WORLD'S HOPE readers have passed from the old, so-called, orthodox views of endless punishment, through the better one of the annihilation of the wicked, to that best of all, the full trust in the atonement of all men, as purposed by God in Christ, to be carried out in the course of the Ages. At any rate I can say that was the road *I* travelled, in coming from darkness to "the light of the gospel of the glory of Christ." I certainly owe a debt of gratitude to *Zion's Watch Tower*, for acting as a half-way stepping-stone from bondage to liberty. Will not our readers do all they can to help along their brethren, readers of *Zion's Watch Tower*, to the *fuller* light of the WORLD'S HOPE?

However, what I was going to say is that this new monthly, the "Free Christian," admits *all* these views, and so brings many minds into contact. Hence there results a comparison, and interchange of thought, between individual members, which bring about many pleasing little incidents.

Now if any of my American brethren would like to see a specimen number of this paper, I shall be very pleased to forward them free, if they will drop me a letter to that effect. Then, if any wish to take it regularly, I can send it them; and payment, 40 cents a year, can be made to my account to J. H. Paton, Almont, Lapeer Co., Mich.

PETWORTH, ENG. EDWARD BATTY.

BEREAN MISSION.

A Sermonette for our Young Friends.

GOOD
OURS
DEAR

The text is God, the best word in the Bible.—Rom. v. 11.

GOD IS GOOD TO US.

If we do not believe this, we make God a liar.—1. John v. 9–12; John iii. 16. He that believeth not God hath made Him a liar, because, etc.

If we do believe God, we shall be sorry that we have lived for self; shall change our minds, that is, repent; and turn to God through our Lord Jesus Christ, that is conversion; then

GOD IS OURS,

our own very God and Father, and now we cannot help loving Him (1. John iv. 16–19;) so each one knows for himself

"GOD IS DEAR TO ME."

I would like thirty answers on a Postal Card from those under sixteen years of age.

Berean Questions, No. 1.

1. Which is the shortest verse in the Gospel of John?

2. How many different names can you find for God in the book of Genesis?

3. What seven men do you think are mostly spoken of in Genesis?

4. How long was Noah in the ark?

Answer as many as you can within two weeks from receiving the WORLD'S HOPE. Let the answers be your own; mention chapters and verses, as xiv. 15, 19, 20.

560 INDIANA AVE. H. VEYSEY.

TOLEDO, O.

NOT so much in prosperity as in trouble has the Lord promised to be with his people.

EXTRACTS FROM LETTERS.

ENCLOSED find one dollar to renew my subscription. The HOPE is a dear friend to me. May God bless you in your doing. I am a stranger to you and your language, and I do not fully understand all of it. But, bless God! I understand that much, that there is salvation for a Swede as well as any other nation. I am so glad to know that God has all power in Heaven and in Earth, and that he is going to do all his pleasure, and that his will shall prosper in his hand. May God bless you.

Yours in our Elder Brother,

WOBURN, MASS. S. T. M.

I AM yet in the land of the living and in usual health; but am longing for Christian company where even two or three can agree as touching the most endearing and important themes. I am not lonesome, for my books and papers afford me much consolation. I read and re-read. They are great reminders, which I ever need. They often express something for me beyond my power of speech, and lead me along with the lamp of light and truth, filling the mind with a trustful peace that the world cannot give. Some of your correspondents we must count with the blessed dead. How we shall miss them! They all had a part to act, and have filled it and gone home to rest, where failures, disappointments and sorrows will never come.

I expect to start this tomorrow the first opportunity if I succeed in getting an order. Renew my subscription, send me Vol. 8 bound, also send two copies each DAY DAWN and MOSES AND CHRIST as follows * *, and the HOPE to these two new subscribers.

EWARTSVILLE, WASH. L. S. G.

I FEEL that I ought to write you a few lines, as I have been for a long time enjoying the perusal of your very excellent paper, THE WORLD'S HOPE. I want to tell you how dearly I love to read it, and how much good it has done me. The papers were first sent me by my brother, of New York, and I read them with much interest, and I have preserved them by stitching together. And you have sent them to me for the past year. I saw the cross on the latest number, and wish I was able to send the money, but I cannot. I am dependent on my daughter for daily support, who supports the family by teaching. I am unable to do anything, being in my seventy-third year, and quite feeble in health. Your views agree nearly with my own, and the more I study the HOPE the better I like it and approve of your views. If you will send me some of the back numbers (say Nov. 1st., which I think remarkably good) I will canvass the place. S. B. S.

EMPORIA, KANS.

WHILE the outer world is to-day engaged in the enjoyment of Christmas, I am striving to shut myself in to the real enjoyment of the day. I have just received the bundle of missing papers which you sent me, and find in them a precious feast of fat things. But I fear lest I should be more willing to receive than give, though I am trying in my poor way to give light to the children and all who will hear, and to be patient with what I cannot accomplish. I can leave it in the hands of the great Spirit that has led me and many others into this great light and truth of the gospel. Oh how precious the light in the midst of darkness,—darkness indeed, even in the minds of professed Christians,—though I find more to rejoice at than to mourn over.

I cannot under present circumstances ask again for the paper, for you have already favored me beyond measure, for which I am truly thankful. I will with the help of God try to get the money and send for the paper.

Yours in Christian hope,

WAXAHACHIE, TEX. M. J. C.

IN a former letter I indicated a willingness to write you a few lines occasionally, to help lighten your labors. I have been somewhat tardy about it. However this morning I thought I would jot down a few thoughts in the hope that they may help some one in their desire to follow the Master.

This passage of Scripture occurs to me with peculiar force this morning: "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Isa. liii. 7.

There is a time to speak out, and a time to keep silent;—a time when muzzled lips

would betray cowardice or treason to the truth. But there are times when we can better follow the Master by holding our tongue before our fellowmen.

It is our privilege to keep silent when we are assailed by inquisitiveness. Some people have a chronic curiosity in their make-up. Instead of minding their own business, they are busy-bodies in other men's matters. Now there are many things we have a right to keep to ourselves. If people were wise enough to padlock their own tongues in regard to domestic difficulties and family infirmities, what good might result, or evil be prevented. On this whole subject, there are two sound rules we ought to observe. One is, Never ask what we have no right to know; the other is, Never tell what our neighbor has no right to know.

Another occasion for Christians to keep silent is when we are strongly tempted to disparage others. Remember the tongue is a sharp instrument. It cuts deep. Alas how many limp along wounded or carry the ugly scars inflicted by it, perhaps through envy,—that hateful spirit which often wears the mask of justice. Even if the praise of another seems to us extravagant, why bring out deformities of character? Grant that we do know that these things are true, why speak of them? Why thrust a daub of detraction over a fair portrait of character? In the name of him who said, "If your enemy hunger, feed him," let us hold our peace.

If silence is commendable under these conditions, then does it shine with peculiar lustre when it is maintained under sharp provocation. Speech on such occasions is often like dynamite. It shatters friendships in a moment that are not repaired in a lifetime. Silence may save many a quarrel, many a heartburn, many a mortification, and many a disgrace to our religious profession. It is often a more eloquent vindication than words. How eloquent are sealed lips! What sublimity there is in silence when innocence reviled reviles not again! Beautiful was the mute patience of our divine Lord, when under all the insults of his enemies he opened not his holy lips! That tongue might have shot the lightnings of heaven among them, but with the wonderful silence of conscious innocence, he was brought as a lamb to the slaughter, and as a sheep is dumb before her shearers, so he opened not his mouth.

VALLEY CENTRE. MRS. KNOWLES.

I AM still searching for the truth as for hid treasure and to draw out from it understanding; and I find that the Lord's promises are sure and that out of his mouth (the Truth) cometh knowledge and understanding. Happy is the man that findeth wisdom, for she is a "Tree of Life" to them that lay hold upon her, and every one that firmly graspeth her will be made happy; for her ways are ways of pleasantness, and all her paths are peace. Forsake her not, and she shall preserve thee; love her and she shall keep thee. Hence it (wisdom) is the principal thing; therefore get wisdom. And with all thy getting, get understanding, and let her not go. Keep her, for she is thy life. For life eternal is to know God, while ignorance of him is death.

I now realize this brother, hence I apply mine heart (mind) to understanding and to study to show myself approved of God and to rightly divide the word of truth, and to know *how* God will in the dispensation of the fullness of time gather together IN ONE *all* things, or to re-unite *all* things under one head—Christ—the things in the heavens, and the things in the earth, in him. This is perceptible when we see the fact, that God is in Christ reconciling—or bringing back together again the World unto (or like) himself. For if, when we were enemies, we were reconciled to God by the death of his Son, "*much more*" (Yes, thank God for this much more) being reconciled, we *shall be* SAVED by his life. Therefore we now have *joy* in God *through* our Lord Jesus Christ, *by* whom we have now received the atonement or "*Reconciliation*." And when once this glorious fact is realized, then are we ambassadors for Christ, in bonds, that therein we may speak and proclaim boldly the good tidings of great joy which is for *all* people; —not a few but all—all,—no one left out. This is a (larger) hope that maketh not ashamed of the good tidings (gospel) of Christ, and in it is the power of God unto salvation (or life), to every one that believeth. And motives will be brought to bear on every one to believe, as on Paul while on his mad career of persecution to Damascus, and who also says that Christ Jesus came into the world to save *sinners*, of whom Paul says he was chief. Be that as it may, it is for this cause, Paul says he obtained mercy, (pity and favor,) that in him FIRST, Jesus Christ might shew forth all long-suffering. For what? Why for a *pattern*

to them which should believe on Christ hereafter. Hence the same power that arrested Paul, the chief of sinners, will also arrest all lesser sinners. Otherwise God is a respecter of persons; and we are told many times through the word that God is not such. Hence if Paul was thus highly favored and who was as he says himself a blasphemer, a persecutor and injurious to the true church, but who obtained mercy because he did it ignorantly in unbelief, why is it not a fact then that all will be likewise dealt with and so favored and come to an accurate knowledge of the truth as did Paul? Well they, all families, kindreds and nations of the earth shall know the Lord from the least to the greatest. All shall be taught of God, says Jesus. Every knee shall bow in his name, and every tongue shall confess that he is the Lord to the honor and glory of the Father. And as they come, every one in their order, to acknowledge him, he will in *no*-wise cast them out. "As in Adam all die, even so in Christ shall all be made alive." Thank God, the world's life is safe! "God sent not his Son into the world to condemn the world, but that the world (all people) through him might be saved." And so Jesus came among us, not to do his own will, but the will of his Father and our Father, his God and our God. And this is the will of the Father, that of all that he (the Father) has given him, he should *lose nothing*, but raise it up again the last day. And he (Jesus) must reign until he hath put all enmity under his subjection, and also as long as one of the hundred is out. He came to seek and to save the lost and will not fail in his mission, but will gather up all the fragments of lost humanity so that NOTHING be lost. What a glorious fact! What a glorious gospel! What glorious tidings of great joy to all people, when we can see that he is the first and *with* the last.—Isa. xli. 4. Christ for the world and the world for Christ! And no other name is given whereby men *must* be saved, according to the eternal purpose which he purposed in Christ Jesus, that in the ages to come he might shew the exceeding and surpassing riches of his favor in his kindness towards us through Christ Jesus. And I am fully persuaded that what God has promised, he is also able to perform. For the doctrine of the Lord is perfect, restoring mankind; and that his judgments are truth.—Ps. xix. 7–9.

Now darkness covers this earth and gross darkness the people. Then (that is, in the ages to come) they shall not hurt or destroy in all my holy kingdom. And why? Because the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, and a highway shall be there, and it shall be called the way of holiness. The wayfaring men, though fools, shall not err. No lion or any ravenous beast (false systems or false doctrines) shall go up thereon, and then shall it be said: "Lo, this is our God, we have waited for him, and he will save us, and the rebuke of the people shall he then take away from off all the earth; for the Lord hath spoken it." He who hath made the creature (all people) subject to vanity, will also deliver the same in due time from this bondage of corruption, into the freedom of the glory of the children of God. What a glorious hope to the hungry pilgrim on the shining pathway who believeth on him that justifieth the ungodly, and who turnest man to destruction and sayest, *Return*, ye children of men.

But, dear brother, this letter is getting too long, so I must close. I am so thankful to Bro. Brite, through whom I obtained access to the WORLD'S HOPE, for it is a great help to me in bringing to light some of the hidden mysteries of the Kingdom through its Editor and also the many letters each copy contains, that are written by the household of the true faith and "Larger Hope." May the coming year prove as great a blessing to all the household as the last year has been to me. Praise God!

Your brother in the Larger Hope,

C. R. KLEEBERGER.

AURELIA, IOWA.

To blame is easy enough; with some, it is all of a piece with the hardness of their temperaments; but how to do this delicately, how shall we learn to do that? I answer: Love, and then say what you will. Men will bear anything if love be there.—*Sel.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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FIRE AND WRATH.

In the two preceding papers we have given considerable attention to the subjects of Light and Love. It seems appropriate to follow them with this on the subject of Fire. These three—light, love and fire—in Scripture are emphasized as expressing God's nature. They are closely related to each other, if not inseparable. The New Testament as clearly asserts that "God is fire," as that "God is love." "Our God is consuming fire."—Heb. xii. 29.

[There is no word for the indefinite article *a* in the Greek. In translating, it is used or not as the sense seems to require. *Anthropos*, the Greek word for man, may mean either *a* man or man in general. So the Greek word *pur* may mean *a* fire or fire in general. To say that God is *a* fire seems to limit him, about as if we should say God is *a* love, or *a* light; and we cannot think of God as limited. All is in him, and so we leave the *a* out and say "God is fire."]

Because the Bible teaches that God is a consuming fire, many Christians yet find it difficult to receive the truth that all mankind will in due time receive God's light, and be reconciled by his love. But it seems that it might do them good to consider that there is a relation between things natural and things spiritual. Light is truth and heat is love; and both accompany or result from fire. It is true that fire consumes—[only that which is combustible]—but at the same time it gives both light and heat. So we say that God as fire destroys all sin and death—the works of the devil—and, in and by the burning process, he enlightens and warms the hearts of his creatures. To us this appears both Scriptural and reasonable.

Some think, because we emphasize the love and saving power of God, as revealed in the work, life, victory and promises of Christ, that we ignore or belittle the Scriptures which speak of the wrath and judgments of God. But this is not so. We only wish to understand and teach all these things in their true relation to each other. And to do this will not lessen our faith or interest in either his wrath or love.

As God is love, would it not be safe and well to think of the wrath of God as the wrath of love?—or of God's fire as the fire of love? Love *can* have wrath; but its wrath cannot be opposed to love, but is one mode of its expression. We cannot think of God being full of wrath and vengeance like a man that has lost his good temper, and is so excited that he vents his fury on the offenders. Only weak and imperfect beings are troubled with that kind of wrath and vengeance. The wrath of God must be one phase of love's expression.

It may be said, and is quite commonly admitted by Christian people, that God hates sin, but loves the sinner—that is, he loves the man, His own work. May it not be said as truly that God hates the sin *because* he loves man? In view of the New Testament revelation that God loved the world of men, and

commended his love toward them, while they were yet sinners, by sending Christ to die for them (Rom. v. 8) may we not safely interpret all the Scriptures speaking of His anger, wrath or indignation against sinners and the wicked, as being against, not the men, but their sin and wickedness?" This is necessary in order to maintain the force and harmony of both classes of Scriptures.

There may be some who ignore the sinfulness of sin and God's wrath against it, but this is not applicable to our teaching. We do not teach that God will save all mankind because he is so good and merciful that he will not or cannot punish sin. But we believe and teach that the punishment of sin is a part of love's administration; and that He never loses sight of the sinner's good, but in the midst of wrath remembers mercy.—Hab. iii. 2. "Whom the Lord loveth he chasteneth, * * that we might be partakers of his holiness."—Heb. xii. 6–10. If it be said that these refer to scenes of the present life, we answer that God is unchangeable, and the principles of his government are the same in all ages and states. The Psalmist said: "If I ascend to heaven thou art there; if I make my bed in hell, thou art there." Wherever God is, Love is.

In Psalm vii. 11, we read: "God judgeth the righteous, and God is angry with the wicked every day." It is said that Dr. Adam Clarke, the eminent minister and commentator of the Wesleyan Methodist Church, objected to the ordinary reading of this passage, because it gave a wrong view of God's attitude toward men. Let the reader take his Bible and read the passage carefully, and he will observe that the words "with the wicked" are in *italics*. This is to show that these words are not in the original but were supplied by the translators to meet what they supposed to be the meaning of the original Hebrew. The Revised Version gives the passage thus: "God is a righteous Judge, yea, a God that hath indignation every day." This gives ground for a very different idea. It is against *wickedness* that God's indignation or wrath burns. And the wrath of God is not abstract punishment, but, the legitimate consequence of a man's own evil doings. This the context shows: The man makes a pit, and himself falls into it. His mischief and violence return upon his own head.—Verses 15, 16. But let it not be forgotten that it is love's wrath, in order that the proper lesson may be learned by the offender; as when fire produces pain, it is that we may learn to use it aright. The Psalmist expressed the spirit of God's method when he prayed: "Oh let the *wickedness* of the wicked come to an end."—Ps. vii. 9. God's judgments are reformatory. The object of wrath is to break down rebellion, and to reconcile the man. This principle is distinctly stated in Isaiah xxvi. 9: "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—See also Rev, xv. 4.

THREE KINDS OF FIRE.

We understand the Scriptures as bringing to view three distinct kinds or phases of fire. The first is the literal or material fire, whose light is seen by our bodily eyes, and whose heat is felt by our bodily nerves. It is fed by and consumes wood, gas, oil, etc. It can burn literal flesh too, as in the case of thousands who either by accident or on purpose have been consigned to the flames. It produces bodily or physical pain because of its consuming or destroying power. If any one by divine power were preserved alive in literal fire, there would be no pain, as in the case of the three worthies, with whom one like unto the Son of God appeared.—Dan. iii. 23–25. By such literal fire Sodom and the other cities of the plain were destroyed.

The second kind of fire we will call figurative. By it nations and systems are said to be consumed, when they are simply undone or destroyed as nations or organized bodies, and the people themselves left, either all or in part. The term fire is no doubt often used in reference to national judgments or destructions from whatever cause. In such cases nations are represented as briers or stubble. See, for instance, Psalm lxxxiii, revised version, when the Psalmist prays that the Lord will do to certain enemies of Israel as He had done to many other nations.—Verses 6–11. "O my God, make them like the whirling dust; as stubble before the wind. As the fire that burneth the forest, and as the flame that setteth the mountains on fire;

so pursue them with thy tempest, and terrify them with thy storm. Fill their faces with confusion;" [a terrible prayer, were it not for the merciful and reformatory end in view] "That they may seek thy name, O Lord. Let them be ashamed and dismayed forever; yea, let them be confounded and perish;" [It is evident that it refers neither to hopeless punishment nor to annihilation, because of the stated object] "that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth."—Verses 13–18.

In the same figurative sense, we may understand the following: "Ye shall conceive chaff, ye shall bring forth stubble: your breath is a fire that shall devour you. And the peoples shall be as the burning of lime: as thorns cut down, that are burned in the fire."—Isa. xxxiii. 11, 12.

The curse on Idumea is thus described: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever."—Isa. xxxiv. 5–10.

We may learn from this and the following verses that an "unquenchable fire," whether it be literal or figurative, is not one which *never* goes out, but one which cannot be *put out* while the object is not realized. Then it goes out itself, because that upon which it feeds is all consumed.

Joel describes the movements of some great army as the movements of a terrible fire, making the land, which had been like the garden of Eden, a desolate waste. "Like the noise of chariots on the tops of the mountains do they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array."—Joel ii. 1–5.

Speaking of the above mentioned overthrow of Edom, or land of Esau, Obadiah says: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among them and devour them."—Verse 18.

Thus we see that any process of consumption, whatever may be the means used, is represented by fire. Whatever consumes is properly called fire. And in this, as in everything else in the Bible, the literal is the basis of the figurative. And a careful examination of the Bible will show that literal fire is much less spoken of in reference to the Lord's dealings with men and nations than many suppose. It will often be seen to be of this second kind.

The third kind of fire we will call Spiritual or Celestial Fire—because it comes from God out of heaven. Of this, both the literal and the figurative seem to be types. To suppose, as some do, that type and antitype must be the same in kind, because the same word is used, is a serious mistake. That there is a progression or growth from the lower to the higher, from the natural or earthly to the spiritual or heavenly, is clearly a Bible principle. To ignore it causes much confusion. Should the "Lamb of God" be a young sheep, literally, because that was the kind used in the typical sacrifice? Should the blood of the Lamb with which men are sprinkled, and with which their robes are washed, be literal or material because that was the kind used in the work of typical atonement? Is the trump of God, the great trump of the coming Jubilee, to be literal because the priests used such in the olden time? The exercise of a little judgment with some knowledge of the Scriptures should guard all against expecting the antitype in anything to be of the same kind as the type.

This great antitypical or celestial fire is the kind in which we are most directly interested. It has an inseparable kinship with the gospel of Christ. Who can doubt that this is the kind of fire that was in the apostle's mind when he wrote the words: "Our God is consuming fire?" And inasmuch as Christ was God manifest in the flesh, and came for the express purpose of declaring and showing the Father; what but this celestial fire could Christ have meant when he said: "I am come to send fire on the earth?"

This fire has a mission. It is never to be forgotten that it is a *consuming* fire. But what is it to consume?—that is the question. Whatever it consumes, it will utterly destroy.

If we know what Christ's mission is, we should know the mission of God's fire which he kindled in the earth. But did not Christ often say that he came not to destroy, but to save? True, he came to save sinners, but in order to save them, *something* must be destroyed. And this destruction is the mission, the consuming work of God's fire.

John said: "The Father sent the Son to be the Saviour of the world." And again he said: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Then Christ is a Destroyer, as well as a Saviour. He destroys in order to save—the destruction being absolutely necessary to and inseparable from the salvation. He destroys sin, enmity, carnal-mindedness and death—*all* the works of the devil—in order to develop their opposites in mankind. This process of raising men up to the nature, character and image of God *is* salvation. In a word, God's fire, revealed in Christ, consumes all the dross and enmity in man, in order that he may become righteous and be God's friend. Is not this both Scriptural and reasonable?

Surely no one will think that God is a literal or material fire. And when Malachi speaks of the Lord as "a refiner's fire," melting the silver, destroying the dross, and so purifying the silver, until his own image is reflected therein, it is surely in harmony with our claim as to the object of Christ's mission and God's fire. And what else but the destruction of an enemy, to make him a friend, could Paul have had in mind, when he told us to "heap coals of fire" on the heads of our enemies, and adds: "Be not overcome of evil, but overcome evil with good?"—Rom. xii. 20, 21. Is it not God's own method to feed his enemies, (with the bread of life), and give them drink, (out of his fountain of living water), and so to burn up his enemies? If not, why does Paul say to *us:* "If thine enemy hunger, feed him; if he thirst, give him drink?" If this is not God's method of dealing with his enemies, then we had better discard Paul's teaching in this, and follow God. But Paul is right, and this *is* the Lord's method; and men fail to follow Him, because they think of him as revengeful, according to their own animal nature, and do not follow Paul's teaching. We cannot do better than to follow the Lord's method.

Surely we are safe in saying that God's true wrath against sin, (that is, the legitimate consequences of sin), coupled with his loving-kindness toward the sinner, will act successfully in subduing and reconciling him, or, in other words, destroying an enemy and creating a friend. Such wrath will never be quenched while one particle of sin, or one element of the sinful nature, remains; or until the man is fully born of the Spirit. And we may be sure that only "living creatures" are produced by or brought out of God's fire.—Ezek. i. 4, 5.

REMARKS ON "THE PATH OF LIGHT."

THE leading article in the HOPE of Jan. 1st, is a grand and good one, and presents to our minds a somewhat different and new line of thought in connection with this often used and favorite text of the "Plan of the Ages" people. And I heartily endorse every sentiment that article contains, and think it will well repay all who can give it a second and third reading.

The text as quoted reads: "The path of the just is as a shining light, that shineth more and more unto the perfect day."—Prov. iv. 18.

This text seems to be quite a favorite with all those who are walking in the light of "the present truth" with the "Plan of the Ages" as the key to Bible interpretation. And during the past few years I have read quite a number of interesting sermons and comments on this passage, but I think none better than the one in the HOPE of Jan. 1st.

However, all these writers quote this text alike and precisely as above, which, I think, is a slight misquotation;—which slight mistake deprives this grand comparison of much of its force, according to my way of thinking. And this no doubt has kept many from grasping the full import of the sublime spiritual truth contained in this passage.

The brethren always quote it "*a* shining light," when it should be "*the* shining light;"—the definite article making quite a difference in the force of the idea intended to be conveyed by the language used, for

this,—like many other Scriptures,—is a comparison of the Spiritual with the natural, in order that the Spiritual may be understood. And in this case we can not get the full force of the comparison by saying, "The path of the just is as *a* shining light," (such as a candle, lamp or electric light) for a common or indefinite light does not grow brighter and brighter, or shine more and more until the perfect day. There is only *one* light which groweth brighter and brighter, or which "shineth more and more unto (until) the perfect day," (full daylight), and that is *the* light of the Sun,—the early morning Sun. And to *this* light "the path of the just" is undoubtedly compared, from a Scriptural standpoint, and not to "*a* (or indefinite) light."

And this, brethren, we may know is correct, by taking the application home to each of our individual experiences; for, no doubt, we all remember when we were groping around in midnight darkness, as touching light, and "the path of the just;" and how by degrees the light of "present truth," from "the Sun of Righteousness," began to dawn upon our dark, prejudiced and benighted hearts;—since which time the light on our pathway, has gradually shone brighter and brighter, until now,—perhaps,—we see "the day dawn" clearly, and know that "the day star" is arising in our hearts, and if we continue in this path of ever-increasing light, soon,—no doubt,—"that which is perfect," or "the perfect day," will come to each and every one of us. And, spiritually speaking, there will be no more darkness nor night, for we will "see clearly,"—"know (fully) even as we are known."

With such experiences clearly outlined in our minds, what a grand comparison this is to a man walking in a literal path in the latter half of a literal night; for it is said, that the darkest hour is just before dawn; and if so, what slow process the man must make during the darkest hour? How he must grope and feel, in order to keep in the path at all? And with what a feeling of joy he must hail even the first rays of dim light from the early morning Sun; for he knows it will "shine more and more" on his path. It will gradually grow brighter and brighter, and he can walk faster and faster until the perfect day, or full day light.

Even so, from a Spiritual standpoint, truly the pathway of a just man "is as the shining light, that shineth more and more unto the perfect day." And not only is this comparison applicable to the path of each individual just man, but also to the *one* long path in which all just men have been walking for the past six thousand years; for it, too, has been gradually growing brighter and brighter. The light from God's rising Sun of righteousness has been shining more and more on this blessed pathway, until now in "the time of the end," knowledge has increased so rapidly, that, for many, this path is almost as light as the early dawn can make it; and they have good reason to believe that the Sun will soon burst forth from the eastern cloudy horizon, bringing with him the long-looked for "perfect day." So may it be.

Bro. Paton, in his article on this path of light has brought out most beautifully the unity and inseparableness of "Light and Life." And as light produces heat, and heat being a synonym or symbol of love, therefore, "Love, Light and Life" form a grand and inseparable trinity. But, as he most truthfully intimates, there are two kinds of wisdom and knowledge, namely: worldly wisdom or learning, and heavenly wisdom or spiritual discernment. And a man may possess much wisdom and light of an earthly kind, and yet be a stranger to, and in total darkness concerning "the path of light" under consideration. He may be very "wise after the flesh" and exceedingly learned in all the arts and sciences, and yet be an Atheist. Such light does not produce heat or love. It is a cold reflected light, like that of the moon, and therefore is not life-giving like that which comes direct from the great fountain and source of light, heat and love. Such men yet need to be educated on "both sides of their nature," or rather they need the impartation of that divine spark or 'seed nature,' (which comes through "the Word" of God), in order that they may be enabled to discern or recognize the spiritual as well as the intellectual or natural. For "the natural man (no matter how much worldly wisdom he may possess) receiveth not the

things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." —See John iii. 3, "Except a man be begotten from above, etc."

There is a natural light and wisdom, also there is spiritual light and heavenly wisdom. And in our thirst and search for knowledge, and as we reflect on our great systems of education, and men of learning, with pride and admiration, it is well for us to bear in mind the distinction between the two kinds, for they do not always go together; in fact "not many wise men after the flesh, not many mighty, not many noble are called," to walk in the shining pathway of the just.

"In much wisdom (or the earthly kind) is much grief: and he that increaseth knowledge increaseth sorrow." So said the "Preacher."—Eccle. i. 18. But, said our Bro. James, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17.

This is the kind of wisdom which the wise man said "is a tree of Life." And it is also the kind he meant when he said "wisdom is the *principal* thing, therefore get wisdom; and with all thy getting get understanding." This is the kind that brings with it love and life, for "To know God and his Son Jesus Christ *is* eternal life." This is the kind that drives away "sorrow" and "grief," and brings in their stead joy and peace. And to all who "lack (this kind of) wisdom," the injunction is: "Acquaint now thyself with God, (learn to *know* him), *and be at peace.*"

J. W. BRITE.

[Bro. Brite is right in this matter. It is not merely *a* light, but *the* light, as it proceeds from the Sun—the orb of day—in its rising. This is true both of the natural Sun and the Sun of Righteousness. The revised version, in the margin, confirms Bro. Brite's idea. We gladly accept the correction. It seems strange that it should have been overlooked so long.—EDITOR.]

☞To those that have ordered the bound volume of last year's HOPE, we would say, Be patient, because we have the binder's promise that they will be ready soon.

REMARKS ON "ETERNITY."

THE HOPE for January 1st. has come. I have read only a part of it. I have been reading Bro. Brite's sermon on "Eternity." Many things in it are good. However, I cannot say that I agree with his reflections on Science. It seems to me that he has confused matters somewhat. I do not see why he should be seemingly so anxious to prove that there are no other worlds than this; or why he should think that the scientific claim that *there are* other worlds is in any way contradictory of the statements of Scripture. If the Bible does not say there *are* other worlds, neither does it say there are *not;* hence there can be no contradiction. [It may be added here, that the Bible does not claim to teach all kinds or phases of truth, nor does it aim to correct false or imperfect notions of natural Science; but its mission is to reveal the Spiritual Truth, leaving men to discover the natural truths by the use of the natural faculties and instrumentalities.—ED.]

I believe that true Science (in fact, that is not Science which is not true) is always "the handmaid of Religion." It has already demonstrated many of the follies of the "traditions of men," and I believe is destined to overturn many more. The latest demonstrations of Science in the fields of Evolution, Astronomy, and (perhaps especially) Biology, have, in spite of the "Orthodoxy" of some of their discoverers, proven, beyond the possibility of doubt, the falsity of such doctrines as the *inherent* immortality of the soul, *eternal* punishment, etc. One truth can never contradict another truth. Truth always and everywhere is in harmony.

I believe that the war which Religion has so often waged against Science has been to her own hurt. The humble, reverent and devout student, who endeavors to look down into the great mysteries of Nature for the "hidden springs of being," cannot fail, if he is thoroughly candid, of coming to a point where Nature inevitably "leads up to Nature's God."

To my mind, the man who dogmatically asserts that Science is nothing but vain and false philosophy, because to him it *seems* to contradict the Bible,—that man had better

wait patiently until both Science and the Bible are a little plainer to his mind, before he condemns the former. Inasmuch as both Nature and the Bible (I place Nature first, because God made it first, and it is the oldest and greatest book.) are from the same Almighty Hand, they must always agree; and it is no more unreasonable that man can read God's book of Nature correctly by the light of Science, than that he can read His written book correctly by the light of Reason, provided that in both cases he seeks light and wisdom from their Author.

Bro. Brite does not positively assert that he rejects the demonstrations of Science, though he leaves it in such a way that this would seem to be the inference. It seems to me that his application of the statement that man has "sought out many inventions," is incorrect, to a certain extent. Is not the writer of Ecclesiastes particularly referring to man's *sinful* inventions, and not to the discoveries of Science, inasmuch as he contrasts this with his having been made upright? How can a candid and earnest search into the mysteries of Nature, to discover truth, if possible, be in any sense a departure from uprightness?

I think there is much in "the Grand old Book" to show us that God would have us study his great Book of Nature—"Elder Scripture, writ by God's own hand." Why are we told that the patriarch Isaac went out "to meditate in the fields," unless it be that he went to study Nature? If by "meditation" is meant nothing more than religious worship, or spiritual communion,* could not that be done in his tent? As, in Isaac's day, the Book of Revelation (I mean the whole revealed plan) was only beginning to be read, and but dimly understood; and as it took ages to bring man to his present light in regard to the plan of salvation; so the study of Nature, which began in the fields around the door-yard of the student, has progressed step by step, chapter after chapter being opened up and read in wonder and delight through the centuries, until even the distant stars are now telling the same grand story, in beautiful detail, to the ever eager, but never satisfied seeker after knowledge.

Often has it occurred that as some new chapter of discovery has been opened by the Scientist, it has seemed for the time being to destroy the plot of the eternal story as given in the Bible, and cast the hopes inspired by the Word of Revelation in the mind of the student, to the ground. There seemed contradiction, inconsistency, irreconcilability. But as the tale unfolded in following chapters, the shadows of doubt were lifted again, and the apparent disagreement between the story as told by the two Books was seen to be simply caused by the reader not knowing the finished plan of the Author.

The written Word might be regarded as the Table of Contents of the great Book of Nature. It does not contain the whole story in detail, but it may safely be followed as an infallible guide in outline. As one cannot fully understand or appreciate a story from the "contents," neither can one fully appreciate the story of Creation and Redemption from the Bible alone. The story must be told in detail as the Ages roll by, and if we keep our eye on the "Table of Contents" and at the same time watch closely the "signs of the times"—including the discoveries of Science among the most significant of the "signs,"—casting off all prejudice and pre-conceived notions, we shall see that "God's word is sure," that the "sure word of prophecy" is in grand harmony with the teachings of Science, that not one "jot or tittle" can fail in the rounding out of every character and item in the great design of Him Who has "declared the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." And the great "Finis" to the story, as the "Table of Contents" assures us simply but positively, is that "God will be all in all." Where can there be room for sin and evil and eternal torment, when He, in whom "all fullness dwells," will be all in all?

Bro. B.'s suggestion that, because the Bible calls the sun, moon and stars "Lights," they are therefore not *worlds*, and further, that they were all created "for the benefit of *this*

(*Continued on page 41.*)

* I am aware that this is the primary meaning of the word; but why go into the fields "at eventide," if communion with God was not greatly assisted by having the great Book of Nature open before him, and the stars looking down upon him?

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

IT is remarkable that the very thing which the Babel builders did to make themselves great, caused their weakness, confusion and scattering. Thus God overrules man's wrath to His own praise.

earth by day and by night," is not reasonable, because the great majority of these "lights," as the telescope and Astronomical and Mathematical Science have demonstrated, are so far distant that the earth could not possibly receive light from them in sufficient amount to warrant their creation for that purpose solely. But if it be denied that the demonstrations of Science are reliable, as truth, in regard to the existence of other worlds besides this (as Bro. B. seems to deny), then what ground have we for believing our senses in regard to the existence of anything? How can we even know that there is such a thing as the Bible itself, in which we can read that the "earth abideth forever," or any other of its declarations? How do we know that there is any world at all, if Science cannot be depended on as reliable? If nothing but the Word of God, as contained in the Bible, can be depended on as sure, then how are we to know that even it is sure?

Is it not the exercise and evidence of the very same natural senses and the very same faculties of reason and observation that tell us there is a Bible and assist us in understanding its meaning, which also tell us that there are other worlds? If we cannot depend on reason and observation (on which Science depends for its discoveries) when they tell us that the sun, moon and stars are indeed great worlds, then how can we depend on reason and observation as reliable when they tell us that there is a Bible, and that it teaches us so and so? The man who rails against Science, rails against reason, against knowledge, against all truth; and his creed is practically, or ought to be, "I know nothing, because nothing can be known." If he says, "I do know some things," then he is unconsciously a believer in Science, even though he denies it; for Science is knowledge. The Bible is emphatically a Scientific Book, and therefore it must be in harmony with all the discoveries of Science.

I am glad to know that Bro. B. has cast off so many of the shackles that have for centuries bound people in superstition and ignorance, but I do hope that he may not become so infatuated by the spirit of negation, as to go contrary to the Reason that God has implanted in His intelligent creatures.

GEO. CLEARY.

"SOMETIME, SOMEWHERE."

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair,
The Lord will answer you, sometime, somewhere.

Unanswered yet? nay, do not say ungranted—
Perhaps your part is not wholly done;
The work began when your first prayer was uttered,
And God will finish what He has begun;
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on a rock;
Amid the wildest storms she stands undaunted;
Nor quails before the loudest thunder-shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

Robert Browning.

The gospel is Heaven's gift and message (not an offer) of pardon for man. It was signed, sealed and delivered into the hands of ambassadors,—the apostles. Paul gives the message, declares it as an accomplished fact *in Christ*, and then urges it as a motive to *personal* reconciliation to God. "God was *in Christ* reconciling the world to himself, not imputing their trespasses unto them." This is the message in brief. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."—2. Cor. v. 19–21. Glorious message! Glorious motive! Glorious the transforming power of the message believed! We look back and see the world in Christ as its federal Head. We look forward and see Christ in the world as a quickening Spirit. The work moves on. Each believer is saved. None can remain *always* in unbelief.

NOTES ON SUNDAY-SCHOOL LESSONS.

Elijah Translated.—2. Kings ii. 1-11. (Lesson for Feb. 15.)

We have taken, in the three preceding lessons, brief glances at the most important events in the life of Elijah the prophet. We now come to the closing scene. This wonderful man's wonderful work on earth was done, and the Lord would take up Elijah into heaven by a whirlwind. He went with Elisha, his chosen friend and servant, from Gilgal to Bethel, where a school of the prophets, his pupils, was located. From there they two went to Jericho, visiting another school of prophets, and from thence to Jordan. At each halt, Elijah entreated Elisha to tarry while he went on alone, and each time Elisha refused. Perhaps no charm is more potent, no attraction more powerful than that which centers in one filled with the Spirit of God. Poor, empty, hungry hearts attach themselves to such an one as instinctively as the steel to the magnet. Elisha knew that his more than father was to leave him that day. Chariots and horses of fire could separate them, but nothing less.

They stood on the banks of Jordan and Elijah parted the waters with his mantle, and they went over dry-shod, while the sons of the prophets stood afar regarding them. Here Elijah asked his faithful follower what he should do for him, what parting token of his love he should bestow. Elisha's answer showed his deep veneration for the prophet, and an intense desire to fill the place so soon to be made vacant: "Let a double portion of thy spirit be upon me." "Thou hast asked a hard thing;" was the answer, "nevertheless, if thou see me taken from thee it shall be so unto thee; but if not, it shall not be so."

God, not ourselves, must choose and appoint. Sometimes he sends the desire for greater power for usefulness, and sometimes it is born of vain ambition.

"And it came to pass as they still went on and talked, behold there appeared chariots of fire and horses of fire and parted them both asunder, and Elijah went up by a whirlwind into heaven."

So vanished from earth one of the grandest and most mysterious men known to history. The study of his character, the lessons, historical, practical, theoretical, prophetical, to be drawn from his life, might well furnish the theme of a book. The typical features, not usually seen, are striking and wonderful. View in him, then, as he strides before us in the theatre of history, a personation of God's little flock in their experience through this dispensation;—the representative few who have taken high ground and been the vanguard of the church. See this faithful company lamenting the idolatry of Israel in the days of the "falling away when that man of sin should be revealed;" see them in the terrible drought of the water of life and the famine for the Word of God which came in consequence of that falling away, fleeing from the wrath of the Roman Jezebel and her consort, the strong arm of civil power, nourished in the wilderness "in a place prepared of God," where they are fed for three and a half prophetic years, or "a thousand two hundred and three-score days," (Rev. xii. 6), between the years 538 and 1798. See them, headed by Luther, in the days of the reformation, stand on the modern Mount Carmel and call all Europe to a decision: "Choose ye this day whom ye will serve." See them, still persecuted, hunted and hated, on their knees before God praying for deliverance; and see the answer come in the copious showers, the blessed "latter rain," the open Bibles, the spread of the light and knowledge of God's word, and in its wake all other light and knowledge that has flooded the land in this century, since the end of that long famine and the beginning of "the time of the end" in 1798. There are, too, a few in this generation who have been led up into the mount of the Lord and taught lessons there concerning the manner of the Lord's *parousia*. They have learned that the loudest voices are not the trumpet tones that reach the outward ear, nor the mightiest forces those of the earthquake, the fire and storm that appeal to the physical senses; but rather the "still small voice," the unseen presence, that moves, controls, fills all.

What concerning the close of the Prophet's career? Is that too typical of the experience of the little flock? Have they too to journey from Gilgal to Bethel, from Bethel to Jericho, from Jericho to Jordan, and from Jordan to heaven by a fiery chariot? "Behold I shew

you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump."—1. Cor. xv. 52. Some believe this to be a visible, bodily change, that the saints are to be caught up literally to meet the Lord in the air. But this would bring the antitype down to a level with the type. What happened to Elijah was an allegory which, we suggest, will be interpreted in the experience of the church when those who die in the Lord do not sleep in death's embrace, but from henceforth are blessed by ascending in death's fiery chariot to be forever with the Lord. This was the thing which Paul ardently desired. —Phil. i. 23. And this state of things we believe will obtain when the church has crossed the Jordan, the boundary line between the two ages.

Elijah's Successor.—2. Kings ii. 12-22. (Lesson for Feb. 22.)

THE closing years of Elijah's life were spent in instructing those who should thereafter instruct the nation, and he took into his close and intimate society a young man, Elisha, who evidently revered and loved him with all his heart, and who was with him to the last. Elijah's answer to his servant's petition, "I pray thee let a double portion of thy spirit be upon me," is peculiar: "If thou see me when I am taken." If indeed this be a type of the chosen few who are in the secret of the Lord, who are abreast of the "present truth;" and if we are right in believing that Elijah's translation typifies a change in the condition and experience of those who die in the Lord after a certain time, who then are to be their successors? With whom will a double portion of this prophetic spirit rest?

Bear in mind that when this state of things exists, a new era has dawned upon the church and world. The Jordan, the line of judgment, has been crossed. The kingdom is established. There is a church in heaven and a church on earth. Who will be the Elisha element of that earthly church? The prophet gives the answer; those whose spiritual discernment is quickened to see the truth and to know where they are in God's plan of the ages. These have an added responsibility and a work which none others can perform.

The first official work Elisha did has in it a grand typical significance. The men of a certain city came to him with a complaint: "Behold the situation of this city is pleasant as my lord seeth, but the water is naught and the ground barren." This is a figure of exactly the difficulty under which this earth so long has groaned. The world is beautiful; life, its opportunities and possibilities are rich and good, but the waters—"the peoples, multitudes, nations and tongues"—are bitter. O, the bitterness of death is in them! Selfishness, hatred and sin poison and corrupt life at its very fountain, and consequently the land is barren. All physical evils of storm and drought and blight come in through these bitter waters. Every fair project, every good scheme, is spoiled through the unfaithfulness, the greed, the hatred of the human heart. Thank God, the remedy is soon to be applied. The new cruise, (a new dispensation) the salt—"Ye are the salt of the earth," —and Elisha are even now at hand. And hear the prophet's word: "And he went forth unto the spring of the waters—the fountain head—and cast salt therein and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land."

The language is broader than the incident which it covers. It suggests the utterance when the New Jerusalem comes down. There shall be no more death and no more curse. When the waters of human life are healed at the fountain head, death and all other physical evils cease, because their tap-root is cut.—L. A. A.

There is many a gem in the path of life,
  Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
  Or the miser's hoarded treasure;
It may be the love of a little child,
  Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
  For a cup of water given.

Better to weave in the web of life
  A bright and golden filling,
And to do God's will with a ready heart,
  And hands that are swift and willing,
Than to snap the delicate, minute threads
  Of our curious lives asunder,
And then blame Heaven for the tangled ends,
  And sit and grieve and wonder.—*Sel.*

PETER'S CONVERSION.

When was Peter converted? When he was called to follow Christ, would be the natural and positive answer; to which I as naturally and positively answer, Certainly not. It was after his threefold denial of the Master, when He turned and looked upon Peter. It was the memory of the past and all that had been said and done in their blessed companionship, the prophecy of that very thing, that was so vividly brought to mind by the crowing of the cock, and caused Peter's eyes to seek the Master's face, and meet that look of pitying, sorrowing love, and broke down the last barriers of doubt and uncertainty, and our impulsive, hot-headed, warm-hearted Peter went out and wept bitterly.

Then, Peter was converted, never before. No converted man ever denies his Lord and Saviour in ever so little. No converted man ever "follows afar off." No converted man ever sits down among the enemies of God, hoping to deceive them into thinking he is one of them. These things of themselves would be proof sufficient that Peter was never before converted; and yet we have a stronger proof than this,—a proof contained in the very words of Jesus addressed to Peter but a few short hours previous to this: "I have prayed for thee, that thy faith fail not, and *when thou art converted*, strengthen thy brethren."

Christ's prayers never fail, neither do the true Christian's prayers. Peter was converted in the judgment-hall of Pilate, where that mockery of a trial was to take place. Peter's whole life was changed then and there. Jesus knew when he called him that he was not fully converted, but he chose him because he who foreknows all things, knew that he would be converted, and strengthen his brethren, after the Master had ascended to his Father. What a help and what a hope for the long line of Peters that walk the earth to-day, sometimes valiantly striving to walk upon the troubled waters, and then as the waves beat and surge about them, with wavering courage, cry, "Help, or I perish!" Sometimes rushing impulsively forward with sword in hand to fight the cause of Christ. Sometimes following afar off, held back by the luring pleasures of the world, and yet through it all, Peter still. Peter who was called to "open the door of faith to the Gentiles," in the house of the Roman centurion. Peter who was released from prison by the heavenly messenger. Peter who preached the Gospel in various parts of the world. Peter who at last fell a victim to the cruelty and revenge of that Roman monster, Nero, and, at last surrendered up his life, on the cross.

Oh, ye Peters of to-day! Christ prays for you that your faith fail not. And out of the whirlwinds of temptation and trial you shall come at last, firm and undaunted apostles of the Master, who shall open the door of faith to the Gentiles, with your foundation built upon the "Rock of Ages," that can never fail!

Thank God for Peter and his gospel. Thank God for the sustaining hand that held him up, and will in time convert us all to the "Blessed hope which is in Christ Jesus."

Ermina C. Stray.

Remarks: To be converted means to be turned about in a new direction, or to be turned away from a certain practice or condition. Why may not a person be converted more than once in the true sense of the word? As commonly used, it refers to the beginning of the new or Christian life. From this standpoint, we would infer that the conversion mentioned above was not Peter's *first* conversion. He had faith, for Jesus did not pray that he might obtain faith, but that what he had might not fail. Is not faith one of the evidences of the existence of the new life? Evidently men in whom the new life is begun do yield to temptation, and practically deny the Lord, and follow him afar off. Those who are not Christians do not follow Christ at all. But it is none the less true that erring Christians need to be converted, that is, to be turned away from their errors. And when any one has passed through a bitter experience on account of a weakness, and has been converted from it, or has overcome it, as Peter did, he can indeed strengthen his brethren. This is the Christian experience that gives sympathy for weak and erring humanity, and is the process of discipline and overcoming that prepares for the work of blessing mankind.—Ed.

THE WATERED LILIES.

THE Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted,
And trained with the tenderest care.
He looked at their snowy blossoms,
And marked with observant eye,
That his flowers were sadly drooping
For their leaves were parched and dry.

"My lilies must be watered,"
The Heavenly Master said;
"Wherein shall I draw it up for them,
And raise each drooping head."
Close to his feet on the pathway,
Empty and frail and small,
An *earthen* vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it,
From the dust wherein it lay,
And smiled as he gently whispered,
"This shall do my work to-day.
It is but an earthen vessel—
But it lay so close to me.
It is *small*, but it is *empty*,
That is all it needs to be."

So to the fountain he took it,
And filled it full to the brim:
How glad was the earthen vessel,
To be of *some* use to him.
He poured forth the living waters,
Over his lilies fair;
Until the vessel was empty
And again he filled it there.

He watered the drooping lilies,
Until they revived again,
And the Master saw with pleasure,
That it had not been in vain.
His hand had drawn the water
Which refreshed the thirsting flowers,
But he used the earthen vessel
To convey the living showers.

And to itself it whispered
As he laid it aside once more;
"Still *will I lie in his pathway,*
Just where I did before.
Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me,
To water his flowers again."

—*Selected.*

GOD will accept your first attempts to serve Him not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes, as the whole field waving with ripe grain.—*Sel.*

WHY SHOULD THE LORD FAIL?

THERE are many earnest Christians who are assured that the Lord succeeded in overcoming *their* opposition to truth and right, by heaping his "coals of fire" on their heads while they were yet enemies, who still think that He will fail in overcoming and reconciling many others who are no worse by nature and practice than they themselves once were. Why is this?

These same Christians will readily join the apostle in his saying: "By the *grace of God* I am what I am;" taking no credit whatever to themselves for their change. They will admit that the carnal or natural mind is enmity against God, and that but for the conquering and quickening Spirit of God they never would have come to him. Surely no Christian thinks he yielded and came to Christ because he was *not* so wicked or so obstinate as others. If this be so, then the Lord fails to save those who most need saving, and only succeeds in drawing to himself the better class, or the less obstinate. This will not do; for Jesus said he came not to call the righteous, but sinners to repentance. And we are told by an apostle of Christ that it is the goodness of God that leadeth men to repentance. And he also assures us that "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, *of whom I am chief*."—1. Tim. i. 15.

"Oh, yes," say some, "He can and will save the worst, if they will only come to him and seek salvation." True enough; and yet it is believed by many that say so that many are so wicked and obstinate that they will not come: so the matter is not cleared up. And what of the fact that Paul was persecuting Christ, and not seeking salvation at all, until the Lord arrested him? Till then, Paul did not even know that he was a sinner and needed a Saviour. Does not the natural man always resist spiritual drawing until it conquers him? Is it not true of us as well as Paul that we began to seek salvation only after He found us? While we attribute our new life wholly to God's grace, let us not blame others for being dead, but do all we may under God to bring them to life. And let us not limit the power of grace by allowing that a dead man's will is greater than the Lord's. He is able in due time to overcome all opposition, conquer all death, and draw all men unto himself.—John xii. 32.

EXTRACTS FROM LETTERS.

I HAVE been reading DAY DAWN, and it so fills me with the love of God, that I can but exclaim:

"Where shall I His praise begin?"

One of my neighbors, a Presbyterian brother, came in last night, and seeing DAY DAWN lying on the table, asked me what it was. I told him, and by whom it was edited.

"Yes, I know," said he, "but he is crazy, isn't he?"

I said: "No, sir; and I believe in universal salvation myself."

He said I shocked him. But I will not try to tell you all that was said. I still worship with the M. E. Church; but the brother told me I was not a very good Methodist; and I do not think I am, but I like them the best of any here, and I love to attend the means of grace somewhere.

I do so enjoy the HOPE. I hope nothing may happen that you will not be able to publish it for many years.

I send you some verses, "The Watered Lilies," which I think are very beautiful, and I hope you will print them. I found them in the *Christian Press* a number of years ago.

I enclose money to renew my subscription. Please send me also four copies of the revised DAY DAWN.

There is only one here with whom I can talk on these themes; but we have such good times talking of God's love and goodness to all mankind. I love to sit at Jesus' feet and learn of him. MRS. H.

MARINE CITY, MICH.

IT is amusing sometimes to see how readily the term "crazy" is applied by some of the good church people to those who think and study beyond the ordinary creed limits. Paul was called "mad," or crazy, in his time. And we are glad that we have the company of many of the church people in this larger hope craze, if such it be. Not only private members, but preachers of the various churches are on our list, as interested in these themes, and some avowed believers. I could name at least two Presbyterian ministers of the latter class; but I never want to commit men before the public until they are ready to commit themselves.

In reference to one of these, I venture to give the following extract from a letter just received, omitting the names of both preacher and hearer, both having been readers of the HOPE for years:

"I have an item of news for you, that I think will be an encouragement to you to persevere in the good work. You remember my taking you to the Presbyterian church, on Sunday morning, Jan. 19th, 1890, to hear Dr. ——— preach. Well, he has come out a clean-cut advocate of universal restoration. He does not water it down, but speaks out above-board. Quite a number of his congregation seem to approve of his course, and if any are dissatisfied, I have not heard of it. Last night his text was Rev. xxi. 5: 'And he that sat upon the throne said, Behold, I make all things new.' And to use the expression of another on another occasion: 'I do not remember ever having heard before such a stream of sacred eloquence fall from the lips of man.' So you perceive that your labor is not in vain in the Lord."

Another minister of the word (formerly a Methodist preacher) writes from Washington (state) sending for another copy of MOSES AND CHRIST, and says:

"The copy you sent me before I read through several times, and then loaned it around until a Methodist minister liked it so well that he carried it off with him to Oregon. He said he never read a book that explained the Bible so well."

These are samples of the manner in which the better thought of God is spreading, and are good ground for encouragement, not only to me, but, to all who in any way are sustaining the work. The vessels are indeed earthly, and the excellency and power are of God.—EDITOR.

ENCLOSED find $2.00 to pay for the HOPE for this year for sister M. E. M. Newington, Conn. and brother L. M. B. Althol, Kas. May God bless them spiritually if they are deprived temporally. I thank God for the HOPE, and I feel that to deprive me of its visits would be robbing me of untold blessings. And though myself poor in this world's goods, yet I am glad to do something to help others of like faith who are in worse circumstances than my own. I believe God will bless in so doing.

I wish to say that the poetry, "The Changed Cross," seemed to help me much, as I was passing through deep waters, and at times it seems almost more than I can bear. But I know in whom I trust, therefore I wait on the Lord and he will renew my strength. MRS. L. M. B.

BOSTON, MASS.

By way of an apology or explanation to Sister H. P., of Frankfort, Kans., I would like to say that I did not mean to be so positive as she seems to have understood my article on Sanctification to be. And if she will refer back to that article, she will find the assertion supplemented with the expression, "*I think;*" which shows that I intended it merely as my opinion, in harmony with my own experience and understanding of the teaching of the word, as to how Sanctification is obtained. And I did not mean to "doubt," or belittle, "the testimony of others." And I now ask her forgiveness, if I left such an impression on her mind; for the inward religious experiences and testimony of others are sacred to me, and I wish to so treat them, no matter how widely they may differ from mine. For it seems that God in his great wisdom of variety is leading no two of us exactly alike. Therefore there is often, —I presume,—truth in much testimony which we, from our standpoint,—cannot endorse at all.

In the article referred to, I quoted our Saviour's words: "Father sanctify them through (or by the understanding of) thy truth, thy word is truth;" and then I continued to say; "If I mistake not, dear Bro. Wade, here is the secret of how to become *fully* sanctified. It is by "the washing of regeneration" through "the Word,"—the eating of the word, that is, understanding it, drinking in the life or spirit of it. The mistake our so-called holiness brethren and many others make, I THINK, is the expectation of receiving holiness and sanctification in some other way, etc."

This I gave merely as *my* view, and did not mean to cast "doubt" on "the testimony of others," unless the Bible argument I used would cause the doubt. But I would like to say to the Sister, in all kindness, that there are many good people in the world who seem to think that because they are faithful and zealous and truthful, that we ought to accept as truth (and never doubt it for a moment) their private testimony and religious experiences, no matter how widely it may differ from the teachings of the word of God, and our own individual experiences. But I for one cannot let such influence me, although I hope I may ever treat all such with due respect, and accord to them the sacredness they deserve, be they even the visions of "returned buffaloes and happy hunting grounds" of the "Ghost dance" red men of the North West, or the "trance" testimony experiences of the many followers of Mrs. Woodworth.

J. W. BRITE.

I CAN no longer get along without the HOPE. I have been a believer in the larger hope for the last six years. I have studied and read the DAY DAWN over and over again. I prize it next to God's Word, for the light, the truth, the peace and the joy that it has brought to my mind. This grand plan of redemption is just like our Heavenly Father, and bears out fully the grand central truth, that God is love.

I enclose one dollar as a year's subscription for the HOPE. J. E. R.

CHICOPEE, MASS.

ENCLOSED find $2.15. Please send me Volume 8, bound. The other dollar is an humble offering to help you in the good work.

I read with much interest the article in the HOPE of Jan. 1st., entitled, "Is it Liberal?" I felt like saying, No, it is at least a fair imitation of Popery.

As an unprejudiced reader of several religious publications, and as one caring less for theories than for truth, I can heartily endorse what you say in defense of what you teach as truth. I have closely followed this controversy for years, and I must say that, if my senses fail me not, the misrepresentations have all come from the other editor—well-known by his intolerant spirit toward some of his co-laborers in the great harvest-field, just because they differ with him on some points of doctrine, in the interpretation of which he is as liable to err as they.

I think he is deceiving himself when he claims to "love all that love the Lord Jesus in truth and sincerity," for he plainly shows by his writings and correspondence with myself and others that his fellowship is for those who endorse his interpretations of the Bible, especially of the subject of the atonement.

I think I have been an impartial reader on this subject, for I had no pre-conceived ideas when I began to read. And even yet I admit that the philosophy of the atonement may be different from what I see it to be.

May God help us all to have the love of Christ—not a mere sham, consisting in empty words, but the reality; manifesting itself in Christ-like conduct.

Dear friends and brethren, let us carefully read and aim to live out that blessed chapter, 1. Cor. xiii. And let us carefully note the last two verses: "For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity; but the *greatest* of these is *charity*"—love.

Oh how gladly would I give all I possess in this world to have the above as a continual living experience in me, energizing my whole being. But I realize how sadly short I come of this blessed experience; and I ask your prayers, dear friends, that I may day by day be more like our blessed Saviour, to whom be the glory and praise for ever and ever. AMEN. J. S.

CHICAGO, ILL.

THERE is not a shorter, more precious, more hopeful, more inviting word in all the Bible, than this one small word "come." It is indeed the key-note of the Gospel. To the weary and heavy-laden, "come," "come" and find rest; to the thirsty and fainting, "come," "come and drink;" "come and take of the water of life freely;" only come. Was ever so much depending on a condition so simple?

LIFE is a book of which we can have but one edition. Let each day's actions as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read and profit by it.

AN humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter into the Kingdom of God."—*Sel.*

AT THY FOOT.*

To thy foot, oh Rock of Ages,
I would come and bear my cross.
Though the tempest loudly rages,
Yet for me, there is no loss.
For I believe, believe the Saviour,
Lived and died for you and me.
I am saved by His dear favor,
Now His saving grace, I see.

On the cross, the Heavenly Martyr,
Gave his life for you and me,
Bore the burden and the sorrow,
On the cruel, cruel tree.
Yes, I believe, believe the Saviour,
Died for me, and died for you.
At thy foot, oh Rock of Ages,
I would crave Thy pardon too.

On that Rock, a firm foundation,
Stands for every age and clime,
He's the Saviour of the nations,
For eternity and time.
Yes, I believe, believe the Saviour,
Died for Adam's ruined race,
By His wondrous loving favor,
We shall share His truth and grace.

ERMINA C. STRAY.

*Originally written for a musical composition of my own.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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DESTRUCTION OF THE WICKED.

"The Lord preserveth all them that love him, but all the wicked will he destroy."—Ps. cxlv. 20.

THIS article may be considered as in some respects a continuation of the one in last HOPE on "Fire and Wrath." The text is one of the strongholds of those who believe in the hopeless annihilation of the wicked. They reason and reason well that there is a distinct contrast between the two words, preserve and destroy. The Lord preserveth them that love him and destroys the wicked.

We have often wondered how this passage could be used consistently by those who believe in the preservation of the wicked, and that the penalty of sin is eternal torment. With such a view, there is certainly no comparison, no contrast, in the passage. It is eternal preservation on the one side, and eternal preservation on the other. The Lord preserveth them that love him, and also preserveth them that do not love him. The passage would seem more plausibly to teach what is known by many as the Adventist idea; and yet it seems that our destructionist friends might be startled at their own idea in view of the context. In this Psalm, it is strongly urged that we speak forth the greatness and goodness of God,—to think of Him as gracious and full of compassion. Just think of such words as these: "The Lord is gracious, and full of compassion; slow to anger and of great mercy."—Verse 8. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Ps. ciii. 8.

Think of these qualities being applied to God who is infinite, unlimited in his attributes. An infinite God full of compassion, plenteous in mercy! What is it to be plenteous in mercy but to have plenty for everybody who needs it? Just as long as anybody needs mercy, the Lord's mercy cannot be exhausted. It is boundless and unlimited.

Again: "The Lord is good to all: and his tender mercies are over all his works."—Verse 9. What is there in the universe that is not of God? Where is it that the Lord does not rule? Where is it that he is not supreme? Can any class of beings be left out from his mercy? Is such a thing possible? Is it reasonable? The very moment that any portion of the universe of God goes beyond his control, he ceases to be infinite; his love and wisdom and power are under limits. And yet it is emphatically stated, The Lord is good to *all*. His tender mercies are over *all* his works, in all places of his dominion. Think of those who believe in an eternity of suffering applying such a statement. The Lord good to them who are being punished endlessly and without hope, and his tender mercies are over them all? It would seem strangely absurd to think of such a state of things.

"The Lord is good to *all*." Not only is he merciful, but there is a tenderness about his mercy. Does the mother know anything of a yearning tenderness for the fruit of her body? It is only as a spring from the infinite fountain of light and love and power. The father has love for his children, but the

mother's love is that peculiar, tender, brooding spirit. And so God's love is represented here as having that tender, brooding element in it. He cares for his offspring with an infinite tenderness. He cannot let them go beyond his reach. We are called upon to praise God for these things, to magnify his name, to speak of the glorious majesty of his kingdom. His kingdom is an everlasting kingdom, all-comprehensive in its grasp.

Taking all these things, the infinite mercy and love and power and wisdom of God, into account, how can there be any consistency in the idea that the Lord is going to annihilate them, his children, blot them out of existence. Take a horseman as an illustration. The horse is a noble, intelligent, useful animal. But sometimes in his wild state he is very bold and defiant. Some of our farmers know what it is to deal with a wild untrained colt. A man comes along and offers to take your colt in hand and train him for you. He claims to be a good horseman, and you give the colt into his hands. He says: "I will venture it, and if I succeed in taming him and making him subject to my will, all right; but if not, and he is very rebellious, I will knock his brains out." Would you be apt to allow any such man to undertake to train your horse? You certainly would not; and yet that is the very idea that many seem to entertain concerning God's dealings with mankind. In the natural state they are untamed, and he undertakes to subject them. He sends out a message of love and mercy, and some, whose wills are not very strong, he succeeds in bringing into subjection, into an attitude of loyalty to Him, but others, a little stronger in their natures perhaps, and more violent in their tempers, the Lord fails to conquer. He is not able to subdue them. But he has in reserve a method of his own. He will kill them all. He will utterly annihilate them. So they say.

We remember an illustration that was used by a brother in defending that theory. He said: "Let us look at it in the light of an illustration. A man with whom I was acquainted wanted a boy. He went to an orphan home, a place where boys were given out to the people under certain conditions. The manager told him he had two boys to give out. The man said: 'I will take the two, and the one that pleases me I will keep, and the other I will bring back.' He took them home to try them. One proved to be mild and docile in his character, and yielded readily to the influences of that home, and they liked him. The other was inclined to be rebellious and wilful. They could not subdue him, so the man became discouraged and took him back. So one had the advantages of a good home and education, and the other was left where he was at first." "And this," said the brother, "is the way it is with God. He has made men out of the dust, and some he wants for his glory, and he is going to take the ones who yield loyally to him. He draws both classes. He is pleased with one class, but becomes discouraged with the other class, and he simply puts them back where they were and leaves them in the dust of the ground, and that is the end of it. He has not wronged them."

To many this seems plausible, but the difficulty with the illustration is this: that man became discouraged because of his own weakness. He did not know *how* to control the other boy. He lacked many of the elements needed to bring him into subjection to his will. Perhaps another family would do well with that boy. And the word tells us that the Lord will not fail nor be discouraged, but that he will bring forth judgment unto victory. There is the difference between the two. Man is weak and feeble and cross and ill-tempered. God is good and kind and compassionate. If one way will not do with a stubborn child, he will use another. His resources are infinite; he does not lose his temper, he does not get tired; and the consequence is he is victorious.

Old Testament Illustrations.

But then it says: "The Lord preserveth all them that love him, but all the wicked will he destroy." This is true, as we fully believe; but the question is, In what sense are we to understand this destruction? May there not be a method of their destruction in harmony with the thought suggested, that the Lord will not fail in any sense, but will bring forth judgment unto victory? The Bible very plainly teaches that the wicked will be destroyed; and it also teaches just as plainly

that Christ will succeed in bringing all mankind to God in righteousness and the perfection of life. Can these things be harmonized? We think so.

There is an important idea, having a direct bearing on this subject, given in the seventh Psalm. The Psalmist cries out: "O let the wickedness of the wicked come to an end." Here is an inspired prayer, which therefore must be answered. Now let all fairly consider this question: If the *wickedness* of the wicked were to cease, would not the wicked be destroyed? If *sinfulness* were destroyed, how could sinners longer be?

There are readers who may be considered good Christians; who love the Lord and are committed on the Lord's side. Of course, they have no goodness of their own. None of us claim that, and if we did, it would not be true. And yet so far as any of us become partakers of God's Spirit we are good in him, having the blessed stream of life, light and righteousness, from God through Jesus Christ, flowing into our hearts. Comparatively speaking, these are good men. In Bible usage, they are called righteous. But they were not always so. They once were wicked men, unconverted men, men whose wills and principles were not in harmony with the will and purpose of God. They set up their own puny will against the Lord. That is what makes a wicked, perverse man. It is his *condition*, morally, that makes him a wicked man. As man came from the hand of God, he was not wicked. Wickedness is the work of the devil in man.

If you, my brother, once were wicked, and are now in harmony with God's will and purpose, what has become of that wicked man? He does not exist any more, does he? He has been converted, you say. What is being converted, or regenerated, but the development of the better element in man? When the spiritual nature is dormant, or in the background, the man, being controlled by the animal nature, is called a natural, or animal, man; but when the spiritual nature is quickened by God's Spirit of Truth, and comes to the front and controls the life, the man becomes and is called a child of God, and the wicked element is destroyed. Paul says that the carnal man, the natural man, the old man, is crucified with Christ. He also says that the carnal mind is enmity against God. He does not say that the carnal mind is *at* enmity; it *is* enmity itself,—the very essence of enmity. It is not subject to the will of God, neither indeed can be. Then *it* cannot be converted, because that which can be converted *can* be brought into harmony with God's will. But the carnal mind is not subject to the will of God, neither indeed *can* be. Then how is that carnal mind, the enmity, to be disposed of? Why, it is to be destroyed. That is the purpose of crucifixion; so the apostle says: "Know ye not that our old man is crucified with Christ, that the body of sin might be destroyed?"—Rom. vi. 6. And as soon as the body of sin is destroyed, there is no longer a wicked man. The wicked is destroyed, but the man still lives, and is on the side of God's preservation.

Whenever anyone is made alive in the resurrection state, he is made alive in Christ. And there is no death in Christ. There is no fire that can consume either him or them. All destruction relates to the animal nature, to the low, depraved, or wicked *condition*. There is where destruction is needed, and nowhere else.

We read in many places about the fire of God's judgments. We are told that the day that cometh shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up.—Mal. iv. 1. This is one of the favorite passages with those who would prove the annihilation of the *personality* of the wicked, and not merely their *condition*. But is it not fair to interpret one Scripture by another, especially when the two Scriptures stand in the same connection? Let us turn to Malachi. Back a few verses from the other passage, we read: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver."

Where is the Christian who can honestly

claim before God and man that he cannot be accused of any evil?—that there is no sin in him? Who shall stand when he appeareth, the heart-searching God of judgment?

What is meant by a refiner's fire? Is it not a fire that destroys, that burns up the rubbish and corruption? that burns up everything that is consumable? The Lord is like a refiner's fire. That which is corrupt is cast into the fire. There is a reference to silver ore taken from the mine. There is nothing bright nor beautiful about it, and yet the element of value is there. The silver is in it, and the miner knows it, and it is taken to the furnace, and into the furnace it is cast. For what purpose? To destroy the ore. But what will be the result of the destruction of the ore, that natural, mixed condition of things? It will be the development of the silver, clear, shining and beautiful. How long does the refiner watch the silver as it melts and burns? Until he can see in that silver his own image reflected. Then he says: "It is enough;" and the fire is put out.

So it is that Christ deals with these natures of ours. He will purify them by his fire until his own image shines forth from the purified spirit, and when the spiritual nature is fully developed, he will say: "It is enough;" and the fire will go out. What has the fire done? It has destroyed the old and developed the new condition.

Now, why should we take the fire in that chapter as a purifying fire, (that is, a fire that saves by destroying) and in the next chapter as merely a destroying fire? It is a destroying fire in both cases. It destroys the wicked. It removes the dross and sin, so that God's image may shine forth in the hearts and lives of men.

In Isaiah iv. 3, 4, we read: "It shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, by the spirit of judgment and by the spirit of burning." This shows the Lord's method of dealing with the wicked. He destroys their filth, washes it away by the spirit of judgment and the spirit of burning. Not by *literal* fire, but by the *spirit* of fire and the *spirit* of judgment. We commend this passage to all materialists. The wicked can be destroyed in *such* a fire, and come out righteous.

Isaiah xi. 4 reads: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Who can fail to see what is meant by the rod of the Lord's mouth? It must be his Word. We read in Revelation about his smiting the nations with a sword that proceeds out of his mouth. Surely that must be "the sword of the Spirit, which is the Word of God."—Eph. vi. 17. The words *breath* and *spirit* are from the same original and are used interchangeably in the Bible. Then who can fail to see that the breath of the Lord's lips must be the spirit of his Word?

O that men might learn that the spirit of the Word—the distinct manifestation of his truth and love—is the sword by which the Lord will destroy the wicked. It was by the spirit of the Lord's lips, the very essence of his love and power, my Christian friends, that you ceased to be wicked, and became reconciled to God, and brought into harmony with his will.

New Testament Illustrations.

Let us again look at a practical illustration of this truth given in the New Testament. All theories and doctrines are worthless that do not have a practical bearing. Some people think we are very theoretical. Perhaps we are. But it is not egotism to say that we have the most eminently practical view of the gospel of Jesus Christ that can be found in the world. We believe in a practical Saviour and a practical salvation. The apostle makes a practical application of this principle of fire and its consequences. In Romans xii, the apostle is beseeching us to give ourselves without reserve to God as a living sacrifice, holy and acceptable unto God as a reasonable service. And the reason he urges for this is God's all-abounding mercy. It would be worth while at this point for any one not familiar with the teachings of the eleventh chapter of Romans, to read it carefully. They will find in it an expression of God's

mercy to the Jews who were cut off because of unbelief, and the Gentiles brought in. And when the fulness of the Gentiles is brought in, and the body of Christ exalted, then all Israel shall be saved, by the power manifested by the Head through his exalted body. That is when and how God reveals his mercy. Paul sums up his argument thus: "For of him, and through him, and unto him are *all things*, to whom be glory forever."

Then comes in the first verse of the twelfth chapter, where he says: "I beseech you, *therefore*, [referring to the statements of the preceding verses], by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." He goes on through the chapter, giving the very soul of Christian life and godliness. Near the close he urges men not to follow the animal method of revenging enemies, and says: "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

This is the spiritual method of revenging wrongs. Now, can any one believe that God would give a rule for *our* government which he would not act upon himself? The apostle says: "Be ye followers of God, as dear children;" and the Saviour tells us that we are to overcome our enemies on that principle, that we may be the children of our heavenly Father.—See Matthew v. 43–48, the gist of which is that if we would be perfect, (and we must be in due time in order to be fit for the kingdom of God), we must learn to destroy *our* enemies in the way that God destroys *his* enemies—by the law of love and forgiveness. So if you want to kill your enemy, feed him when he is hungry, and give him water when he is thirsty, and you will kill him very quickly. You know a man will die very quickly with coals of fire on his head. What is true naturally is true spiritually.

Christ's own words in regard to the destruction of tares and chaff are all in harmony with the principle under consideration. The chaff is destroyed and the wheat saved. The Lord deals with nations and individuals on the same principle, and the individual judgment is the latest and final. As with the Jewish church at the end of the Jewish age, (Matt. iii.) the nominal church at the end of the gospel age (Matt. xiii.), and the nations afterwards (Matt. xxv. 31–46), so with each *person* in due time. Each must appear at the judgment seat of Christ, and under the influence and light of his Word (which he declares will judge men) have the wheat and chaff separated, the chaff burned and the wheat saved.

If it be urged that there is no wheat, or no silver, in men; that there is no good in sinners; then we would ask: Why does the Lord want to save them, if they are not worth anything? And what is it that the Lord saves anyway? We cannot believe that the Lord ever would have paid such a *price* for the salvation of men, if they have no good in them, and are therefore worth nothing. We believe there is wheat for God's barn in every human soul, and it is prepared for the barn by the fire of Christ's judgment.

In 1. Corinthians iii, Paul gives an illustration of the truth for which we plead, in the case of the two classes of builders. Good works are represented as "gold, silver and precious stones;" and bad works as "hay, wood and stubble." "Every man's work shall be made manifest: for the *day* [God's perfect light from Christ, the Sun of Rightness,—the same burning day mentioned by Malachi] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." If a man's works are good, he has a reward. (*Salvation*, or life, is of *grace*, though *reward* is for *works*.) But if his works are bad, *they* will be destroyed, but *he himself* shall be saved; yet so as by fire.

In 1. Corinthians v, the apostle gives the case of a very wicked man, and thereby clearly illustrates Christ's judgment method. The man is to be deliberately given over to Satan, and the question is, For what purpose? It is not that he should be tormented eternally. It is not that he should be annihilated. But it is distinctly stated to be "For the destruction of the flesh, [the carnal nature], that the *spirit may be saved* in the day of the Lord Jesus." Who could ask for a clearer

illustration of what we claim to be God's method of destroying the wicked, and the gracious purpose thereof?

Closing Remarks.

We like the Bible method of the destruction of the wicked. It is in harmony with love and good will. It is all plain if we can only see what it is that makes a man wicked. Ignorance is one thing. Sin and ignorance go together. We are told in the word that the knowledge of the Lord is eternal life. If men do not have eternal life, it is because they have not the knowledge of God. Death, the opposite of eternal life, is a state of ignorance. What is it that the ignorant masses of mankind need to-day? It is to have their ignorance destroyed by giving them light and knowledge. How would you destroy darkness in a room? By lighting a lamp. How does God destroy death? By giving men life. That is the revealed method all through the Bible. The wages of sin is death, but the gift of God is eternal life. God always gives us the best last. Troubles and evils are temporal. The good things of God are eternal.

Away back in the olden times, the method was to literally destroy men. Warriors, kings and judges went out and literally killed men,—took their lives. Elijah prayed, and fire came down from heaven and destroyed his enemies. When the disciples wanted to resent neglect and insult to their Master, they asked: "Shall we call down fire from heaven and destroy them?" He turned to them and rebuked them and said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." The old method destroyed enemies by putting men to death, but those enemies and that method were both typical, types of those enemies of God that need to be destroyed, of those elements of our nature that are out of harmony with God; the enmity, the evil, the darkness, the sensualism, all that is wrong or low. Those Canaanites of old, the Hivites, the Jebusites, the Perizzites, and the Hittites were types of these principles of evil, God's enemies in you and me and in all mankind.

All mankind are wicked in the Bible sense of the term. If anybody is saved, it will be by a process of destruction. We believe in universal destruction as a means of universal salvation. We believe in the destruction of the evil, the selfishness, the enmity. These are the wicked. All the enemies that lurk in human hearts must be abolished in order that we may enjoy God forever. The destruction of the wicked is God's method of saving mankind. He destroys the works of the devil in order that he may save his own work. The works of the devil are the evil things in us. Man himself has the image and superscription of God. We believe that every son and daughter of Adam have in their being the principles of the life and nature of God,—that God, being their Father, will in due time, be their destiny. It is Christ's mission to quicken them and bring them there.

O that we all understood the divine possibilities that are hidden in these natures of ours, that we might know our origin, and the family relation in which we stand to each other. O that the wickedness in us might cease, and that which is good and true and heavenly might be developed! God has revealed that he will thus destroy the wicked, even as he has been doing. Is it not in harmony with the highest and most worthy ambition of every human soul that as sons and daughters of God, we shall be developed and made into his glorious image?

If God's method of destroying his enemies is to annihilate them, then we as followers of God might be expected to do likewise. One of the queens of England reasoned rightly when in her time she burned her enemies at the stake. She said: "It is right that I should do it. I am God's representative on earth, and if God will torment the wicked through eternity, it is right that I should begin here." She justified her savage conduct because it was according to the teachings of the priests. How different from Paul's method in Romans xii, already considered!

The wicked will be destroyed by the fire of God's love. Our God is a consuming fire. He consumes the wicked, his enemies, burns them up root and branch. That passage of Scripture, and all others like it, to which so many of our brethren cling tenaciously as if they taught the absolute destruction, the

annihilation, of God's creatures, become to us the grandest, and brightest and most definite statements that every human being will be saved in God's everlasting kingdom.

O that we might learn something of the spirit of God's method of destroying the wicked, and remember he is applying it to you and to me. And our only hope is that God will continue to do the work he has begun, burning up the evil conditions and bringing us into harmony with goodness and truth. No person can ever enter heaven until prepared for heaven. None can go to heaven in a state of wickedness; it would be hell if they did. God's power and God's love will be so fully manifested and demonstrated through the Lord Jesus Christ, that every enemy of God, every evil element in our natures, will be utterly destroyed by the entrance of light and truth and love. And the principles of heaven within will make heaven all around. God shall be all in all.

BRETHREN OF JESUS.

It is well known by all Bible readers that there is a class spoken of in the Scriptures as the brethren of Jesus. Jesus himself calls them brethren. He says, (through the Psalmist,) "I will declare thy name unto my brethren." They seem to be "a peculiar people, zealous of good works." They are spoken of as "a royal priesthood, a holy nation, to offer up spiritual sacrifices." Paul says, "both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." They are a sanctified, a called out people. They are not of the world; they have been called out from the world, and they are called for a purpose.

I am of the opinion that the real brethren of Jesus are not particularly interested, or engaged in building fine houses, or desiring to dwell in splendid and decorated mansions, or arraying themselves in splendid and gaudy apparel, and embellishing their persons with jewels of corruptible gold and silver. They are content with such things as they have, and by faith are persuaded that they "have a better, and enduring substance," that shall outrival all the glittering splendors of earth, and shall remain eternally, untarnished, untrammeled, and uncorrupted by the rust and decay of time.

It may be, that the glorious consummation of all things is at hand, and "the little flock," these same brethren of Jesus, that have kept the testimony of Jesus, and shared with him in his sufferings and temptations, are going to take the Kingdom and will be associated with Christ in the great work of restitution, which shall perfect forever the nations of the renovated earth. Then shall the holy prophets, apostles and saints, be eye-witnesses of the fulfillment of the glorious events that they long ago foretold, believed, and for the faith in which, they were hated, persecuted and put to death. Abraham, the recipient of the promise, shall behold its fulfillment: "In thy seed shall all the nations of the earth be blessed." The renovated nation of Israel, and through them, the universal conversion of all nations, shall attest the further, and the universal fulfillment, of the God-given promise: "In thy seed shall all the nations, kindreds and families of the earth be blessed."

I believe the glorious verification of eternal truth approaches.

"The times of the Gentiles are knelling to a close."

I don't believe it will be a great while, (to say the least,) before that beautiful golden river, with its pure Edenic waters, "coming down on the right side of the altar, and issuing from under the threshold of the temple;" emanating from the eternal throne of God, will flow gently, smoothly and sweetly along down the plain, towards the great sea of humanity, and shall enter into the sea, "and every thing shall live whither the river cometh." I think, eventually, every son and daughter of Adam's race will be permitted to come to this beautiful river, and drink of its pure limpid waters, and shall bask in the sunshine of God's eternal and everlasting love, and shall range the "sweet fields of Eden, where the tree of life is blooming," and yielding its twelve manner of fruit, one every month, which is for meat, and its leaves for medicine, for the healing of wounds, bruises and petrifying sores, caused by eating the fruit of the forbidden tree in the garden of Eden. But we are assured by the word of inspiration, that the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—AMEN and AMEN.

A. LEARD.

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DOES IT HONOR THE LORD?

MANY raise the question whether man who resists God's grace now, will be likely to yield afterward; and whether man, having resisted God, does not *deserve* to be hopelessly punished or destroyed. But in our mind the question is whether we are to think of God as having already exhausted his infinite resources in his effort to save man; and whether it will not be a greater honor to the Lord to *so* destroy the wicked, even the most obstinate, as to make them willingly obedient. Does it not dishonor the Lord to think of man's will as contravening the will and purpose of God and the mission of Christ?—or to think of His using a method of destruction that suggests failure?

All Christians should agree that whatever method the Lord adopts of destroying the wicked, it will be in harmony with his nature and character. And inasmuch as we are assured in the Bible that God is love; that love is the very essence of his being, we may be perfectly sure that whatever the Lord does will be in harmony with love. He could not act differently from that, for the very reason that a tree is known by its fruits, and a man reveals his character by his acts. The acts do not make the character, but reveal it;—just as the mercury in the thermometer indicates the degree of heat or cold, but does not make the temperature. So God's works do not make his character, but they indicate it. The nature that is in the seed is in the fruit that is developed from it. In that sense, everything in nature is a revelation of God. He has established this principle for the purpose of revealing himself. What he is he shows by what he creates.

We are therefore safe in assuming that God's method of destroying the wicked will be in harmony with his nature; and it would dishonor God to think of him as using any method of punishment or destruction, now or hereafter, not in harmony with love. The Psalmist says: "I will speak of the glorious *honor* of thy majesty, and of thy wondrous works. * * Men shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—Ps. cxlv. 5–7. Thus he emphasizes the Lord's honor in connection with his goodness.

How broad and full the statement: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever."—Ps. ciii. 8, 9. His anger is a temporal thing. It does not always last. It is said that the Lord God is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation. That is not very long. The evils of hereditary descent do not extend so very far; but he shows mercy unto a thousand generations of them that love him. Evil naturally dies out. Goodness is infinite and never ends. This is why the Lord does not hold his anger forever.

Now, why do so many teachers contradict the Bible in plain words? They say that in a little while mercy will certainly end; that at the second coming of Christ the door of mercy will be closed, and there will be no hope for anybody after that, but that the wrath of God in some form, expressed either in torment or an endless death-state, will never end. Mark the contrast! The Bible says that the Lord will not hold his anger forever, but men say he will. Again, the Bible says more than one hundred times that the mercy of the Lord endureth forever, but men say, and blame us and call us hard and uncomely names because we do not agree with them, that the day of grace and mercy will soon be over. They exactly reverse the Lord's own statement, and still call themselves orthodox, which means right in faith. It seems as if they would not dare to do this. Why do they? Does their teaching in this particular honor the Lord? Surely not. It must be simply because they have not seen the truth. O that they might see it, and that by means of it, their hearts might be enlarged toward their fellow-men, having the love of God toward men more fully shed abroad in their hearts; and that they might learn to honor Him more, by believing in and proclaiming His complete success.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Shunammite's Son.—2. Kings iv. 25-37. (Lesson for March 1.)

THE prophet Elisha seems to have lived a full life, ever intent on deeds of usefulness and blessing. The afflicted and perplexed turned instinctively to him for comfort and help. Kings did his bidding and waited on his word, and the lowliest in the land were not afraid to seek his help. One poor widow whose creditors threatened to enslave her sons came to him for counsel. The prophet's word of power so multiplied her one possession, a pot of oil, that its proceeds canceled her debt. God takes note of such troubles, and is able to lift the burden of debt from those who trust him.

The prophet often passed through Shunem, a town about fifty miles north of Jerusalem, and was entertained at that place by a worthy woman and her husband, evidently a family of note, who provided a prophet's chamber where he might rest and be at home whenever he came. This thoughtfulness touched the heart of a lonely man without home or kindred, or family ties, and well he repaid her kindness. She had welcomed a prophet in the name of a prophet and she received a prophet's reward. God gave her the desire of her heart, a son to cheer and comfort, and in her old age to protect her.

But when this son was grown he was stricken down in the heat of the harvest-field, and sat upon his mother's knee until noon and then died. The mother immediately started for Mount Carmel, some seventeen miles distant, to bring Elisha. She would not send, but went herself, leaving the dead body of her child in the prophet's chamber. It could not be that heaven had mocked her with so precious a gift to withdraw it so soon. The prophet's blessing had given her a child, and the prophet's power should restore it.

He saw her coming and sent his servant to inquire after the welfare of herself and household. She would not tell the servant her trouble. Only at the prophet's feet could that be uttered. So when he asked: "Is it well with the child?" she answered: "Well," or "Peace." In life or death we are the Lord's, and God has compensations for even those whose lives in their dawn are cut short by death, so that whether her child were restored or not, the answer was true. It was peace with the child.

Elisha, who perhaps could not well leave at this time, sent his staff with Gehazi his servant, and bid him lay it on the child. But the mother was not satisfied with this. She would not return without the prophet. So he went back with her and shut himself in the little chamber alone with the dead. He covered the child's body with his own and felt the reviving warmth of life in the little, cold form. Perhaps he felt exhausted from the effort, for he arose and paced the floor as if to gather new strength. So we read that the Greater Prophet's vitality was drained in giving the touch of health to humanity. Again Elisha held in close embrace the little child, as if perforce he would snatch back that form from the clutches of death that had seized it. He was rewarded. The child sneezed seven times, and he called the mother and gave her back her boy alive.

There is something peculiar about the miracle of our lesson. The power to give life seemed to be vested in the prophet's own person. Of course, that power came from God, but it seemed vested in the prophet's body, which retained it even after death. There is a lesson in this, were we but wise enough to read it.

Elijah's life seems to contain a peculiarly vivid and striking shadow of the experiences of God's people through this past dispensation. It may be that clearer vision will reveal in the work of his successor, who was inspired with a double portion of Elijah's spirit, a grand outline picture of the work of the saints during the next age. That work is to be, in short, the removing of the curse. The earth is cursed by physical evils. Man has to contend against the malign influences of nature. Elisha gave a touch of healing to these when he sweetened the bitter waters, so that there should be from thence no more death nor barren land, and when he neutralized the poison of the wild gourd in the food prepared for the sons of the prophets.—Ch. iv. 41. He gave a touch of healing to the political troubles of earth, when he brought about peace without bloodshed be-

ween two warring nations.—Ch. vi. 8–23. He gave a healing touch to the curse of poverty, when he helped the straitened widow out of her perplexity. He healed the Syrian leper, and so gave promise that in time the leprousy of sin should be cleansed. He raised the dead.

When God's Elisha church, animated by the spirit and power of the invisible, translated church, shall give not merely a touch, but with heroic faith shall sweep from God's universe the physical, political and financial evils that curse mankind, shall cure the leprousy of sin and warm to life the dead, surely earth's ills shall be at an end.

Naaman Healed.—2. Kings v. 1-14.

(Lesson for March 8.)

An Israelitish maiden was taken captive by the Syrian army and fell to the share of Naaman, captain of the host, a great favorite with the king, and a brave, skillful warrior. The exiled girl waited on the captain's wife. She took an interest in the welfare of the people among whom her lot was cast. Away from her land and her loved ones and from the dear associations of home and her father's God, she did not mope and pine, but interested herself in those about her. However sad and lonely our lot, yet wherever humanity is, we may find something to love and cherish and live for, some work to do.

The maiden doubtless was not long in discovering the baneful cloud that hung over the prosperous family of Naaman. The husband and father, the loved and honored master, the wealthy, brave favorite of royalty, was doomed to a slow torturous, loathsome death, and barred from the familiar intercourse of friends by that terrible scourge of the east,—leprousy.

Some minds are so constituted that, immediately when they see any one in trouble or difficulty they are exercised to help them out of it; and the generous captive in full confidence that the prophet of her own land could cure her afflicted master, expresses her faith to her mistress, and sets the whole household in commotion. Word is taken to the king, who immediately sends a letter to the king of Israel, doubtless thinking him the proper one to address. Naaman takes the letter and presents himself with a splendid retinue before the king's court in Samaria. The king is dismayed. Doubtless the son of Ahab was not on very friendly terms with Elijah's successor, and the thought of Elisha does not enter his mind. He sees in the strange request only a device to draw him into a quarrel with the king of Syria. He rends his clothes and exclaims: "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprousy?"

Elisha hears of the king's dilemma. The prophet had means of knowing all the important events that occurred. The honor of the nation and of the national religion was at stake. Should this heathen idolator, who had taken a journey of one hundred and fifty miles to seek help of the God of Israel, be sent back unaided? Nay, let him come to Elisha and he should learn that there was a prophet in Israel. So the splendid procession of chariots and horsemen turned from the king's court and sought the humble dwelling of the prophet. Elisha did not even come out. Why should the servant of the King of kings cringe to this proud idolator? He sent him word to go and wash seven times in Jordan and be healed. The captain was angry. The whole thing was disappointing and humiliating. He wanted some great demonstration. His patriotism too was touched. Why should a sluggish, muddy stream in Samaria be more efficacious than the beautiful rivers of Damascus?

Well, his anger hurt none but himself. He could return unwashed to his home, but he would take his leprousy with him. By and by his servants expostulated with him. They knew the man; they evidently loved him, but they saw his folly. He was evidently quick tempered, and "touchy," but not at heart unreasonable. So after a time he quiets down, admits the force and good sense of the servants' logic, and when they come to the Jordan he is ready to show his faith by his works, and he enters the stream, washes seven times, and is healed. It was the prophet's word that gave the healing power to the water. It was the Syrian's obedience that secured the blessing.

The simplicity of Christ is often a barrier to proud, worldly philosophers, but who that is conscious of sin's defiling leprousy will long refuse to wash and be clean?—L. A. A.

OUR GREAT LIFE-GIVER.

It has been said the noblest study of mankind is man; but I never take up my pen without the desire to put the single word "God" as the heading of my thoughts. Certainly, there can be no greater theme, nor any likely to be more profitable. Acquaintance with God brings peace. Only so far, however, as our views of Him are true. There are many popular conceptions of God that do not bring peace; they bring fear and doubt. In such fear and doubt we have sometimes walked; but now, having moved out into the free light of the Gospel, or Good News, of our Lord and Saviour Jesus Christ, we are no more moved by our former fears, instilled into us by orthodoxy.

So that "we have much confidence through Christ to God-ward," and are become ministers of a new covenant, even of the Spirit that gives Life. Now, the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty. So, logically, we are "Free Christians." This is an age of vast advances, and science is not going alone to reap the benefit. God's truth advances. Enquirers crop up in unexpected quarters. Many are they that are in the valley of decision. The light shines more and more. It is God that said, "Light shall shine out of darkness," who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Very pleasant is the Apostle's comparison here of the progress of the natural world at the creation, from the chaos of darkness to the full light of the sun, to our gradual enlightenment in the knowledge of the Glory of God. He seems to say we obtain a true knowledge of God by studying the benevolent face or character of our Lord. As in the material creation, there was a gradual unfolding of God's work, so the progress of Man, from his first formation from dust to his glorious consummation in the image of Christ, is gradual; having required as yet 6,000 years, and still being incomplete. We shall not be satisfied till we each and all are raised up in His likeness; till we see as we are seen, know as we are known, and God is All and in all. Nor will the Son be satisfied till he see of the travail of His soul. God is known by his works, and the crowning work of God is the Man Christ Jesus, the Representative of the human race glorified.

Now, as our knowledge of the Father is obtained through His Image, the Son, we need not, I think, be required to add any attributes of mind or character to the Godhead not found in the Son. Nay, those very attributes, that in days now happily passed seemed conflicting, are found upon search to be most harmonious. I have in mind just at present the attribute of justice. Some seem to think that God's justice must stand in the way of the entire salvation of mankind. But it does not seem possible to let the mind dwell much on God without arriving at the conclusion that he must ever have had a purpose in creation. Briefly, this purpose is the "unsearchable riches of Christ" (see Eph. iii.) Here Paul would fain have all men see it, giving the extent of the love of Christ in four different and opposite directions. Now we would say, let justice stand with our God in the centre. For the love of Christ passeth knowledge, and, if we would pit justice against it, instead of making it co-incident, I am afraid we must abolish justice altogether. For who can compass those four dimensions, the length, the breadth, the height, and the depth of that Love, and say here is the limit, and here from this place justice must take its course; though Love would fain have saved the man.

We would say, then, that justice does not require the destruction of the greater part of the human race, while fully admitting that comparatively few are found in the way of salvation even in the present day, let alone the ages past. But there are ages to come in which to show the riches of His grace. It has been a popular mistake that the Son in His love saves the repentant sinner from a condemning justice or judgment, whereas we would say every man must undergo the judgment process, and that in justice and love. There are mysteries in the Bible that have been hid in other generations, and the interpretation of which is due at different seasons. Such as the mystery that not the Jews alone are members of Christ's body, but the Gentiles also. But I think the crowning mystery, which will be "Testified in due time" (or, as the Revised Version has it, "the Testimony to be borne in its own

times") was for Paul, "Christ Jesus the Ransom for All." "Blessed be God," says he, "who made known to us the mystery of His will, according to His good pleasure which He PURPOSED in Him, unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth." So that we would repeat, God must ever have had a great PURPOSE in creation, and that purpose is to make Christ "The Head of every man." To admit that the greater part, or half, or anyone of the human race will either be for ever consigned to miserable punishment, or for ever lost in death, seems to imply that either God has lost control of His creation, whom He fain would have made happy, or that perhaps after all God is not so very benevolent as all Christians wish to show. To the former proposition we would say He is omnipotent, and cannot possibly be conceived as being thwarted in His purposes; and for the latter we would appeal to the Son, the express image of the Father. The beloved disciple John says "God is love," and that the Son "is the propitiation (a mercy-seat) for our sins." For whose sins, oh, beloved disciple? "Not for ours only, but also for the whole world." "We have believed and bear witness that the Father sent the Son to be the Saviour of the World." Mark, it does not say, of the believer. Nay, more, he says we make God a liar if we believe not that God has given us eternal life through the Son. May the Lord enlighten us all in the knowledge of the glory of God. EDWARD BATTY.

PETWORTH, ENG.

—*Copied from The Free Christian.*

Some believe that the Divine came in the flesh in the person of Christ, who do not see the design and result—the exaltation of humanity into oneness with the Divine; and some believe in that universal at-one-ment, who do not see the incarnation as its cause. But we believe the two things—the Divinity of Christ and universal reconciliation—are related to each other as cause and effect, and must stand or fall together. It is not that Christ died *instead* of us, but that we all died and rose *in him*. This is salvation.

LIFE.

I HAVE lived a life in the years now past
O'er which the shadow of pain is cast.
I have fought the demon of unrest down;
I have trod the path that is bare and brown.

I have reached for the rose and grasped the thorn;
The husks I have gathered without the corn.
The bitter I know full well, and the sweet,
Comes to my spirit in visions fleet.

It comes to my spirit and tells me how,
A crown I have won to laurel my brow.
The cross I have borne, but the crown I shall gain
When at last I have left the aisles of pain.

When I have laid my dying life away,
To enter the life I shall live alway,
Ah, then I shall know the meaning of life,
And the reasons of sorrow and pain and strife.

I have lived a life, but a life I *shall* live!
In the home that the Master has promised to give.
Then live *your life;* we shall meet once more,
In the life beyond, on the heavenly shore.

ERMINA C. STRAY.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other features will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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EXTRACTS FROM LETTERS.

An aged sister writes as follows: I see the cross on my paper, and think I must write you a few lines. I would like to have the means to pay for the Hope, and the Day Dawn too. But it is hard times with me. But I hope the time will come when I can pay for them. It is a great pleasure for me to read the Hope when I am all alone. I would like to have it as long as I live; for it makes me rejoice to know that we are all God's children, and that he will save us all in due time: for God is love. I am thankful for your kindness in sending me the paper so long free; but perhaps you had better stop it for a while until I *can* pay for it. That the Lord may bless you in all your labor will ever be my prayer.

"God moves in a mysterious way,
His wonders to perform.
He plants his footsteps in the sea,
And rides upon the storm."

Dayton, Ia. Mrs. F. M.

Enclosed you will find Money Order for four renewals of subscription to the Hope, and one copy of Moses and Christ. * *

The Hope is very much enjoyed by all who receive it in this neighborhood. Religious thought is advancing here. The larger denominations are moving faster than the smaller, although as yet they have not made much of a formal advance; but, coming in contact with people, we see that many of the old ideas are not held as they were thirty or forty years ago. As education advances, men's minds will be brought from under the thralldom of priestdom, as they will be enabled to think for themselves. T. W.

Galston, Scotland.

I want to thank you for your little book Moses and Christ. It has been a great blessing to me. I have been taking the World's Hope for the past six months, and now I feel as though I could not get along without it. I was led out into the light about a year ago or a little more, through reading Bro. Russell's book, "Millennial Dawn." I see Bro. R. and you do not agree in some points. I am sorry to see the spirit Bro. R. seems to show in his criticism on your views. I cannot see but that you are just as loyal to the Lord Jesus as he is. But I shall always love Bro. R, for what he has done for me.

I think it is perhaps all for the best that he does not see just as you do. I know I should never have read your books had I not read his first. I was so very much opposed to anything like Universalism, that I should not have given it a thought for one minute. So I think God has planned it just as it is, so as to lead men out of creed-bound churches.

Many are seeking in the same way I was to know more truth, but in the wrong way. We were warned not to read or listen to anyone that did not teach according to the creed or rules of the church. But I was led some years ago to doubt as to it all being true that was preached to us. For this reason I read the "Dawn" more readily. I read of God's promises to Abraham, that in his seed all the nations, all families of the earth should be blessed. I knew thousands of families had gone down to their graves without even hearing of Jesus the "Mighty to Save." I knew of parents praying for wicked sons and daughters;—weeping wives praying for drunken and infidel husbands. I have seen these same sons and daughters die in their sins,—these prayers not answered. I knew that God had said, "Ask, and it shall be given you; seek, and ye shall find." But our parents and our churches taught us that there was no hope for those that die in their sins;—they go down to eternal torment.

This is enough to make one doubt the Scriptures, because we thought these men must know. O, dear brother, with what joy the light shone into my soul when I saw that there was hope, that my Bible taught "As in Adam *all* die, even so in Christ shall *all* be made alive."—1. Cor. xx. 22. "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee."—Ps. xxii. 27. This filled my soul so unspeakably full that I could not eat for several days; that is, I did not care to eat. My wife would say, You must eat. I thought of what the Lord said to his disciples, in the fourth chapter of John: "I have meat to eat that ye know not of."

I could not help but tell of this glorious

experience. I told them in the prayer meeting. But some said I must not teach such views: it would make men more careless. Besides I was a member of a Congregational church, and they must object to such views being brought out before the young people. So I resigned my office, and requested my name dropped from the roll of church members. So now I am a free man in Christ. Praise the Lord. W. H. E.

CHEROKEE, IA.

ENCLOSED find two dollars to pay for the HOPE another year for myself, and continue it also to ———. I am highly pleased with it. I have learned much from your writings, and heartily agree with the views as given in the DAY DAWN and the HOPE. I have frequently had conversation with professed educated Christians on the subject of unbelievers and their destiny, but somehow they cannot see that when death is destroyed, all will come to a knowledge of the truth. About eighteen months ago, I met a gentleman on a train, going to Boston from Springfield, Mass.,—an entire stranger to me. After getting into conversation with him on the Bible I soon found that he was a Preacher, in Brooklyn, N. Y.,—a Congregationalist. He admitted that he often thought that if one soul were eternally lost, it must be that Jesus Christ was not able to save it, which he could not believe possible; but that he was abundantly able to save, and would save all.

The light is breaking here and there, preparing the way for the new age about to be ushered in. You and I may not live to see it, but it certainly is at our doors. May the Lord help us to be faithful to the end. May the Lord bless you for what you have done in proclaiming the glad good news.

Yours in the One Hope.

ALLENTOWN, PA. I. S.

ON account of some remarks in late papers, on the subject of Spiritism, and a warning against going to Cassadaga Lake, or elsewhere, to seek information about the future state, through mediums, familiar spirits, etc., Bro. Suydam, who is perhaps over-sensitive about the reference to himself, rises to a "point of privilege," and gives us the following:

ADVANTAGE OF A PERSISTENT ENQUIRING MIND.

Some twenty years since I took up the Bible as a study, in my own, quiet, unobstrusive way,—having very little education. I read and compared the book with very many written sermons. I traveled hundreds of miles, studied night and day—having nothing to hinder me. I attended many camp-meetings, an independent searcher after truth, among the various creeds and sects, old and new. Have written much, besides issuing thirteen tracts. When I received what I thought was new light, I set it forth always accompanied with my name.

It is now fifty-four years since I joined the Methodist church. For the first thirty years, I received my religion by contact with the members of the society to which I belonged, and with whose members I associated. But when I began to think and read for myself, that is, had become an independent thinker, —things changed. I took the *World's Crisis* for fifteen years, and honestly strove to believe its doctrine entire, but could not. I could not believe that God would annihilate a part of any family, and that the remaining part would be called to ascend to the Lord, and there would be no remorse, no tears, no sorrow for them.

I then tried the *Watch Tower* for a few years. It did look rather reasonable to me that all might be saved. And as I read the Bible, I really thought that it meant just what it said, and so expressed myself. There were then young converts, babes in Bible study, that frowned down on me for my peculiar notions,—that I was never satisfied. And really I was set upon, by these young beginners, as though I had committed the "unpardonable sin." I would remind these young saplings that "Æsop's Toad," when he got beyond his natural bounds, burst; and exhorted them to keep quiet for a while until they had informed themselves more as to God's Love and Plan.

After a while, I received from some person a copy of the DAY DAWN. I read it through. Studied Restitution. I rolled the book up, placed it in a "pigeon hole," and it remained there for one year! ! What, me a Universalist! The idea is most preposter-

ous! But I did finally muster up courage, took the book down and read it. My eyes opened to the truth on many points. I at once sent for the WORLD'S HOPE. I cherish it next my Bible. I have it from the first issue, nicely bound, and read it, or my wife to me, (who thinks as much of it as myself,) we read it every day. I love its teachings and have from the first agreed with it all,—with one exception. This I never made public. But now think the time has arrived that I should.

Kind friends, please do excuse me; my whole heart is in this work—to obtain light as my days are. My education in the Advent ranks fitted me to believe in the "sleep of the dead,"—an unconscious dreamless *sleep*,—until Jesus comes, (John xi. 25), who is the Resurrection and the Life. And notwithstanding all that I have read, I cannot believe otherwise. It will not come to me. God knows my heart; I have dwelt much upon this point. The intelligent reader will see at once that I refer to the Spirits in Prison.—1. Pet. iii. 19. The point with me is this: If our Lord did really go and preach the Gospel—Glad Tidings—to the Antediluvians 1900 years ago, then God is a respecter of persons, which would contradict Paul. There is a time when the "Spirits in the pit will be visited;" (Isa. xxiv. 22), but what does this refer to? Is it revealed to us? Can we recognize the fulfillment of this prophecy in what occurred as related in Matthew xxvii. 53? I cannot see it. Peter says these Spirits were in prison; (acknowledged by us, to be Sheol, Hades, the State of the dead). They were preached to either by Noah, before they were captured and made prisoners, or else by Christ after his resurrection. My belief has been that Noah as a preacher of righteousness preached to them in the flesh. If I am wrong in this, and it was our Lord that in his resurrected state went to and aroused these Antediluvians,—I care not whether it is the disobedient or the obedient; if they were awakened and aroused to a sense of their condition; then what shall be done with my hundred texts that say the dead shall know nothing until the resurrection? [That is not as they read.—ED.] If those of the first Age were preached to, and not the second and third Ages, there must have been discrimination. Then God is a "respecter of persons." This is not in accord with the truth.

Then again, if they were awakened 2,000 years since, did they relapse into the sleep state, or did their krisis begin at that time? Who can give the correct answer? Assuming the latter to be correct, I painted my Chart in accord with the DAY DAWN; [not quite so.—ED.] which I believe to be correct. The teachings of the HOPE being so positive that it was Christ in person that preached to the *Spirits*, I did try to see it. Therefore I have striven for some time to associate the Rochester knockings with the second advent. [A serious mistake, I think. For what the DAY DAWN says on Spiritism, see "The Kingdom of God," in the section on "Mode of its Future Operations," page 129, Third Edition. See, especially, pages 133–135. I am not a believer in what is known as Spiritualism.—ED.] It will be remembered, that they began in 1844–1846; though I have been so prejudiced against them that I would not go near them; neither converse with their followers, believing it to be sinful. But according to the chart, there are stages of our Lord's coming—his birth corresponding to 1844, his baptism to 1874, his death to 1878, and a thirty-seven years' harvest reaches 1915.

In 1878, a Rochester paper began publishing an account of the "sun spots." Since June, 1888, I have kept a daily record of these spot predictions, and as to truth, they are wonderful. The published date of the beginning of the return of the Jews is 1878.

Taking all these signs and events in connection with our Lord's sayings in Matthew xxiv. Mark. xiii. and Luke xxi., and having no hooks in my mouth, I was presumptuous enough in the interest of Truth, not having the fear of man in mind, to visit another camp of believers the past summer, yea, and to publish it, as is my custom, that the world might have the benefit of it. As usual, some youthful croakers set up a howling: "You have been deceived, hoodwinked in a dark room." I do not say but what I have. I would not pretend to deny it can be done. But give us the *facts*. I now stand for the one point,—veracity,—and my right to judge for myself. It was not in a dark room—it was three o'clock in the afternoon, the sun shining brightly on the plain table where the work was done. [The so-called appearing or materializing of your mother and others was at night, with the lights turned low, according to your published account in "The Spirits' Work."—ED.

I thoroughly washed two slates, tied them together, laying them on the table before us, and in less than two minutes, I was told to untie them. I did so, and there appeared, in plain slate writing, four answers to four of my questions that mortal eyes had not seen except my own. These slates now hang before me exactly in the same condition as when written upon. They were firmly held by both my hands, and I distinctly heard the scratch of the pencil. If any unsophisticated individual thinks to drown all this by the cry of "Trickery," I will say that my eyes are my gauge, and that the seates are here, and that person can have his Cheque for $10,000,00 cashed, if he will tell how this was done, and will duplicate them. With the threat of excommunication hanging over me, I shall continue to look for his coming in all signs.

H. L. SUYDAM.

GENEVA, N. Y. JAN. 18th, 1891.

[I think it best to let the above communication pass on its own merits, allowing all to judge for themselves as to the spirit and tendency of Spiritism. I will only add, that the darkened room, the hiding drapery, the cabinet, and the $10,000,00 challenge do not seem like any Bible or Christ method of communication or dealing. If anyone wants to write about this matter, please address him personally, as above.—EDITOR.]

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE JUDGE AND THE JUDGMENT.

"For the Father judgeth no man, but hath committed all judgment unto the Son."—John v. 22.

"Verily, verily, I say unto you, that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man."—Verse 25.

THIS is a clear statement concerning the two-fold nature of Christ. He is divine, and he is human. This cannot be made too expressive, too forcible, too pointed,—the divinity and the humanity of Jesus Christ. He is Judge, and you will find that while he by virtue of his divinity is the life and light of men, yet he is appointed Judge because of his humanity. While he is revealed as the expression of the divine Father, the divine power all embodied in him, yet the point is distinctly made that he is to execute judgment "because he is the Son of man."

It is important to notice that in the same breath he calls himself the Son of God and the Son of man. "The hour is coming and now is when the dead shall hear the voice of the Son of *God*, and they that hear shall live. For as the Father hath life in himself, even so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of *man*;" showing that he raises the dead by virtue of his divinity, and that he judges mankind by virtue of his humanity. The Son of God is God, just as truly as the Son of man is man. Christ is truly the God-man.

This fact is the groundwork of a certain principle which we wish to bring before you. In the person of Christ, in his divinity and his humanity combined, are the very elements which enable him to be the proper Judge of mankind. The work that Christ is to do for you and me, the work that he is to do for the world as its Judge, he first did in himself; and it was necessary that he should have the divine in the human in order that he might represent God and all humanity, and accomplish in himself that work that is needed to be done in all. If Christ were only *a* man, the same as any other man, just a good man, no more and no less than a man in all the essential elements of his being, and had no special Sonship or Divinity any more than other men, then it could not be that the work done in him could be any more than an example. Some falsely say that we hold Christ as only an example. He *is* an example for us to follow in his conduct, and in that he is a sample of what we must become in the process of regeneration, when we are lifted up into the divine image. A moral man may follow his example in morality, but in order to follow his example fully, we must be changed in the very roots and elements of our being, and be regenerated and brought forward into the image of God. That is following his example, and if he were only *a* man, a work could not have been done in him that would be comprehensive enough to include all, not only as an example, but as a Security, as a Life-giver.

He is far more than an example. He is

not only the result, but the cause of the result. He has that cause in himself. The Father, the infinite Spirit dwelling in him, and that in a manner peculiar to himself, caused him to stand forth in the dignity of the only-begotten Son of God. There never will be another Son of God begotten as he was. It is through him that we attain to that end. But he is the unit containing the whole, as the seed is the unit of the whole crop. It is not that each grain of wheat has not an individual, independent existence; but the point is that the existence of each kernel in the crop depended upon the seed out of which and through which it grew, so that all derived their life and existence by means of the one out of which they were developed. No man who understands us *can* say that we teach that Christ is only our example. And on the other hand, he that believes that Christ was no more than a man is at present excluded from seeing the truth.

The Lord Jesus Christ stands forth related to us in two ways. He is the Divine Representative of all. "The Head of every man is Christ." That never was said and never can be said of any other man. It is said that the husband is the head of the wife, but no man is said to be the head of other men. Christ is the Head of all. He is the Foundation on which they all must build, and he is the capstone of the whole building, the keystone of the arch. The pyramid has a cap that fits all its lines and angles and covers the whole building. We would honor Christ, and preach Christ in this sense, because we are told that he that honors the Son honors the Father also.

Now if Christ had not been divine, he could not have been the representative of all humanity. All were created in him, he being the first and the last. All humanity are in him for the purpose of regeneration as they were all in Adam for the natural, earthly manifestation. God did not create each one separately; he only created one man and one woman, and all the rest proceeded from the one pair as the stream from the fountain. So in the spiritual relation, they were all re-created in the resurrection of Christ, and from him as the spiritual Head and Centre the living power proceeds in a live stream for all humanity.

Now what was needed to be done in the person of Christ when he was here as the God-man, in order to bring him up to the glory of God? Just what must be done in every human being in order to bring them up. He was not a sinner, a transgressor of the law, but he had a flesh nature. God made him to be sin for us.—2. Cor. v. 21. He would not have had anything to resist if he had not had the sinful nature of man, and he could not have been tempted. But we are not left to inference nor guesswork. We are plainly told that he was made in the likeness of sinful flesh, and took upon him our nature for the very purpose that he might suffer with us, and because he suffered, being tempted, that he might be able to succor them that are tempted. We are told that he was made perfect through suffering. It is not implied that he transgressed the law. The opposite is stated. He did not transgress, but he was tried in all points like as we are, without sin. But yet in his nature he was made sin, because of the principle already stated, that he comprehended all humanity. The sin that he was made was your sin and mine. The Bible speaks of Christ bearing our sins to the tree. We never hear of him bearing them after that. His death was the death of sin. He was made sin for us. When he comes again, it is "without sin unto salvation." Some say it should be "sin-offering," but there is no such word as sin-offering in that text in the Greek. We believe Christ was a sin-offering, but this text does not state it, and the point is that he was made a sin-offering because he was made sin. The offering that God wants is that sin shall be sacrificed. Sin is the victim. It is not that God wanted to punish his innocent Son in order to free the guilty. He wanted to destroy the sin nature itself, and it was done in the person of Christ. "In that he died, he died unto sin, and in that he liveth, he liveth unto God." —Rom. vi. 10.

This was a process of judgment through which he passed in coming over from sin and death into life, and that is the process through which all mankind must pass. There is no other way to life but by judgment. Some people talk of judgment as though it were a fearful thing. They talk of the coming of

the Judge as if it were the knell of doom, and the judgment scene is described in horrible colors, so that the people shrink in fear, and hope it will not come in their day. Instead of this, we find the prophets describing the judgment as something grand and good and full of hope, a cause for rejoicing, and for which all nations are to be glad and sing. Read Psalms xcvi. and xcviii. and you will see the truth of what we are telling you. We are called upon to rejoice with all animate and inanimate nature, and be filled with gladness and hope, because the Lord is coming to judge the world.

The judgment of the world is the basis of hope for mankind. Why so? Because Christ is going to judge down sin and death and all those elements that have destroyed men, and liberate mankind by destroying the lower conditions and powers that have held men down. Sometimes the killing process is severe. (See preceding papers on "Fire and Wrath," and the "Destruction of the Wicked.") We read that Christ suffered during this judgment process. But it was not hopeless suffering, but suffering for a good purpose and with reference to a glorious end. Every man is to be salted with fire, but it is not for the purpose of tormenting him eternally in fire, but for the purpose of purification. The fire of God is the fire of love. It will be remembered that it is just as true that God is fire as that God is love. It is that manifestation of the divine love which removes the curse. Sin makes it necessary that God's love should be manifested as fire, as a crucial process through which men are made like him. It was done in Christ, and it is to be done in us, by him.

Jesus says: "And I, if I be lifted up, will draw all men unto me." Just before that he says, "Now is the judgment of this world." Christ stands *as* the world in his own person. He was the embodiment of all men for judgment. "Now is the judgment of this world; now shall the prince of this world be cast out." The evil spirit that rules in the hearts of the children of the disobedient is to be cast out, as the result of judgment. "And I, if I be lifted up, will draw all men unto me." Judgment was the process by which the prince of this world was cast out of his own person, and it resulted in his being highly exalted, and he will draw all men unto him. The Father judges no man. He has committed all judgment unto the Son, and he says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The dead here means *all* the dead ones. If you can find a statement more broad and universal than that, in anybody's writings, we should be glad to see it.

A father once found his son reading a universalist book, and whipped him for it. Some time after he found him reading the same book and whipped him again, and threatened to whip him if he should catch him at it again. One day he found him behind the woodpile reading a book, and asked:

"What book is that you are reading, my son."

"A universalist book," the boy replied.

The father was as good as his word, and gave the boy a sound thrashing, and then discovered that he had whipped him for reading the Bible.

The Bible is the best text book on universal salvation. Its statements are the broadest and the most incontrovertible that can be made. It gives the truth in seed form.

"The hour is coming, and now is, when the dead"—nobody left out from that statement; it is as comprehensive as the world of mankind—"shall hear the voice of the Son of God, and they that hear shall live." It is the judgment work of Christ to bring men from death to life. Christ did not come into this world to keep people from being lost. He did not come to condemn men for their sins. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." The process of salvation is the process of judgment, and that process is directly associated with the resurrection. This resurrection is brought about by means of judgment. This is true whether men are judged here in this life as Christians, or afterwards with the world of mankind. It is appointed unto man once to die, and after death the judgment. That is the rule. Those who are judged this side of death are the exception. The great fact is clearly revealed that life is secured to men through

God's process of judgment. We say without fear or hesitation or shrinking that God's judgment in Christ *never crushes men.* He does not kill men; he makes them alive. Sin, man's enemy, has crushed and killed, and Christ comes to save us from our sins by destroying sin, and so bring us up to himself. And he plainly says that this work was committed into his hands by the Father because he is the Son of man. He could not have met our needs and helped us out in the true sense if he had not been a man, if he had not been on our level, if he had not taken our sinful flesh, wherein he could suffer being tempted. We rejoice in the fact that the Father has committed the work of judgment unto the Son of man.

We are told that as the Father has life in himself, so he has given the Son to have life in himself, and has given him authority to execute judgment also, because he is the Son of man. The reason that he that believeth on the Son now *hath* everlasting life, and is not brought into judgment in the future, is that he has already passed from death unto life, and so does not need that process of judgment. The process of judgment is designed to accomplish no less than to bring men from the lower to the higher by destroying the elements that hold men down.

Let it be emphasized that God has given Christ authority to judge because he is the Son of man. We are glad for the divinity of Christ, but also for his humanity. We cannot know much about divinity only as it comes through humanity. We are glad that the Father has revealed his own loving, forgiving, tender, heart through humanity. We are told that the saints shall judge the world with Christ. He says: "He that overcometh, I will give to sit with me in my throne, even as I overcame and am set down with my Father in his throne." They are promised power over the nations; power to crush out oppressive systems; power to save by having power to destroy; power to destroy the works of darkness, and therefore power to bless and save those that were in chains; power to destroy slavery in order to liberate those that were slaves. That is the power given us.

Do you think any one would be a competent judge, who had not had an experience? That is just the reason that people are told to judge nothing before the time, until the Lord come, who will bring to light the hidden things, all the motives, the purposes that actuate men. Some people think he brings those things to light for the purpose of sending those poor wretches to an endless hell. It is strange how men can twist the word of the loving Son of God! The very essence of the statements shows that the reason he is going to bring to light those hidden things, the thoughts and intents of the heart, is that it may be seen why they were overwhelming. "The Lord remembers that we are dust." He knows it, and he comes to reveal his knowledge to us in the person of Jesus Christ. In our human form he has experienced our temptations and sufferings and therefore he is competent to judge. And the saints will only be competent to judge when they have been tried and have overcome. Because people have not learned by experience, and do not know the thoughts and intents of the heart, is why we find them in this world constantly finding fault, condemning and crushing. This is the very opposite of the spirit of the Master. The reason we are called upon as Christians to suffer in all the various ways through which suffering comes to us is that we may learn to sympathize with somebody else under similar circumstances. And then we are to learn the process of judgment because we need to have the human sympathy in connection with the divine life and power. Then we can see that the deliverance of the few into the glory of Christ is the key of the world's hope and the world's salvation. The work of Christ as the Judge of the world is to raise the world and to bring them to God, to make them alive. His work is an upward work. He did not come to kill men, but to make them alive; not to make them sick, but to heal them; not to ruin, but to raise. And his mission is ours, to enlighten and help. We delight in that thought, not merely that our Father through Christ is going to bless and save, but that the hour is coming, *and now is.* It has begun, and he will continue it until the work is all done. And he is calling upon all who have the light to help in the work.

The dead shall hear the voice of the Son

of God. The absolutely dead could not hear. Half dead expresses it; dead, and yet not so dead as they might be. Death and life are comparative terms. Men who believe in Christ do not perish. They never sink lower. They are alive; and Jesus comes that men might have life, and that they might have it more abundantly. "If we live after the flesh, we shall die." If we live on that plane, according to that principle, it take men down lower; they perish; they are dying, and they continue in that way. But, blessed be his name, when they hear the voice of the Son of God, they live. They begin to come up. "I am come that ye might have life, and that ye might have it more abundantly." May we obtain more and more of that life. And God help all to see that the way of Christ's judgment is the way of life.

THOUGHTS ON CHRIST'S MISSION.

(An Open Letter.)

Brother W:—Be not surprised at my open method of addressing you; neither at receiving a communication from me. Sister R., when here on a visit, told me that you held a kindred faith to mine, in that you do not believe in the God-dishonoring dogma and tradition of "endless torture" for any of God's creatures whom He has made, and for whom all the various processes of his plan are brought out. Now, my dear sir, I am actuated to address you on this most glorious theme of human redemption, by my love to you and all God's offspring.—Acts xvii. 29. Please refer to the above text, and you will note, at once, in connection with the context, that the *unbeliever*, as well as the believer, is spoken of as the offspring of God. The inscription on the altar of those heathen worshipers, was "TO THE UNKNOWN GOD." Here you see God was unknown to them. And the apostle Paul here says, "Your own poets have said, For we are also his offspring." Then follows Paul's endorsement: "Forasmuch then as we *are* the offspring of God, etc." Now an offspring is a child; therefore according to the apostle, we are *all* children of God.

Now I contend that it is only a matter of time as to our birth into the kingdom of God. The same apostle declares, (1. Cor. xv. 44–47.) that God's order is first the natural body, and *afterward* that which is spiritual. And, now, my brother, do you not see that God gives us an earthly or natural body through and by the first Adam, which was of the earth earthy, and afterward, that it is the mission of Christ, the second Adam, from heaven, a quickening Spirit, to quicken us by the Spirit, and thus give us the earnest of our future inheritance, which is to be a spiritual body? For, says the apostle, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." And again: "As in [the first] Adam *all* die, even so in Christ [the second Adam] shall [the same] all be made alive."

Mark this: You will always find the death state mentioned first, and the final issue or outcome mentioned last. And this final outcome we find to be life eternal. First death, and afterwards life; darkness, and then light; weakness, and then strength; mortality, and afterward immortality. And as "*all*" are to be made alive in Christ, we see how grace, truth, immortality, eternal life, came through Christ and through whose mediation God is to be "all and *in all*."

Now this eternal life comes in a progressive way. And what is this way? "I am the way," says the Great Teacher, "and to know me and Him who sent me is life eternal." I contend that what is binding upon one disciple is binding upon *all*. Paul exhorts Timothy, his son in the gospel, to pray for all. "For," says he, "this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. Christ also says "I am the Truth." And if *all* are to come unto the knowledge of the truth, which Christ himself says is life eternal, I appeal to your unprejudiced intelligence, how, in the name of high heaven, can any *one* be left unsaved?

Paul being pre-eminently fitted (not in a modern theological seminary) by the infallible wisdom and will of God, instructed Timothy to pray for *all*.—1. Tim. ii. 1–7. And now, I ask, For what purpose do we pray for men? Let the Great Teacher again answer: "Father, forgive them, for they know not what they do." Did Christ pray

for them in vain? Most assuredly not. "O you must ask him!" *They* had not asked or plead for forgiveness; no works had they performed to induce God to meet *them* on the halfway grounds.

But here the great apostle of the Gentiles comes to our aid again in his quotation from the beautiful psalm singer of Israel: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered."

And what saith Isaiah? To the house of Jacob he says, "I *have* redeemed thee; I *have* blotted out, as a thick cloud, thy transgressions; return unto me." I *have* done it is the olive-branch. Let men know that God loves them—that love to poor fallen man actuated God to give his Son as a willing sacrifice—as a sacrifice for our, (the church's) sins, and not for our sins only, but also for the sins of the whole world, and an appeal is made to man's better nature; but you teach them that God hates them, and that it is a thousand wonders he does not plunge them head-long into an endless torture, and you strike an innate principle in which the *believer* is made to think very often, "Perhaps we're wrong!"

I still further contend that men have to be found in the waste howling wilderness as were Jacob and Paul. And by God's loving kindness, the man of sin is drawn into the way of righteousness, wherein he finds peace and salvation. You are aware that the mission of Christ is to *seek* and *save* the lost. Now, men teach that men have to hunt the Lord—that the sheep has to hunt the shepherd, etc. This is enough to excite the deepest compassion of the truly enlightened for those who thus teach. If God had intended to save the whole world in this age, it seems as if Mark iv. 12, was not in line with this idea. Unto you (the disciples) it is given to know the mystery of the kingdom of God: but, (in substance) it is withheld from others, lest they should see, hear, and understand and should be converted, and their sins should be forgiven. They had the capacity to receive, but God withheld. But as God is not a respecter of persons, what he does for one, he will do for "*all*" in "*due time*."

I said the mission of Christ was to seek the lost. Who was lost? What was lost? There can be but one answer: "The whole world." Then, what was the extent of the at-one-ment? Let Paul answer: "He [Christ] gave himself a ransom for *all*." And John says: "Behold the Lamb of God that taketh away the sin of the world." People talk to me as if Christ came to save the *church* only. But here is a statement that takes the *world* in. And it takes *all* men to constitute the world. Again: "We trust in the living God who is the Saviour of *all* men, specially of them that believe.—1. Tim. iv. 10. Here you see he is the Saviour of *all* (meaning the world) and an especial Saviour to the believer. Again: "And I, if I be lifted up, will draw *all* men unto me."—John xii. 32. Remember that Christ is a spiritual Magnet through whom God's Spirit draws, as the electricity in the magnet. Hence the statement of Christ: "No man *can* come unto me except the Father which sent me draw him." And yet he gives the staggering statement that *all* shall be drawn! ! !" Not simply drawn; but "drawn unto me."

Some tell me they wish they could believe this. To me it is very plain, and otherwise a great portion of the Scriptures seem to be meaningless; especially those which so definitely teach full universal at-one-ment. Christ is God's love manifest, and God draws through Christ as the Mediator of the new covenant. When the angelic choir sounded that grand "te deum" through the courts of heaven, "Peace on earth, good will toward man," the "*angel*" also announced the glad tidings of great joy which should be unto *all* people; and if to *all*, and he came to save his people from their sins, (not *in* them) and he tasted death for every man, for the sins of the whole world, it requires no great degree of intelligence, thank God, to see vividly the Fatherhood of God, and the brotherhood of man. And we are not left to inference on this point. Let us view this from the New Testament Scriptures.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding *in* him." Let us examine this passage a little. I hate you; I am an ungodly man; I am a murderer; I have no

eternal life *in* me. You are a Godly man, a Christian, and yet you are my brother. If you are my brother, I am *yours:* the rule must work both ways. But now let us pass on to the end of this Gospel age, and see some of the wisdom of God in the mysteriously hidden treasures—(of time past) but now revealed or made known, in God's "due time," for our present comfort. You have doubtless read carefully the vision of John the Revelator while on the isle of Patmos. He saw, in his vision, one hundred and forty-four thousand, twelve thousand of each of the twelve tribes of Israel. His vision then becomes brighter and he beholds a great multitude that no man could number, of *all* nations and kindreds and peoples and tongues, who had come up out of great tribulation, (judgment) and they were before the throne (not on it), and they worshiped Him day and night.

Now turn to Revelation xiv., and you will see who the first named, or hundred and forty-four thousand are. They are the redeemed (in reality, or the specially saved) of the earth; the firstfruits unto God and the Lamb. And you will notice that none could learn that song, viz., of Moses and the Lamb, but this hundred and forty-four thousand. But who are the great multitude? They must be nations that are to be judged by the saints in the "ages to come." Remember the Psalmist David says, (Ps. lxxxvi.), "All nations which thou hast made shall come and worship before thee, O, Lord; and shall glorify thy name." Again: "Thou shalt inherit all nations." You know the promise to Abraham was, that in his seed, (which was Christ), all the nations of the earth should be blessed. Now, if Christ is the head and the church his body, the seed is not fully developed till the close of this, the Gospel Dispensation, when the fullness of the Gentiles be come in. And if the nations are to be blessed through Christ and his church we can begin to see how there is hope for man in the judgment.

Read the opening verses of Paul's first epistle to the Corinthian Church and fifth chapter. It is the dark sin of *incest.* (Look to your dictionary.) The apostle says that it is not so much as mentioned among the Gentiles that one should take his mother. The apostle's word was to deliver such an one over to Satan for the destruction of the flesh that his spirit might be saved in the day of the Lord Jesus, which is the Judgment day. Now, my brother, do you not think all poor sinners have a *tolerably* fair show if this man is to be saved? Thus it seems to me.

But this gives no license to sin. The way of the transgressor is hard, and we are to be judged according to our deeds,—the world of mankind in the future, and the church of God now. John saw this: "And he showed me a pure river of the water of life, and in the midst of the street of it, and on either side of the river, was there a tree of life, which yielded twelve manner of fruits and yielded the fruit every month, and the leaves of the tree were for the healing of the nations." Now, the context shows that this healing of the nations is in the judgment. This the prophet Isaiah saw: "When God's judgments are in the earth then will the inhabitants of the world learn righteousness." By this we are assured that this age does not wind up God's saving economy as many so strenuously declare, and yet fail to bring forth their Bible proof.

Now following the fifth chapter, read 1. Cor. vi. Here Paul addresses the church. He asks them if they can not settle their disputes among themselves. For says he, If ye are to judge the world and angels, how much more ought ye to be able to judge things that pertain to *this* life? No intelligent man can read this and fail to see that the saints are to judge the world, and in the future life. Then what shall we do with orthodoxy any way? It is a poor frail thing, is it not? If the damned are to pass off to the left, and the saints to the right, where are the saints to execute judgment? I am afraid orthodoxy can not find them. It gets the "goats" in hell, and the "sheep" in heaven, with a great gulf between. But the Book says, He *cometh* with ten thousands of his saints to execute righteous judgment in the *earth.* See? He cometh. I ask, Where? To the earth. And then judgment is executed on earth? Yes, this is the Book. O, what comfort!

Do you now not see why there was an impetuous Peter chosen, who smote off the high

(*Continued on page 73.*)

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value. they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

☞IN answer to questions, I would say, No; I do not endorse Bro. Brite's ideas about Science. He knows this. We need to know the Plan of Astronomy, in order to judge it correctly, as the Plan of the Ages must be known in order to read the Bible aright.—Ed.

(*Continued from page 71.*)

Priest's ear?—a doubting Thomas, and the loving disciple known as John? Peter will know how to sympathize with those of his class, who through thoughtless impetuosity rush into trouble. Thomas will also have his doubting element, and still, John his class, and so all through the catalogue.

Again, (Matt. xix. 28.), Christ puts it very plainly: "Verily, verily, I say unto you, ye which have followed me, in the regeneration (of the world,) when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Now, I ask who is to be regenerated during judgment? Let us see. It seems as if John comes in just now and states that he saw thrones, and the saints sat upon these thrones, and judgment was given unto them, and they reigned with Christ a thousand years.

I now ask for the meaning of the word "Reigned." Bible usage says reign means to rule, to govern. Now you see why the saints have crowns. Kings, only, wear crowns; and the saints are to be kings and priests in God's kingdom, which Daniel says is to break to pieces all the false kingdoms of the earth.

(*To be continued.*)

I. I. Beasley.

THE MILLENNIAL DAY.

Cheer up the heart desponding pilgrims,
Speak of the joys when Christ shall reign,
Preach the good news of coming glory,
Sound His praise with loud acclaim.

Chorus: A thousand years, earth's restitution,
'Tis the glad day so long foretold,
'Tis the bright morn of Zion's glory
Prophets foresaw in times of old.

We have walk in tears and sadness,
While along the earth's highway,
And have prayed in hope and gladness,
For the light of that bright day.

Forget your sorrows, cling to the promise,
Hold to the banner in the breeze,
He will come on that fair morrow,
As foretold in the jubilees.

On David's throne, in the Mount Zion,
We'll reign with Christ as priests and kings,
A thousand years we'll rule the nations,
While dove-like peace shall fold her wings.

H. V. Reed.

WAS GOD APPEASED?

A few passages in the Old Version of the Bible give color to the idea that God needed to be appeased. One is in Ezekiel xvi., speaking about the restoration of Israel, Sodom and Samaria. They are all coming back, and the Jews are to learn a lesson by it. Then the Jews will remember and be ashamed of their former conduct, and never open their mouth any more because of their shame. They are to be dumb with a sense of their doings. It is declared that this will be when the Lord is *pacified* toward them for all that they have done. That word, "pacified," rather savors of the idea that we oppose as being out of harmony with the general teaching of the Bible, and we are very glad to say that the Revised Version does not give that word at all, and yet many of the translators of the Revised Version were orthodox. The R. V. reads, "When I have *forgiven* them all that they have done." Not as if he needed to be made forgiving, but when his mercy was manifest toward them.

Another passage, in the New Testament, has that same coloring, where Paul says: "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." It savors, you see, of the idea that Christ came to appease the Father's wrath, not as if God wanted to forgive. But in the New Version it reads: "Be ye kind, tender-hearted, forgiving one another, even as God *in* Christ has forgiven you;" not "God for Christ's sake," as though he were not willing to do it, until Christ caused him to be. Our Father loved us even when we were sinners, and sent Christ to lead us and win us back by the power of that love. So Paul says that "God was in Christ reconciling the world to himself, [not himself being reconciled to the world], not imputing [but forgiving] their tresspasses."—2. Cor. v. 19.

Quite a number of our readers have expressed a desire to know what has become of Bro. Colegrove, that he does not write for the Hope. He has been in embarrassing circumstances. But our readers may expect "Bay State Notes" to appear in next Hope; they came too late for this issue.

NOTES ON SUNDAY-SCHOOL LESSONS.

Gehazi Punished.—2. Kings v. 15-27. (Lesson for March 15.)

NAAMAN left Syria a bigoted pagan, expecting to receive through some heathen mummery a gift from another god, who might be as mighty as his own chosen idol, or, it might be, for this special disease, a little stronger; and he brought lavish presents to pay for that gift. He came out from the waters of the Jordan a changed man. His will was subdued, his pride chastened, his body healed, and the eyes of his understanding enlightened to know the true God, Maker of heaven and earth. "He returned to the man of God, he and all his company, and came and stood before him; and he said, Behold now I know that there is no God in all the earth, but in Israel." He *knew* this. It was a conviction borne in upon him as mighty as the conviction that he was alive. He had returned some thirty miles, lengthening his journey probably about three days, that he might express his gratitude and declare his new found faith. Before, his proud spirit was angry because the prophet would not come out to him. Now he is content to come to Elisha and meekly stand to do him reverence.

He urged him to take the gift he brought, but Elisha refused. In courtesy the gift should have been offered before the request was made, but there had been no opportunity at first, and then his unreasoning rage had prevented. The prophet's refusal to take the gift would render still more binding Naaman's obligation to worship the true God.

Then the Syrian asked for two mule burdens of the soil of Palestine to carry back to Damascus on which to build an altar. He had despised its rivers; now even the soil was precious. In Syria, he would be the sole representative of the true religion, and would consequently have to oppose great odds in being true to his new found faith. One act of policy he asked the prophet to sanction. When he entered the heathen temple with his master, custom, respect to others, and courtesy, required him to bow in seeming reverence to Rimmon, the Syrian deity. Would this concession be permitted him? Elisha does not forbid it. Nothing is wrong except that which injures some one. So he went his way.

Scarcely had he left the house and got started on his journey when he sees the prophet's servant, Gehazi, in hot pursuit. Gehazi's greed had been aroused by the sight of the lavish wealth of the gift that Naaman had brought,—wealth to which, probably, their humble abode was entire stranger. The servant was utterly unable to sympathize with his master's high-minded scruples in refusing the treasure. He deemed it a foolish, absurd mistake, which he in his wisdom would yet retrieve. So he came up to Naaman, and the captain in glad humility lighted from his chariot to meet him and learn his errand. Gehazi tells a specious tale of two men, sons of the prophets, who are come to Elisha for aid, and asks Naaman for a talent of silver and two changes of raiment to give them. Naaman gives him double what he asks and sends back two servants laden with silver. Gehazi, exulting in his shrewdness, conceals his treasure and then presents himself before Elisha, who asks him, "Whence comest thou, Gehazi?" He answers innocently, "Thy servant went no whither." Sternly the prophet asks, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards and menservants and maidservants? The leprousy therefore of Naaman shall cleave to thee, and unto thy seed forever." And he went out from his presence a leper as white as snow.

Gehazi had at last unmistakably revealed what perhaps the prophet had long suspected, the leprousy of his nature. Not our deeds, but our characters condemn us; our deeds but reveal them. The servant was false, and serving merely for gain. He had no sympathy with the prophet's work. He was loyal neither to his master, nor to the cause his master represented. A good man may fall under sudden and severe temptation; only a false man will deliberately plan and carry out such a scheme as this that wrought Gehazi's downfall.

Alas! it is easy to condemn. Both the good man's fall and the exposure of the villain do but alike reveal the base metal in the coin,

and none has warrant for saying, "Stand aside; I am holier than thou." Gehazi's sin was covetousness which is born of selfishness, and lies which revealed the utter falseness of his heart. His punishment was but the physical expression of those moral evils.

Elisha's Defenders.—2. Kings vi. 8-18.

(Lesson for Mar. 22.)

The king of Syria warred against Israel. He prepared an ambush for the army of Israel. Elisha, with his prophetic knowledge, discerned and, by sending word to the king of Israel, thwarted his scheme. The Syrian again arranged a trap for his enemy, and again the prophet spoiled his plans. Not once nor twice only was the army of Israel saved by this means from falling a prey to the Syrians.

The Syrian king was thwarted, perplexed and troubled. He deemed that knowledge of his plans had been conveyed to Israel by some traitor in his own camp. He said to his servants, "Will ye not shew me which of us is for the king of Israel?" And one of his servants said, "None, my lord, O, king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber."

Nothing is secret that shall not be revealed. The ear of heaven is open to our thoughts. The eye of God is upon the deepmost impulse of our being. "Thou knowest my thoughts afar off." Elisha gained his knowledge, not through spy or traitor, but by intimate communication with the Fountain of all knowledge. He was in a sense at one with the One who knows, not by acquiring knowledge through some channel, but by virtue of his Being. Absolute knowledge of all that is past, present or future, is inseparable from God's life. In this instance, the agency of heaven was at work to bring about peace without bloodshed between two warring nations.

When the king of Syria learned who it was that foiled his artful designs, he purposes to capture the prophet. So wonderful a man might perhaps aid him instead of his enemy. For this end, he sent a great host of chariots and horses and encompassed the city of Dothan where the prophet was:—a myriad come out against a single man. The king might just as vainly have sent the armed forces of the world.

The host came and surrounded the city in the night. At daybreak, Elisha's servant went out and learned that the city was besieged. He returned full of terror. There was little doubt against whom they were come. Elisha's prominence in the nation, his late interference in political affairs, made him a target for the shaft of the foe. The servant saw no way of escape. What could they two do against so many? Would not the city willingly surrender the prophet, a hostage for its own safety?

Elisha was unmoved. He who ascends into the hill of the Lord and sees life's horizon broaden out to infinity before his gaze, learns the true relation of things and knows that in life or in death, here or hereafter, abject fear has no place. Trust in God is the only sure foundation for true courage.

"They that are for us are more than they that are against us." This is ever the watchword of the righteous minority. It explains why Truth on the scaffold rules the future even though enthroned Wrong may now hold all the reins of power. "They that are for us"—who are they? God, Christ, all good angels, the spirits of the just men made perfect, all the sacred memories, traditions, and glorious histories of the past, all the unborn possibilities of righteousness yet to be realized, hope, faith, love, truth. What array of men or of demons can withstand such forces?

Elisha's faith was strong to act without the proof needed to reassure the terrified servant. In answer to the prophet's prayer, the young man's eyes were opened, and he saw the mountains full of chariots and horses of fire. His eyes were opened. A universe of glory floats around us unseen. We grope in the shadows of this physical, sensuous, material world, deceiving ourselves with the belief that we see all there is to see. How blind we are even to the things our natural eyes may see! Who sees all that can be seen in even the most common-place object? Our eyes are closed to the wonders and beauties of Nature. Our eyes are closed to the meaning of Nature's parable. Our eyes are most profoundly blind to Him in whom we live and move and have our being.

Elisha prayed once more and the Syrians were smitten with blindness. The original word here translated blindness will bear, it is said, the construction of mental bewilderment. They were confused and lost their bearings, and suffered the man they had come to capture to lead them straight to the city of the king of Israel. Once within the walls of Samaria, they were themselves captives and at the mercy of him whom they had sought to harm.

Elisha, we have assumed, represents the ruling force of righteousness in the blessed millennium. These Syrians were the enemies of the Lord, come out against his people and seeking to bring into captivity his prophet. Such enemies in the kingdom age are to be made his footstool and to be uttterly destroyed. Elisha destroyed them in this instance, but how? The king of Israel would have had them literally killed. Elisha fed them, showed them every kindness, and set them at liberty to return to their own land. They went back enemies no longer, but friends, and the bands of Syria came no more against Israel. L. A. A.

SPIRITS IN PRISON.

Now I ask in all candor, if Peter only meant that Christ preached through Noah before the flood, what about his statement that they are judged according to men in the flesh that they might live according to God in the Spirit? If preached to them when they were alive, that when raised from the dead they might be judged according to men in the flesh, but *live* according to God in the Spirit—and this, mark, *after their destruction* for their sin—then I ask, in the name of all that is true, What is this but hope beyond the grave? There seems to me no intimation whatever given that the purpose of God was to save the many by the ark. He had distinctly declared that he would destroy both man and beast. Only Noah and his house found grace in his sight. Noah was saved from destruction by righteousness. Abraham believed God, and it was counted to him for righteousness.

Again, if, as contended, these spirits in prison were angels, Jude evidently taught otherwise, for he writes that those angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds, under darkness, unto the judgment of the Great Day, even as Sodom and Gomorrah, etc. If it is meant angels who have not fallen, why should they be in prison? why judged according to men in the flesh? Why not let us accept the plain statement that the Gospel was preached to them that are dead? Gospel is good news. If death is an unconscious sleep, then by all the laws of reason and common sense, before Christ could preach to the dead He must have awakened them from the sleep of death to hear the joyful tidings, that he had given himself a ransom for all. If, on the other hand, death is but a passing from one state of existence to another, then they had had to mourn over their wickedness for more than two thousand years—therefore hell to them must have been real enough. Who, Jonah-like, would be angry if it can be proved that God's thoughts are not our thoughts, but that He who is the same yesterday, to-day, and for ever, wills all men to come to a knowledge of the Truth—that Truth that maketh free?

To those who charge advocates of the Larger Hope with giving license to sin, with holding out to men another chance, I have only to say they know not what they do. I know it is written that if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, etc. Also, all that dwell upon the earth shall worship him. But it is not written that if any man worship the beast and his image and receive his mark the same shall be tormented for ever and ever. We must be very careful neither to add nor take away. All that dwell upon the earth shall worship him—whose names are not written in the Book of Life, etc. Thank God, those whose names are written in the Lamb's Book of Life know God, know what it is to be kept, and will not worship the beast nor his image. To know God and Jesus Christ is Eternal Life. It is Eternal Life to know Him; oh, how He loves. I would not write on these things, I would not speak of them to others, did I not feel, and that acutely, that the wisdom of the world is foolishness with God, that such false and dishonoring opinions are everywhere expressed concerning Him whose name is Love, that my whole heart's sympathies go out toward those who reject the creeds of Christendom; and, God helping me, as I know he will, I am determined as far as in me lies to spend and be spent in His service, who has made me free indeed.

Herbert Hodgson, in The Free Christian.

THE CROSS OF CHRIST.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world."—Gal. vi. 14.

Much is said and written about the cross of Christ, and yet many do not really understand its true spiritual meaning. But the Spirit searcheth all things, yea, the deep things of God; and it reveals all things. And by the Spirit we are led into all truth. It reveals to man that he is human, and sinful. He finds that in him, (that is, in the flesh), dwells no good thing. We find this law, when we are willing to do good, or right, the wrong lies near us.

Man begins to examine himself in the light of truth. He finds he is altogether out of harmony with God, and his divine character. He begins to see or realize his utter helplessness, and inability to make himself more than he is (being human); yet he naturally begins to look up. He sees he is down in the death condition. The light has revealed that to him. He cries for help. The Spirit leads him to the Rock that is higher than he. He draws near to the living stone. In him is rest and joy and peace; for he has found the Saviour of all men,—him who tasted this death condition in order that he might bring man up out of it. "I, if I be raised high from the earth, will draw all men to me."

O what a revelation! Who can estimate its worth, unless he has been awakened by the divine love of God through the Spirit? (for his spiritual eyes are open now). He has tasted and found that God is good, and his mercies endure forever. And this knowledge of the goodness and kindness of God through our Lord Jesus Christ, toward the children of men, wins the hearts of men. Love begets love. Then he concludes there is something he must do. He presents his body (the human) a living sacrifice, holy, acceptable unto God,—a reasonable sacrifice.

Now begins the warfare between the evil in our own nature, and the righteousness and goodness of God;—which are as wide apart as the heavens are above the earth. And there is only one way to get near to God. Christ is the way, the light and the life. He says: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." The bearing of the cross is not an easy thing to do. It is up-hill work. It is death, dying daily, crucifying the flesh. And had Christ not set the example, and opened the way, by overcoming every obstacle in the way to the heavenlies, by that divine God-likeness, in himself, together with the human, there would still be no hope for man; for the condition of the generated man is far away from that of the regenerated or divine, when complete. There must be a change, a crossing over from the one to the other, which was represented in the wooden cross on which the Lord was crucified.

His work, all through his earth life, was living and teaching and opening the way from the human to the divine, from the natural to the spiritual;—crossing over from this to that. O may we, who are following him in the regeneration, bear the real cross, and be able to glory in the same:—like him, forget self—live and work for humanity. He has made peace through the blood of the cross. He is our peace, who hath made both one, Jew and Gentile, representing the human and divine; and hath broken down the middle wall of partition; having abolished in his flesh the enmity; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. Let us go forth, therefore, unto him without the camp, bearing his reproach; looking away to the leader and perfecter of the faith, Jesus, who for the joy set before him, endured the cross, disregarding the shame, and has set down at the right hand of the throne of God.

We have none of us resisted unto blood, (completely overcome as he has), striving against sin. Yet how often we feel to exclaim with Paul: "O wretched man that I am, who shall deliver me from the body of this death?"

As a result of the cross, there is a death, a shedding of blood. And if a death, there is a life from the dead. "That which thou sowest is not quickened except it die." Therefore we are crucified unto the world, and the world unto us. There is a new creation; the old is passing away, and though not complete, we are counted so.

Paul says: "There is therefore now no

condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." So with the mind of the Spirit, we serve the law of God, but with the flesh the law of sin. But we are not in the flesh, but in the Spirit, if the Spirit of God dwells in us. And if anyone has not the Spirit of Christ, he is none of his.—Rom. vii. and viii.

His Spirit leads us into all truth, and righteousness. Therefore we sanctify the Lord God in our hearts, and are always ready to give an answer to every man that asketh a reason of this hope that is in us, with meekness and fear. And we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for we see Jesus, who was made a little lower than the angels, for the suffering of death (bringing the human over to the divine), crowned with glory and honor, that by the grace of God, (What love, what mercy, toward man!) he should taste death for all men.—Heb. ii. 9.

O what an example of love, of humility and pity. He has opened the way to the heavenlies for all, and no man can shut it. Thank God, that in due time all will find it and come in their own order. With these thoughts, and this understanding, we do more than glory in it;—and God forbid that we should glory in anything else.

DETROIT, MICH. M. A. FINK.

Oh, noble destiny, heroic worth,
Of those who speak salvation through the earth!
Nor fame, nor wealth they seek, but Christ-like go
Mankind to save from ignorance and woe;
Man to uplift, sin-ruined, fallen far,
But born to soar beyond the morning star;
Rousing from sleep of death the soul divine;
Where idols stood, to raise Jehovah's shrine;
And pointing up to bid the darkness flee,
To tell of Bethlehem and Calvary.
What though unwrit on history's crumbled page—
Their names, effaceless through eternal age,
Are chronicled in heaven. Fame holds for them
No laurels meet, earth hides no fitting gem;
God strikes the medal: He, when time has run,
Before assembled worlds will say: "*Well done.*"

—*Selected.*

JOHN ROBINSON'S WISE COUNSEL.

Extracts from the farewell sermons of John Robinson, to the Pilgrim Fathers on their embarkment at Delft Haven, A. D. 1620; copied from a card in a case at Pilgrim Hall, Plymouth, Mass.

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident, that the Lord has more truth yet to break forth out of his Holy Word.

"For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of His will our God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your covenant: 'That you be ready to receive whatever truth shall be made known to you from the written Word of God.' Remember that, and every other article of your sacred covenant.

"But I must here withal, exhort you to take heed what you receive as truth; examine it, consider it, and compare it with other Scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

—*The Army*

EXTRACTS FROM LETTERS.

I WISH to thank sister L. M. B. of Boston, Mass., for her kindness in paying for the HOPE this year for me. May God reward and bless her, is the humble prayer of her invalid sister in Christ. I thank God that the poetry, "The Changed Cross," helped the dear sister while passing through deep waters, as it had helped me before.

NEWINGTON, CONN. M. E. M.

YOU will find enclosed one dollar for the HOPE. I am well pleased with the new DAY DAWN. I rejoice to see the growth in light and knowledge. I have been a reader of it since its first publication, and of the HOPE also; and they are the only guide to the fountain of life from which I can drink copious drafts of pure living water,—filling us with love, sympathy, pity, and faith that knows no doubt. Surely the tree of life is putting forth its leaves for the healing of the nations.

God speed the work, is my earnest prayer. I hope to see the time when we will not be so few that see the larger hope;—that the germ of life, God's breath in man, is sown in weakness, and will be raised in power, honor, glory and immortality. Oh, to think of God's breath, which is our life, cast off into eternal woe! Oh, no; that breath is vigorous and comely to him, and he will array it in glorious apparel in his own way, time and order, by the destruction of all opposing powers, and lead us, step by step, from glory to glory, until mankind is truly created in the image of God. May God bless you with abundance of food, that the hungry may be fed, and that God may be made known through you,—which is life eternal.

DECKER'S POINT, PA. W. J. M.

I FEEL it to be quite out of the question, not to write you a few lines, expressive of the interest I feel in your great work. A few weeks ago, I received a copy each of DAY DAWN and MOSES AND CHRIST. Also am receiving the HOPE regularly. In the vicinity where I live, your teachings are comparatively new, and I am thankful to think I have so much help for them in your valuable publications.

I have perused your books and am now studying them by the light of the Bible; and it appears to me that the doctrines found there lead us to the true faith. It is indeed a "larger hope." New light seems to shine upon many subjects, which before appeared inexplicable.

How I wish many more might have the opportunity of reading, that they might be led to investigate for themselves, these divine truths, which are destined to conquer error and elevate people to the boundless sunshine of truth.

Too long indeed has been the night,
Of Man progressive, struggling up to light.
Soon shall it cease; and o'er our coming days,
A brighter sun arise, to dissipate the haze;
To disenthrall the glad, immortal mind,
And teach humanity, to human kind.

Please let me thank, through your columns, the kind friend who sent me the books and paper. May you all prosper in your good work. M. R. P.

WINDHAM, O.

I HEREBY send you a money order for $2.00 from ———, as payment for the HOPE, for the past and the present year.

She wanted me to write to you for her—and to tell you that she appreciates your paper very highly and cannot well do without it. She loves the spirit in which it is written and the proclamation of the full salvation message and yourself for your works and for the Lord's sake. I cannot re-give it as she gave it to me, but in a word, her whole being is swallowed up in love of the truth and its advocates, so the paper is like a dear friend to her. Her prayers are for you and others working in the Lord's vineyard. She wants to assure you of her devotion to the cause of Christ, etc. etc.

As for myself I cannot but say Amen to what she says, as I also love the truth as it is in Christ Jesus, our risen, living Lord and Redeemer. I differ with you in several points, but am glad that we *can* see the Word in a different light and still love each other without hypocrisy. I am even glad that there is such a variety of views, that each of us may have a chance to practice charity towards each other. The truth will be brought to light more and more on account

of investigating it from every possible side. What is not truth will perish and vanish away. Bless the dear Lord for it too. Amen.

I wish that these truths were published by some one in the Swedish language. If I had means, I would be willing to do it myself and only too thankful to do it. But the Lord reigns and governs everything according to his good will, and when he wants it done he will open a door for it too. I am only a common laborer, but the Lord has shown me many wonderful things in his Word. Blessed be his name!

WOBURN, MASS. G. H.

ENCLOSED I send you a list of names to whom you will please mail each a copy of the HOPE and also place in each a copy of Bro. Brite's sermon on "Eternity." The list of names are of people with whom I am personally acquainted, and of whom some are relatives, and *all* are brethren, since God is the Father of us all, and we his offspring. And I do hope and trust that what you send them may be the means of leading them, or at least some of them, to a more generous and higher and ennobling idea of God's love for all his creation, (his offspring).

He so loved the world (his offspring, all people) that he gave a most precious gift for the world's life, which was his only begotten Son, as a Ransom in behalf of all, (not a few but all) as a light that lighteth every man (every son and daughter of Adam) and which is to be testified (to all) in God's own (due) time and his own way. "For my ways are not your ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways. * * For as the rain cometh down and the snow from heaven * * and watereth the earth to make it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth (the Bible) and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And he shall not fail nor be discouraged, till he have set judgment in the earth, for he shall bring forth judgment unto truth. And when God's judgments (truth) are in the earth, the people will learn righteousness (to do right). And all his children shall be taught of the Lord, for all shall know the Lord from the least of them unto the greatest of them, saith the Lord. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. ii. 14.

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain; he formed it to be inhabited. I am the Lord, and there is none else. I form the light, and create darkness. I make peace, and create evil. I the Lord do all these things. And woe unto him that striveth with his Maker. * * Shall the clay (mortal man) say to him (God), who fashioned it, What makest thou? Thus saith the Lord, * * I have made the earth and created man upon it. Who all are his children, his offspring, the work of his hands, his husbandry (or farm) and his workmanship. And those that err in spirit (doctrine) shall come to understanding, and they that murmured (or are discontented) shall learn the doctrine.

And all this is according to the determinate counsel (or plan) and foreknowledge of God whose purposes have gone forth upon the whole earth. For the Lord of hosts hath purposed, and who shall disannul or frustrate it? And his hand is stretched out, and who shall turn it back? He made the creature subject to vanity, and with whom took he counsel? and who instructed him, (God), and taught him the way of judgment, and taught him knowledge, and shewed him the way of understanding? Did any one? (Isa. xl. 14). No! So he went right along and subjected the creature (his offspring) to this bondage of corruption, that is, this low, depraved, debased, state and condition in which the whole race (his offspring) now lie, and from which they are to be delivered, in the ages to come, each in their order, rank, band or class. For of Him as the source; through Him as the means; and to Him as the end, are *all* things. To Him, and Him only, be the glory (power) for the ages. Amen.—Rom. xi. 36.

C. R. KLEEBERGER.

AURELIA, IA.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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A CLEANSED WORLD.

"Then the voice spake unto him the second time, saying, What God hath cleansed, that call not thou common."—Acts x. 15.

THIS text is connected with the conversion of the first Gentiles to Christianity, generally supposed to be somewhere in the neighborhood of three-and-a-half years after the day of Pentecost, when the gospel was first preached to the Jews. Our opinion is that nothing very definite can be drawn from the Scriptures as to the length of time which passed between these two events. Christ in giving the commission, said they were to begin at Jerusalem. The gospel was sent to the Jew first, and also to the Greek. It was not without reference to the purpose of God that the gospel was not at first sent to the Gentiles. It is in harmony with the principle that all reforms begin among believers, with the enlightened, and through them reach out to the unenlightened.

In Eph. ii, Paul speaks of a barrier, a wall of partition between the Jews and other nations. He says that this wall was the law, not merely the moral law, but the law of ordinances, which we are told was imposed upon them until the times of reformation. This would be very much the same as until the time of cleansing; and here we have, in our text: "What God hath cleansed."

Under the conditions of this ceremonial law, it was wrong for Peter to go and preach to the Gentiles. Before the death of Christ, he said to his disciples: "Go not in the way of the Gentiles." His work was then limited to the Jews. It was a dispensational work. Losing sight of this fact, of the dispensational steps in the plan of God, has been the cause of a great deal of confusion among Christians. Think of the absurdity of the idea that those Gentiles were in danger of eternal torment or hopeless destruction because they had not heard the gospel, when the gospel was purposely kept from them by the Son of God himself; yet "God so loved the world that he gave his only begotten Son." It is monstrous that opportunities for hearing should be shut away from people purposely, and that they, because they had not believed, should be sent away to eternal torment or hopeless death. What kind of a God have Christians been worshiping? What kind of a Saviour have they believed in? We are glad there is light that is shining, and under its rays these old theories fall to the ground by their own weight. There is a better way, a God-like way, a way in harmony with the life and love and spirit and teachings of Jesus Christ.

It is a fact that the knowledge of God was withheld from the Gentiles. According to the law they were reckoned unclean, as aliens from the commonwealth of Israel, unfit to enter the family. God so arranged this for some wise purpose, to teach some great lesson,—a lesson which many have not learned yet, though Peter seemed to have learned it in his time. Would to God that all Christians might learn the lesson that Peter

learned as a result of that vision he had at Joppa.

The visit of the angel to Joppa was a very good starting-point. The law that established the uncleanness upon the Gentiles was for a very good purpose. Paul recognizes it, and in the same connection he says it was removed. The wall of partition was broken down at the death of Christ. Yet it was years afterwards before the truth that it was broken down was manifested. We are told that the law of ordinances was nailed to the cross. The distinction was gone, and here it is shown in due time and order that it is gone, and those separated by it could come together. The Gentiles were no longer reckoned unclean.

Now, though the apostle had been preaching constantly to the Jews for years, he would not go to the Gentiles. At this time he was sent for, to do that against which his whole soul revolted. All his prejudice, his feeling of integrity, and his religion made him revolt against the divine command. He had to learn a lesson, and he did learn it. It is interesting to note the circumstances connected with this change.

Cornelius was an officer in the Roman army, a commander of a hundred men, about like one of our captains. He was an idolator. Says one, "How do you know he was an idolator?" Because he fell down to worship Peter when he came in. This shows he was not a Christian. This man was not a Jew, and was not a Christian, but a centurion of the Roman army, an idolator in need of help. He was not, as some claim, a Jewish proselyte, for in that case Peter would not have hesitated to go to him. He said to him, in substance: "You know it is not lawful for me to even keep company with you, yet here I am, because God has showed me not to call any man common or unclean."

There is something interesting in noting the ways of the Lord in leading people into truth, in opening and preparing the way. There was Cornelius, and the angel's visit to him; and there was Peter full of prejudice down at Joppa, and the angel's visit to him. The Lord prepared Cornelius for Peter, and Peter for Cornelius. God works that way. Cornelius needed and wanted to learn, and he did not know where to find a teacher. God answered his prayer and told him to send for Peter, and he prepared Peter just in time to go with the messengers.

How the Lord takes advantage of earthly circumstances, of human friendships. The gospel works along on these lines. Cornelius called together his friends and neighbors. He was about to hear something good, and he wanted them to hear too. When the Lord would prepare Peter to go and preach the word, he took advantage of his hunger. He was waiting while dinner was being prepared, and while he was waiting, he fell into a trance, and then came the vision. How natural it was that the vision should be of something to eat. When you want to do people any spiritual good, if they are in want of temporal things, you had better attend to that first. If you want to impress a boy's mind with the beauty of the religion of Jesus Christ, and he has bare feet, you had better get him a pair of shoes; if he is hungry, give him a loaf of bread.

Here is a vision of a sheet with something to eat in it, let down from heaven;—all manner of four-footed beasts, unclean beasts, creeping things, and fowls of the air: just the things Peter did not want to eat. God said: "Arise Peter, kill and eat." His whole nature turned against it. "Not so, Lord, for nothing common or unclean hath ever entered my lips." He stood in his integrity. He had been trained under the law of Moses which forbade him eating these things. The Lord did not deny the claim as to the law. He did not say a word against that, but he said to him: "*What God hath cleansed* that call not thou common." By this word, the Lord cut the very tap-root of Peter's prejudices. He said: "Yes, they were unclean, but I have *cleansed* them. That state of things is done away. The law is broken down. A change has come in, a different dispensation. Now you must not call them unclean. The old prejudices are not to govern you. There are three men coming after you. I have sent them, and you go with them."

The whole thing was arranged in the divine economy to prepare Peter to go and give a needed lesson to those Gentiles who

according to the law were unclean, and it was unlawful that he should go to visit them. He needed this lesson, and what a grand thing it was that he learned it. How it enlarged his heart, and gave him sympathy on a wider ranger. Yet it was hard for him to be controlled by it afterward; but he was so vividly impressed at the time that he said: "God hath showed me that I should not call any man common or unclean."

Do we say it was a blessed lesson? Have we learned it? We say: "It is well that Peter saw it;" do we see it? "O, yes," you answer, "I understand that the wall of partition is gone between Jew and Gentile. All Christians believe that, and it is as clear as a sunbeam. Everybody knows that, and that the gospel is preached to the Gentiles." Well, it would do people good to know what the gospel is. "The gospel," says one, "is that the Gentiles now have a chance to be saved, a chance to be cleansed with the Jews." Is it only a chance? If we should talk to the Christian world about the chance world of Hafed's dream, what would they say? We do not believe in a chance world, yet some Christian people talk about the Gentiles having an equal *chance* with the Jews *to be* cleansed. The text does not say this. It says: "What God *hath cleansed*, that call not thou common." If they were still unclean, in the reckoning of God, then how could he say, Do not call them unclean? The uncleanness had been removed. They were cleansed, in the divine economy and plan. Have we learned this lesson? Have we learned to look upon mankind as one family, whatever the degree of light may be? —that God is their Father, and in his sight they are clean? O that men may learn this truth which Peter said he had learned, though afterwards he did not act in harmony with it: for when Paul was sent to the Gentiles, Peter was inclined to bring up his prejudices. We may find it hard to apply it sometimes. It would be a good thing if people could know what the gospel is in its simplicity and fullness, in the light of this fact.

In Eph. ii, Paul is treating on this subject, of the Jew and Gentile made one, both reconciled in one body on the cross, and the enmity slain thereby; and he says: "For he is our peace," and he came and preached peace to them that were far off and to them that are nigh. There is a new arrangement in which they are all treated alike, and the gospel is the proclamation of peace. We often hear people urged to make peace with God, as though they had something to do in the matter. There is no such idea in the Bible. They know nothing of the circumstances and conditions by which it is accomplished. It is not spoken of as something to be done. He is our peace, and he came and preached peace, amnesty. The little girl on her dying bed knew more about it than the old Christian missionary who went to visit her. She asked her: "Have you made your peace with God?"

"No ma'am," said the little girl.

"I am sorry," said the woman, "don't you think you had better make your peace with God?"

"No, ma'am, I do not," answered the child, and the lady was very much annoyed at her seeming indifference.

The little girl reached her hand under her pillow, and drew out a New Testament, and turned to Eph. ii, and asked the lady to read it. While she was reading it, the little girl said: "My peace was made with God eighteen hundred years ago. Christ is my peace, and he preached it to me, and I believe it."

How many Christians are doubting and fearing all through their lives, for fear things concerning their salvation will not be done just right. They would not be if they were left to us. The trouble is the gospel is preached to-day with an "if." Christ died for you *if* you will believe it; God loves you *if* you are good; and the poor sinner is expected to climb over a long bridge of ifs. As long as the gospel is preached with an if, men will be unbelievers. It is the *if* that creates the *doubt*. Until men in gospel lands have learned to preach the gospel without an if, they never can expect people to believe without a doubt. As long as there is an if in the matter, there *must* be a doubt.

God loves us while we are not good; Christ died for men whether they believe it or not. "He *is* our peace." Whose peace?—the believers' peace? The peace for Jew and Gentile. We are to believe because it is done,

not in order to have it done. The best reason in the world for faith is that the thing is true. The province of faith is not to make things true, but to make them appear true in experience, as they are already true in fact. O, we like this gospel without an if, because it is the creator of faith without a doubt. It brings a peace and joy that nothing else can bring.

We know there are difficulties, and things that need explanation. How can it be true that mankind were cleansed eighteen hundred years ago when Christ died and rose again, when the fact is nobody is clean. The world of mankind are yet unclean. They are yet in the gall of bitterness and the bonds of iniquity. So are many Christians. Who is the man who will claim that he is absolutely clean and perfect and fit for heaven? All need a little purgatory somewhere to get rid of the defilements of nature. Whenever we find anybody who claims to be perfect, they may need watching. They have either deceived themselves, or they have lowered the standard. The standard of God's perfection has been lost sight of. They have a pseudo idea of perfection that is adapted to the present condition of things.

And yet God hath cleansed all men. Says one, "It does not say he has cleansed all men." It is said to Peter: "What God hath cleansed, that call not thou common;" Peter says, "God hath showed me that I should not call *any man* common or unclean;" therefore God has cleansed every man. If there is any way of forming a syllogism from two propositions, then we have it. There are two definitely given, and the third is the necessary consequence. If Peter was right when he said that God had showed him not to call any man common or unclean, then God has cleansed every man; and this means high and low, rich and poor, moral and immoral, the despised and the outcast as well as those respected in social life. It takes the world in. The arms of Christ encircle all, and the loving heart of Christ reaches out to the world of human kind.

How shall we explain the difficulty? It is a very simple thing. All the work of human salvation was accomplished in the person of our Lord Jesus Christ. Why so? Because he was the Second Man. Can you see the relation of the two men, Adam and Christ? What God intended for the world of mankind, this dark experience of sin and death he accomplished in the first Adam. When Adam sinned, the world of mankind sinned in him. So the Second Adam brought victory to the world of mankind. He abolished death and brought life and immortality to light. What was done in the person of the Lord Jesus included everybody. In him all the world were made one and reconciled to God in one body. The enmity, which is the carnal nature, was slain in the person of Christ. The law of carnal ordinances was only a type of the real enmity. When the law of carnal ordinances was removed, it shows that the carnal nature was destroyed. Did Christ have such a nature? Did he partake of sinful flesh? We are told that he was made sin for us. It is a blessed thought. He was made sin; sin was the victim and sin was destroyed, and everlasting righteousness introduced for you and me and everybody. God sees the end from the beginning. What was that beginning? It was the work finished in Christ, and God sees the end when it will be applied to all mankind. O, that we could look from God's standpoint and see the world of mankind cleansed because Christ was cleansed.

Then we think of the reaching out, and winning men in to be reconciled to God practically and personally, as they are representatively reconciled to God in the person of Christ. As soon as anybody comes under the influence of this truth they begin to be moved upon by that Spirit, cheering, comforting, revealing God, like a stream flowing from the fountain, and bringing to the souls of men peace and joy and blessing.

What God hath cleansed, let us not call common or unclean. Let us remember that the human kind are our brothers and sisters. Let us get at their level in sympathy according to their needs. There are many who are acting from that principle from their hearts even before they have obtained the clear Scriptural evidence. This is the best element in the work being done by the churches all over Christendom, this spirit of kindness and good will, feeding the hungry, cheering the

sad, lifting up those who are bowed down, and revealing Christ to them through living actions rather than words. God help us to acknowledge the spirit of it, and remember God has given different gifts. And while working for Christ, let us never forget that the world cleansed—judged to death and raised free from sin—in Christ, is the promise and security of a world absolutely cleansed in due time, through God's plan of the ages.

BAY STATE NOTES.

Love of the Truth.

THERE is one good and precious thing, (mentioned by the apostle too, and emphasized by him) and that is a love of the truth. Without it, I fear we should never make much advancement in knowledge. Whether it is born with us at our birth, or born in us after we are naturally born, it is indispensable, if we will be more than babes in knowledge. Love of the truth is clearly from God; and with the love of it, there must be some faculty of apprehending it, which is also from God. These two things are so important, that they are well worth asking to have bestowed on us by the Giver of all good, as inestimable treasures. And in the asking, we may well lay our hearts open as entirely as possible, that we may be ready to receive the celestial good. With tears, with longing, with earnestness and repetition of entreaty, we may give our hearts to God and to the light, to be moulded and formed to the love of the truth. We may have trials. We may be led in a way that we did not expect, or that we did not choose or prefer; but we are happy if we have preserved in us, and increased and settled in us, this love of the truth, this affinity for it which implies both the love it, and the faculty of apprehending it. There will be difficulties. There may be mistakes, but there will on the whole be growth in true knowledge. Mistakes will be discovered and rectified, and difficulties will be overcome.

I say this affinity for the truth is of God. Early and erroneous teaching, old and wrong opinions, sectarian interests and attachments, personal convenience, association of friends and their sympathy, and even their respect, revenues, and even possibly physical comforts, may have to be sacrificed. Various external advantages may be encroached on, and serious inconvenience suffered, but the love of the truth remains alive and inextinguishable all the way. It is inherent in the mind, a part of one's very being, a constituent, a quality that can not be surrendered or destroyed.

There is in those who have a characteristic and supreme love of the truth, a certain passiveness, which is peculiar in this, that they are ever ready and open for the reception of truth, open to the secret influence of the Divine Spirit. I hardly think it possible to overrate the value of this pure and noble passiveness. It is marked by a certain faculty of detecting and excluding error, almost without effort. But it is exceedingly favorable to the benign operation of that heavenly influence that silently impresses the mind. And in contrast with this, there is nothing more pernicious and obstructive than prejudice, self-will, immovable and immutable pre-possession, or any selfish and sinister working of the natural carnal mind.

The fleshly mind is dark, and without help from God, the very prejudice or pre-possession that is most baneful is all unrecognized and unrealized. Those therefore who are most tenacious of their beliefs and most nearly impossible of access or influence tending to illumination, are at the same time least conscious of their unreasonableness, or least willing to admit the possibility of their error. And in fact oftentimes it is of the least possible use to even attempt their illumination. They may rather be left to the control and direction of Divine Providence alone. It is breath worse than wasted to attempt to persuade or instruct those who are immovably settled in their ideas, and who are bristling with weapons of opposition and resistance. God only can enlighten them in his own wise and good time.

Some of these who are least amenable to beneficent educational agencies, are such as have formerly made some advance from old denominational dogmas, or doctrines of tradition, and then have become settled and crystallized in their changed and improved opinions. They have advanced a little, but this seems all they are at present capable of,

and they can go no further. They are petrified in a new form of doctrinal belief, and have perhaps become intrenched in a new phase of denominationalism, or become denominationalized in their faith, and they are immovable. They cannot progress, because they will not, and perhaps one may say they both will not and cannot. The secret of teachableness is with God. Nothing is more unsatisfactory than an attempt to teach those who will not be taught. The wise will quickly desist from the attempt; nay they soon see perhaps how useless and foolish were any attempt at all.

The love of the truth will make itself manifest. It will show its quality of readiness, and its affinity will be marked and elective. It will be distinguished by its native and noble elasticity, its indomitableness and, I may say, a certain feature of immortality. It has persistence and continuance. The wise man will ever desire to learn, and will be ever both teachable and inquiring, never imagining that there is nothing more to be gained or to be known, but rejoicing in every new ray of light shining on any subject heretofore difficult or obscure. And most conspicuously the rejoicing will be manifest in whatever exalts the character of the one infinite and eternal God;—in whatever magnifies and makes more certain and clear his character of absolute truth and goodness; in whatever disencumbers his name and government from imputations or suppositions of cruelty and injustice. Especially is this so in consideration of the utter inconsistency of the prevailing ideas, that God is perfect in goodness, and at the same time he dooms and damns myriads of his creatures to endless torture or utter annihilation. A most fearful struggle is this of the mind to reconcile and unite the attribute of unfathomable and universal love, with the purpose of gigantic and immeasurable infliction, and of dreadful and tremendous reprobation. Who shall describe the mystery of this conflict, the magnitude, the mystery and the formidableness of the inconsistency? How many millions from their very infancy have been indoctrinated in these two inmost and utmost contradictions of goodness and wrath, love and rejection, pity and condemnation! In such hideous confusion and warfare were we born and reared. Hell has flared and frowned on us from our very cradles, and judgment held its thunder in store in boundless clouds of blackness, ready for the millions of the impenitent. Anything and everything that will Scripturally and rationally put an end to this conflict, and show the God of nature and of the Bible to be truly and eternally and universally good, must be of immeasurable utility and excellence. It must have a preciousness beyond all price. Whatever will make plain that wrath is but love in disguise and that penalties are corrective and disciplinary, will be surely blessed. Whatever will show that trials are reformatory and refining, and instructive, will be most welcome. And as we see that the entire scheme of Divine Providence in creation, and all the dispensations of God in the government of the human race are well-intentioned and gracious, and will finally inure to the welfare and happiness of all, we will not feel sorrow and regret that man was ever made at all, but rejoice that everything is ordered in the highest wisdom and benevolence.

I spoke of that passive state of the mind and heart that is most favorable to growth. I do not mean mental indolence, and above all, indifference. Far from it. But I mean that resignation to God's will and that giving up of self-will, in which He, the One All Good, sees the fit opportunity for sowing and bestowing influences and suggestions that have light in them and enlarging power. Who does not know that He is pleased to work in silence, and that his operations have secrecy, and I may say delicacy, that find their best occasion in the way I have mentioned?

Hence, this aptness to learn from God is not consistent with worldly cares and ambitions. It is inconsistent almost universally with the possession of wealth, that engenders self-sufficiency on the one hand, or harassing anxieties on the other. How few that are rich can enter the Kingdom in the sense we are considering! Is there one in a hundred or in a thousand? It is not for me to say. But this may be said of a truth indeed, that all over-much and unnecessary care and worry are obstructive. A practical unwillingness that God should have his way in our

affairs in all things, is a difficulty and a barrier. Rather should we, and must we, wish and pray that he may have his way perfectly;—that he may be king and governor over us entirely; that he may rule us absolutely, and guide us in every detail and event of life.

What a glory to have God thus in supreme command! What a bliss and blessing to be His thus altogether! Doubt, fear, reluctance, anxiety, all these are in their way hostile to the work of the good Spirit. There may be a struggle in the casting out of these demoniacal possessions, but surely if we are right-minded, we shall ardently desire to have the casting out thoroughly done. Blessed be thoroughness here.

And another thing to be desired and sought is true humility, the wish and the will to be exactly what God shall appoint us to be, and to have what he shall appoint and arrange for us. To be as truly insignificant or little in our place or in our work as He sees fit and right. And what he *sees* right is always excellent; and why should we wish it in any way other than that? That he shall use us exactly as he sees fit, that is the very best possible. Surely he will not err in the slightest degree. He will grant us our own place, and not another's. He will assign us that for which no other one is destined, but for which we in the very nature of things are exactly and wisely destined and designed. And so we shall have the joy of a most blessed consciousness, that he seeing us in the place he approves, is ever well pleased. We rejoice with him in this fitness of things.

WESTFIELD, MASS. C. COLEGROVE.

THOUGHTS ON CHRIST'S MISSION.

(An Open Letter.)

(*Continued.*)

BUT there are two distinct phases of Judgment. The saints, while they live on earth—until they fall asleep in Jesus—are judged that they may be prepared to enter upon their great work of judging the nations in the future. Christ says, (John v. 25): "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (or judgment), but is passed from death unto life." And Paul says, (1. Cor. xi. 32): "But when we are [meaning present time] judged, we are chastened of the Lord, that we should not be condemned [or judged] with the world." So you see the "Little Flock," to whom it is the Father's good pleasure to give his kingdom, are to be tried, perfected, and judged, that they may be judges in the Kingdom of God. And this agrees with Peter's statement, (1. Pet. iv. 17): "For the time is come that judgment must begin at the house of God: and if it first begin at *us*, (notice, *us*), what shall the end be of them that obey not the gospel of God?"

Who is disposed, after reading the testimony of the above-named three witnesses, to argue against the present judgment of the church of God? In the last quotation above, the church is termed the house (or temple), of God; and so you see, she, as above stated, is passing her judgment now. But to the question, What shall the end be of them that obey not the gospel of God? Why, they shall appear in the second or general judgment. And let me state here, that there is a first resurrection and a second resurrection; a first judgment and a second judgment; a first fruits and a second or later fruits.

But how encouraging to know that all judgment is unto truth, unto victory!! Now, as the judgment of the church, the Little Flock, is unto victory; and as they are conquerors over the "beast"—the world, the flesh, and the Devil,—through the grace of God; and as our God is a just God and Saviour, and is not a respecter of persons, what he does for one, and what he does for the church, he will do for *all* in "*due time.*" And in contradistinction from the *nations* that are to be judged and blessed during the reign of Christ and the Saints, the Church is called a "holy, peculiar nation." It is the result of a sifting of the nations by electing the good and honest hearts.

I, therefore, with the apostle Paul, am glad that there is a "good time coming." That good time is when *all* shall know God, from the least to the greatest. This can not refer to the saints any more than to the world, for when a man is changed from nature's darkness to the light and liberty of the gospel of God, he is then acquainted with God; he

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knows him in the pardon of his sins. But, as before stated, *all* are to know him: a consummation devoutly to be wished.

Remember that the Jewish house stumbled in that they thought none were fit to receive the blessings of God but themselves. Hence all others were called "dogs, sorcerers, etc;" and the nominal church is, to-day, stumbling as truly as *they* (the Jewish house), in the fostering of this cutting off principle. "O," say they, "none but us are fit to go to heaven, and we are glad God has another place for those bad fellows. I would not want to be in heaven if those get there. The Lord *loves us*, but he hates the rest."

But how pleasant and cheering to turn from such ignorance and bigotry, to the Father who tells us that he so loved the world, that he gave his Son to "save the world." I say he loved the world; and it takes every human being that was ever born, or that ever will be born, to constitute the world. Well, then, he loves all; and now, is there any one, who professes to be a Bible reader, so ignorant of what the God of the Bible is, or of his character, as to entertain, for a moment, the idea that God loves awhile, and then changes over and hates awhile? If so, let him ponder over the following: "I, Jehovah, change not." He (meaning God), is the same yesterday, to-day, and forevermore. He is without variation or shadow of turning. This does not sound much like orthodoxy. They say, "Be good boys and girls and God will love you. But if you will not be good, he hates you."

Now, I hate to be harsh; but this turns up to be another theological lie. I say let God be true though every man be a liar. You see if God can love you when you are good, and hate you if you are bad, he is changeable, which is denounced by inspiration. In the mouth of two or three witnesses the truth shall be established. In the above, we have three; hence God changes not. Therefore, if he loved us once, he will always love us, and his love will take no denial. Christ will not fail in his mission, to seek and save the last lost son of Adam's fallen race.

O, when one fully enters this faith; loves his enemy because he is an erring brother; and in returning good for evil, heaps coals of fire upon his head, and thus destroys the enemy by changing him into a friend, he realizes that this is Christ's method of destroying enemies. See a man of sin changed from an enemy to a child of grace, and you see in him an enemy destroyed, and by the same fire which shall ultimately destroy all of God's enemies. Says Paul: "Our God is a consuming fire." Thus you see it is the fire or spirit of God that burns the dross, and refines the gold. Man is not the work of the devil. The dross or sin in man is the work of the devil. Man is the climax of God's natural creation. In 1. John iii. 8., we are told that "He that committeth sin is of the devil: for the devil sinneth from the beginning; for this purpose the Son of God was manifested, that he might destroy the works of the devil."

Now, if all could lay aside prejudice long enough to accept the truth, they would admit the above. Are the works of the devil to be destroyed? If so, what are they? Our Orthodox preachers tell us that death, hell, the grave, and every ache and pain, and all the frailties of human life to which the race of Adam is subject, are the works of the devil. And when all that is so overwhelmingly against man's rising into a higher state (made alive in Christ) shall be destroyed; when this universe is cleared of every vestige of sin, who can fail to see, in this victory of God over Satan, the ransomed world brought over into God's Kingdom?

Read Heb. ii. 14: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him who had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Please notice, in this text, the deliverance of those who through fear of death, were all their lifetime subject to bondage, and then turn to Rom. viii. 14, 15, and you will find the same *fearing* class brought to view, together with their counterpart. Here the apostle Paul tells us (verse 14): "For as many as are led by the Spirit of God, they are the sons of God;" and he gives the reason:—"For," says he, "ye have not received the spirit of bondage again to fear;

but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Here we have two classes: those that have the spirit of bondage to fear, and those that have the Spirit of God. Notice the fear of death is the peculiar characteristic of the former class, brought to view by the apostle in both Heb. ii. 14., and Rom. viii. 15. And this idea is still further exemplified in verse 19 of last-named chapter, the distinctive titles of the two classes being "creature" and "sons of God." And the fearing class, the "creature," waiteth for the manifestation of the "sons of God." And after this manifestation of the sons of God, the "whole creation," the "creature" or "fearing class," shall be delivered from the bondage of corruption and fear into the glorious liberty of the children of God. So you see the gates of hell shall not prevail against God's cause. Satan, by God's own word, thanks be to his holy name! shall not drag down to endless woe, nine out of every ten of earth's billions; for you see by the above, *all* are to realize the liberty of the gospel of God.

You see in the above two passages the devil and his works are to be destroyed. So instead of going to the devil's fire, which my opposers here would have me believe he will superintend and keep in full blast for the torment of poor lost man, he is not there when you decide it by the infallible word of God. He shall be destroyed saith the Lord. Not only this: they wish me to believe that the death state is unending. But what saith the Scripture? Death is to be swallowed up of life—there shall be no more death. Death and hell shall be cast into the lake of fire—this is the second death. Must this fire be literal? Then it is a great wonder the coals of fire have not burnt the hair off most of our heads ere now. Of course, then, all Christians are baptized with fire. Can it be possible this is the reason why there are so few now-a-days? And those, who *are* living are only partially baptized, hence are only partially Christians.

(*To be continued.*)

I. I. Beasley.

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Our chief work is affirmative, not negative. It is to proclaim what we believe to be the Bible teaching concerning God and his purpose in reference to mankind—which is the basis of the "unsearchable riches of Christ." This matter lies so near the heart, that it is our delight to preach "the glorious gospel of the blessed God,"—"the good tidings of great joy which shall be unto all people,"—both living and dead.

Our hope for the world of mankind is as broad and deep and strong as our faith in the infinite God and his love and purpose. How could it be less? This is indeed a "blessed hope," to be realized as the coming, or revelation, of our Blessed Lord becomes a well-known fact. It is indeed a "hope that maketh not ashamed, because the love of God [for *all* his creatures] is shed abroad in our hearts." This hope is truly a "larger hope" for God's creatures, and the success of Christ's work, than many of our religious neighbors entertain; and though we may not understand it in all its bearings and out-workings, we see no reason for doubting that it is the "largest hope" possible for any mind to entertain. Until some one can suggest a hope in some way larger, we may safely claim to have the "largest hope."

But the joy of making this full and all-comprehensive proclamation is sometimes toned down with a shading of something akin to sadness, by the fact that many "intelligent and pious people" do not believe it, and even think it a "dangerous doctrine," or a "damnable heresy." It is not a pleasant thing to be regarded by "good and pious"

men and women, and some of them dear friends and relatives, in whose motive and character we have the utmost confidence, as doing a ruinous work, even as leading "precious immortal souls" (?) down to hopeless and endless ruin.

Can it be possible? Are *men* truly in danger of being sent away into hopeless hell either for believing or teaching that "The Lord is good to *all*, and his tender mercies are over *all* his works?" and that Christ will in due time succeed in convincing all that the Lord is so good that they will be induced voluntarily and lovingly to serve him? Though our opposers do not bring us very satisfactory proof that we are wrong and that their fears are well founded, they are at least sincerely convinced of the matter themselves, and we are still left under ban and reproach as "no doubt, good men, but, as teachers, doing more harm than the vilest rum-shop in the community."

To those who care for the approval of good men, such reproach is not easy to bear; but for the love of truth, it can be borne better and easier than our faith in God and our hope for men can be given up. And one of the pleasant features of the matter is that our hope includes the blessing of all those who thus think our teaching dangerous. It is a blessed thing that we do not feel bound, "for conscience' sake," nor for any reason inclined, to retaliate by consigning to perdition all who do not accept our teaching. We are placed by our faith and hope just where we can exercise charity (love) even toward our most virulent opposers, and believe that they too will yet see and enjoy the largest hope. Even their death would not prevent this.

THE GOLDEN FAITH.

GOLD being the most valuable and enduring of metals, and being employed for the highest purposes, to call our faith in Universal Salvation through Jesus Christ, the "Golden Faith" implies my own estimate of it as compared with other faiths. And now I write these few lines to those who, as the apostle Peter says, "have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." That I should here defend this faith would be unnecessary, and perhaps presumptuous; for I am not unmindful that I have but that which I first received, nor through whose instrumentality I received it.

My plea now is not for this golden faith, but to call attention to the responsibilities of those who have attained to it. These thoughts have been wakened in my mind by the remarks of the Editor of the *Free Christian* upon my article in that paper, "The Image of God." He echoes the old cry of the responsibility of spreading these views, and their danger to the ungodly. Now we admit the responsibility, and it is to God alone; for we see our inability to "judge the servant of another," but "we shall all stand before the judgment seat of God," and "each give account of himself." But our accountability presses on us just now, not as incurring a danger in preaching, but a danger lest we preach not. "Woe is me if I preach not the gospel." For, I am sorry to say, there are those who hold this precious faith in their own hearts, but do not give utterance to it. Can we conceive anything more dishonoring to the faith? Here is a man receiving an insight into the mysteries and the glories of God, an insight granted to comparatively few, and that only and solely by the grace of God, not from any merits of their own, but perhaps from some special fitness of place or circumstance,—(we know not.) Here we

have a man, I say, with his "golden talent" entrusted to him, and what does he do? Wraps it up in a napkin, and shoves it away out of the sight of others, peeping at it at night or when alone, feasting his own eyes on it, and smuggling it away again when approached. Will it avail in the judgment day to say: See here is thine own?—should he not trade with it? Is it any use to you except in so far as you use it?

I exhort all who have received this most precious faith to use it for the salvation of others. And here it will be well to examine ourselves. Do you find since you have tasted that the Lord is gracious, and that "his tender mercies are over all his works;" do you find yourself the better for it? Now we understand the purpose of God in creation and redemption, do you find yourself being regenerated, growing more and more like the Christ, the Image of God? Do you find yourself abounding more in good works, more Jesus like? Do you hate sin more and more, sin that must and will be conquered? If you cannot answer all this with a chorus of yes, there must be something wrong, and it will be necessary to examine ourselves whether we be in the faith. Be assured the knowledge of God and the perfection of man go together. If any are living in open sin, or not fully striving after holiness, then I say, with little fear of contradiction, your alleged belief in Christ as "Saviour of the world" is a sham and a delusion.

It is a curious co-incidence, that just as I arrived at the end of the last sentence there arrived a letter from Bro. J. T. Stade of Chicago enclosing a most excellent leaflet on this very subject, of sanctification. It is entitled "Bible Sanctification;" and points at this imperative duty more fully than I have here space to do.

Now it is often said it will not do to preach this Larger Hope because there is, in doing so, danger to the ungodly. Well, I must admit it. It seems there is. But I do not think the danger lies in the doctrine, but in the man. Fire is dangerous if meddled with by a child, but then the child has no business with the fire. We cannot give up the use of fire because it is dangerous to children or lunatics.

Moreover I dare say all faiths have more or less of this element in them. In the hardest, the old orthodox one, the sinner will trust to a death-bed repentance. In conditional immortality, with the second, so-called, chance, the sinner would I suppose put off the day of repentance to that second life on earth. I do not think where "truth" is concerned, and the faithful presentation of it, that it will do to study too much its effects on the determined sinner. The apostle Peter seems to refer to such men when he says, "Give diligence that ye may be found without spot and blameless. And account that the long-suffering of God is salvation, even as our beloved brother Paul also wrote in his epistles, wherein are some things *hard to be understood* which the *ignorant* and *unstedfast* wrest, as they do also the other scriptures, unto *their own destruction.*" "Beware lest being carried away with this error ye fall from your own stedfastness. But grow in grace and the knowledge of our Lord and Saviour Jesus Christ."

Like the Saviour's words, this good seed falls on various soils with various effects. But we cannot stay the progress of spiritual knowledge on that account. Let the trifler with these truths look to it. "The Lord knoweth how to keep the unrighteous under punishment unto the day of judgment." "But, beloved, we are persuaded better things of you, and things that accompany salvation." EDWARD BATTY.

PETWORTH, ENG.

WE treat present things as realities, and future and eternal things as fables; whereas the reverse should be our habit.—*Sel.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Missionary Lesson.—Isa. xi. 1-10.

(Lesson for March 29.)

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The stately tree of the house of Jesse had flourished in its pristine vigor, and, fed from invisible springs, grew to rare grace and strength and dignity among the nations of the earth. It passed the meridian of its strength. Bough after bough was torn away by fierce conflicts; its stately stem was rent and lay prone in the dust. Its leaves were withered by blight. The semblance of life was fled, when, lo! from out the gnarled and sapless roots a fresh young shoot appears—a shoot destined to become a mighty tree of life that shall flourish in the gardens of Paradise forever.

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." *Others* may have wisdom, understanding, counsel, might, knowledge; *He* has the spirit, the root, the essense of these qualities.

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Such judgment, such reproof, is mere surface work. It deals with externals which may be false or falsely interpreted, and is the bane of human justice and judgment.

"He shall smite the earth with the rod of his mouth." He spake and it was done. "The Word was God." "The rod of his mouth" is the mightiest factor in human history and human destiny. "And with the breath of his lips shall he slay the wicked." The seer of Patmos saw (Rev. xix. 11), heaven opened and a conqueror ride forth, faithful and true, whose name was called the Word of God. Out of his mouth went a sharp sword that with it he should smite the the nations. O! what mystery of God's method of conquest is hidden in these words.

The Word—the written word, the spoken word, the embodied word; clothed in language, or clothed in flesh, or flooding the world as sunshine in the mysterious, all-conquering spirit of the word—whatever expresses HIMSELF is the power that slays the wicked, that makes the dead alive, that transforms all things.

In the sixth, seventh, and eighth verses of our lesson, a condition of peace and harmony is described. Warring elements in nature are reconciled. When man shall be at peace with himself and with God, he is nature's king and nothing can hurt nor destroy in all God's holy mountain, (or kingdom). The cause of this wonderful change is that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. God revealed is humanity saved.

"And in that day there shall be a root of Jesse." At first we hear of a stem out of the root of Jesse, but by some heavenly mystery the fresh scion of an old and wasted tree becomes in its wonderful life-giving prosperity the restorer of the dead tree, and so, at once, its root and its offspring.

The knowledge of the Lord is spreading in our day as never before. We hold our breath with astonishment at the wonderful inroads that are made on human ignorance and darkness. The long-looked-for day is at hand. Less than another century shall witness such a transformation of this world as has only been hinted at in these living words of our lesson. God hasten it.

L. A. A.

MR. SPURGEON is credited with the following: "The life I live in the flesh," says the Apostle. Look at him busy at his tent-making. What! an Apostle making tents? What say you, brethren, of the Archbishop of Canterbury stitching away for his living? It is too low for a State bishop, certainly, but not too low for Paul. I do not think the Apostle was ever more Apostolic than when he picked up sticks. When Paul and his companions were shipwrecked at Melita, the Apostle was of more service than all the Pan Anglican Synod with their silk aprons, for he set to work like other people to gather fuel for the fire; he wanted to warm himself, as other men, and therefore he took his share of the toil.

EXTRACTS FROM LETTERS.

INCLOSED find one dollar, for which please send me two copies of MOSES AND CHRIST. I am assured before I read it, that like DAY DAWN, it will give light and truth, revealing more fully the Great Father's plan in Christ, of loving kindness toward mankind.

For twenty years, I have been a member of the ——— church; but O how dark some things seemed. I never could understand why the Blessed Master should have told us to love our enemies, to do good to them that hate us, to pray for them that despitefully use us,—when according to the popular doctrine, God's enemies were to be tormented through all the ages of eternity.

How true it is that the character of God appears much as we make it. There are Gods many among Christians. David says that to the merciful he shows himself (or appears) merciful; to the pure, he is pure; to the upright, he is upright; and to the froward, he is froward. But to me there is but one God—the unchangeable God of infinite love, who out of his own fullness of love and mercy, is able to heap coals of fire upon the heads of all his enemies, without fear, or one atom of danger to his throne;—and one Lord Jesus Christ, the Saviour, who is the same yesterday, to-day and forever. Bless God! he is still the same Jesus with all power in heaven and earth. The same Jesus, who prayed that his worst enemies might be forgiven, will surely, in the day of his great power, subdue all things unto himself. With the eye of faith, I can look down through the ages, and see God all in all.

God bless you in your work, Bro. Paton.

CHICAPEE, MASS. J. E. R.

INCLOSED find Money Order for $2.00, to renew subscription to HOPE for myself and

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I was first brought into the Larger Hope by reading "Object and Manner of Our Lord's Return," by Bro. Russell. I have taken the *Tower* from first issue. The same with the HOPE and the *Spirit of the Word*. It was with sorrow that I read the attack of Bro. R. upon other brethren. It seemed to me as though at a late day he wanted honor and credit for work done, when at the start all seemed glad to preach the Gospel without money or price. It brought to memory an article in *Herald of the Morning*, of many years ago, in which Bro. R. and J. were alluded to as "fresh from their shirt and collar stores, setting themselves up as teachers."

In reading the *Tower*, it seems to me that its plain teaching is that Jesus gives us all a chance to become our own Saviour. But I try to think that the trouble is that we cannot always make plain to others what is in our own mind. We often wonder why it is that our friends cannot see the truth as we do. It is so plain and clear to us;—our arguments are so strong. To me it seems that God alone reveals, in his own time, by chosen instruments. To me it is a glorious thought, that we are clay in the hands of the Potter—no matter how much we differ, God makes us all. It takes away all pride,—all idea of being better than others. God has made us to differ. It gives him all the glory. When dead in sin, He gives us life. He works in us, giving us the inclination, and also the power, to do right. All is his work, not ours.

On page 2nd, Volume 9, you say: "One of the names given to Christ is the Word." This was expounded, some time ago, by sister M, who came out of the Baptist church about 1844, and who of late years has been unable to read, but is well acquainted with the Scriptures. She said: 1. "The Word was God,"—in his mind, purpose or plan or thought; 2. He was spoken into existence,—the Seed of the woman shall bruise the serpent's head; 3. He was made flesh, at his incarnation. [And we might add: He is still called "The Word of God," in his exaltation and future glorious ride to universal victory. See Rev. xix. 11–16.—ED.]

On page 1st, volume 9, you say: "Christ was manifested to reveal the love of God, not to buy it." This is a beautiful thought. To my mind, Christ bought us, by gaining the victory over the devil, in doing which he lost or gave up his life. Love begets love. When we realize the love of God, it has a transforming power. "We love [him] because he first loved us."

PHILAD'A., PA. A. R. SHAW.

INCLOSED find $1.00, as a small amount towards my indebtedness to you for sending

me the HOPE. I wish it was more—enough to carry out the grand plan of advancing the light in this age. When I think of the dense clouds that shut out the sun-rays of truth (which are so plain to those in the light) so that even learned men and women in and out of the churches cannot see or understand the grand meaning of Scriptures, I cannot be grateful enough to those who have spiritually taken my feet out of the horrible pit of miry clay (belief in endless torment, or that such a doctrine was in God's Word) and set them on a Rock, and put a new song in my mouth, even praise unto *our* God and Father. I enjoyed those articles on God's Fire, especially the last one, more than I can express, and I believe they will bring light to many who have been in darkness until now. God help you still to bring things new and old from his treasury. M. A. L.

CHICAGO, ILL.

THE following brief letter was marked for publication several months ago, but was overlooked:—

ENCLOSED please find one dollar for the HOPE for the past year. My husband and I have read it with great interest. It has led us into broader views of God's love. May God prosper you in your great work of leading souls to Christ, is my prayer. Please send the HOPE for another year. O. S.

HOWARDSVILLE, MICH.

I RECEIVED the two books, DAY DAWN, and MOSES AND CHRIST, and after reading them, handed them to others to read. I have not found in all my search among the writings of uninspired men any thing to compare with them. They should be in the hands of every earnest seeker for truth. I admire the spirit in which the writer has so minutely simplified so many of the mysteries of the Bible.

I have been an humble seeker for truth, and after learning the revealed plan of the ages, I have viewed the Bible quite different from what I did before. Each successive age increases the light. A few years ago I found that God had made choice of but few for the present, special work, and the rest were blinded; that at no time, past or present, has God put forth his hand to save all the people, as modern orthodoxy preaches and prays; that "the natural man cannot discern the things of the Spirit;" and that the Sauls of Tarsus may oppose God's purpose by brigades, but when God's noonday time comes, they are converted all the same; that when Jesus our Saviour was here in the flesh, he kept his Father's plan of salvation hidden from the great mass of the people.—Mark iv. 11, 12. Here it is called the mystery of the kingdom; and it is yet a mystery to the majority. But Paul did not want it kept a secret from the church at Rome.—Rom. xi. 25.

Two years ago I was ignorant of the existence of such an army of believers in the things of the kingdom of God, and the name of Jesus Christ, as I have found in your connection. I am much edified, and have taken fresh courage. In the last number of the HOPE I drank in Love subjects by the wholesale. How it quenched my thirst!

If I was not so poor, I would see some of you brethren face to face; but we shall soon meet in the new body. I am aware that the change is near at hand. We are in the day dawn.—Zech. xiv. 6. This is (I think) the twilight. Labor and capital are preparing for the deadly conflict. Trouble ahead!! Let us write it thus: Capital (Gog) and Labor (Magog).—Rev. xx. Gog, covering or shelter (the organic law of man), Magog the dissolving or tearing down, (Labor organizations). The people of the saints, (Dan. vii. 27.) the people of the saints, not the saints, are to take the kingdom and dominion under the whole heaven. First they have begun the work at the ballot-box. It will be completed at the sword's point.—Joel iii. 9–15. The Crisis of this world is at hand; the clouds are gathering fast for the change of kingdoms, and in the coming conflict not one wicked human government will live through it. The rod of iron reign of Jesus, the antitypical David, the resurrection of all the dead, is next in order. Then death is made powerless, wars all over. Jesus, Solomon's antitype, then takes the throne of his father David peaceably, without a dissenting voice.—Rev. iii. 21. Jesus in his Father's throne, 1. Cor. xv. 21! The resurrection!—verse 24. This kingdom Jesus delivers up is God's universal kingdom, not David's.—Luke i. 32, 33; Isaiah i. 7. He takes David's throne and kingdom and reigns endlessly, for it is his property. As touching the thousand years' reign of Christ with souls of the beheaded saints, I think it is drawing to a close. But, dear brother, I may be wrong. God knows, and these views are mine. O for more light! I am ignorant, but I want truth.

MT. VERNON, ARK. G. C. B.

SPIRIT SLATE-WRITING.

HAVING been greatly interested in reading Bro. H. L. Suydam's letter in the HOPE of Feb. 15, I feel impelled to give you a leaf of my own experience. In the spring of 1880 I gave a series of lectures in California, Oregon, and Washington. At Portland, Oregon, I became acquainted with Rev. J. A. Crusan, minister in charge of the first Cong. church of Portland, who had become very much interested in Mr. Jos. Cook's letters on psyche or spiritism, then being published in the N. Y. Independent,—particularly the one in which he recounts his visit to a celebrated medium who produced the so-called spirit slate-writing. Mr. Cook gave a very minute description of the whole process, as he saw it, and staked his reputation that there was no trick about it, and that it must have been produced by invisible agencies.

Mr. Crusan invited me to give a lecture in his church, the largest in Portland. I did so to a very crowded house, explaining or producing and explaining most of the wonderful phenomena.(?) I invited the closest scrutiny, and the president of the Y. M. C. A., a gentlemen of about fifty years, very intelligent, active, quick-witted, with sharp, piercing eyes, was selected to test the slate and assist me on the platform, first with a single slate, then with two, in the same manner as described by Mr. Cook. He reported everything all right, no possible chance for deception or trickery. He even washed the slate himself. All was done in the bright glare of gas-light, before him and the audience, and he was equally positive with Mr. Cook, and H. L. Suydam, that he was not deceived; and both he and many in the audience were quite sure they heard the scratch of the pencil, and yet I did deceive both him and the audience, and showed them how I did it.

The next day I received the following letter from Mr. Crusan:

Portland, Oregon, May 24, 1880.

TO WHOM IT MAY CONCERN:—

Prof. J. M. Snook, in his explanations of the physical manifestations of so-called spirit-seances, strips this part of the delusion called spiritualism of the marvellous, and quite clearly shows that *most*, if not all, of this class of tests can be accounted for by trickery and sleight-of-hand.

His rope-tying, spirit-hands, spirit-music, and slate-writing tests, are capitally done, and his explanations very simple.

In his lectures, he is scriptural, common-sense, and forcible. I can heartily commend him to those who wish to know the truth.

J. A. Crusan, Pastor Cong. Church.

In Sacramento, during the fall previous, I advertised to sell the trick for two dollars. Among other cases, I was visited by two men who professed that they wished to purchase it for a parlor amusement. They were willing to pay two dollars apiece, if I would do it before them then and there, provided they could not detect the trick. I did so, and when I explained it to them, they paid the two dollars each, but looked very much ashamed, as they said they were, because it was so simple. I also advertised in the *San Francisco Chronicle*, immediately under the advertisements of Mrs. Lennett, and other slate-writing mediums, which scared them out for awhile. About this time the noted Dr. Slade was detected in San Francisco, and a full account of his fraud and detection was published in the *S. F. Call*, together with his confession and promise to quit the practice.

I write this to you, as there may be other readers of the HOPE in a quandary on the subject. More anon, if desired.

Yours for the truth, as a basis for faith and hope. JOHN M. SNOOK.

NEW YORK.

[I am glad to hear from Bro. Snook on this subject: and all the more because of my personal acquaintance with him, and my confidence in his Christian integrity. It would please me if Bros. Suydam and Snook could have a personal interview. It would cost much less than $10,000.00 to bring them together.—EDITOR.]

LOVE'S INCENSE.

AND what if all our lives were filled
With brave, unselfish, loving deeds?
Would not love's incense thus distilled
Bear holier fruit than rites and creeds?

We may not stem the ocean wave,
We may not reach our wished-for goal,
But little deeds of love may save,
To hope and life, perhaps, a soul.—*Sel.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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CONVERSION OF SAUL.

"And Saul, trembling and astonished, said: Lord, what wilt thou have me do?"—Acts ix. 6.

THIS question was asked by Saul of Tarsus, when, on his way to Damascus, he was stricken down, arrested, trembling, full of fear and astonishment. His position at this time was a very peculiar one. He had been Saul, the bitter persecutor, and was about to become Paul, the great Apostle of Jesus Christ. We first see him holding the clothes of those who stoned Stephen, whose only offence was that he was full of faith and the Holy Spirit and was preaching Jesus as Saviour and Lord. When arrested, Saul was on his way to Damascus, armed with authority from the chief priests to bring bound to Jerusalem any whom he could find believing in Christ.

The offence of those early, Jewish Christians was accepting the Divinity and Lordship of Jesus Christ. He himself had affirmed this truth to be the Rock on which he would build his Church. For this claim, Christ was put to death. This was the foundation truth proclaimed by the Apostles; it was the basis of all their work. When the eunuch said to Philip: "See, here is water, what doth hinder me to be baptized?" he answered: "If thou believest with all thine heart, thou mayest." He said: "I believe that Jesus Christ is the Son of God." Then he commanded the chariot to stand still, and they both went down into the water, and Philip baptized the eunuch, and he went on his way rejoicing.—Acts viii. 36–39.

Let us look at Saul as he was at first, the persecutor. He goes out to kill people simply on account of their faith in Christ. No wonder that Paul said afterward: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save *sinners*, OF WHOM I AM CHIEF." Perhaps everybody feels so at certain times, when the heart, enlightened by the Spirit of Truth (John xvi. 8), realizes its own sinfulness, its own unworthiness; but no doubt Paul spoke the truth when he called himself the chief of sinners. The persecuting, cruel spirit was very unworthy. Yet he says he did not do so willfully. He did not know he was fighting against God. He did it ignorantly

in unbelief, thinking he was doing God's service. He tells us that according to the law he was blameless. —See Philip. iii. 4-6. He was correct in his habits, a moral man, outwardly good, according to the righteousness of the law, blameless; faithful in observing all its ordinances. He was a Pharisee; and in this fact may lie the key to the expression that he was the chief of sinners. It was the case of a very strong natural man, bolstered up in self-righteousness by a formal or external religion, persecuting the spiritual. Some think it strange that a moral man should need salvation. We say nothing against morality; but when a man is moral in that legal sense, without spirituality, he becomes proud and self-sufficient, looking up to God as the Pharisee did, and saying: "God I thank thee that I am not as other men are." Such morality is of a very base quality. That spirit of self-righteousness and self-conceit is very far from the spirit of humility essential to growth up into Christ, the spiritual Head. A man may be outwardly moral, and be spiritually dead. Christ is the ladder that leads from the natural to the spiritual.

Moral men need saving. Of course, a man does not need to be saved from swearing who does not swear, or from stealing who is not a thief. But all moral men need to be saved from that condition of heart or nature that prompts men to do wrong under provocation or when all restraints are taken away. A man who does right because he is not tempted to do wrong, is not therefore free from sin. And he that does right merely to avoid being an outcast from good society, needs a deeper, stronger motive than that. It is not merely the outward expression, the word or act, that makes a righteous man or a sinner in the sight of God. Real quality is in the heart or nature.

Suppose a man wants to commit murder, but dares not do it for fear he will be found out and punished; is he not as truly a murderer in heart, and therefore in God's sight, as if he had committed the act? John says: "He that hateth his brother is a murderer, and no murderer [is saved, or] hath eternal life abiding in him." Salvation would take that murderous spirit of hate or selfishness out of his heart. True salvation is regeneration, or the development of the spiritual nature by the Spirit of Christ, which, when complete, removes all desire for sin or selfish gain.

The highest code of morals with some is to be legally honest. They will make money in any way, as long as they can keep within the bounds of the law. They want to keep out of the State Prison. Fear of punishment is their motive. Do not such men need saving? They are like some professed Christians who say that if it were not for fear of eternal torment, they would not try to be Christians at all. Is not such "trying" vain? Do not such persons need converting? What is true religion? What is the saved condition? Is it not that regenerated condition in which the heart *loves* God and the right for their own sake? Such persons would choose the right, if there were no prisons or no hell. Punishment has its use, but fear of it never makes a good man. He is on the straight road to perdition, even though he be a professed Christian who serves God only from fear. All

need Christ in the heart, and when he is there, the fear of hell is not needed. Men may be driven by fear of hell to make a profession of religion and to join the church, but they can never be scared into heaven; they never can be frightened into loving God. People never can be frightened into loving anything or anybody. Love never can be forced. Men must be won, drawn, brought over by the influence of the love and grace of God.

Paul's case shows this very thing. He was trembling when arrested on his way to Damascus, but not from fear of hell. He was taken by surprise; but the Lord never said a word to him about the danger of going down into the pit of eternal woe or death. Paul himself tells us what power changed him: "By the grace of God I am what I am."—1. Cor. xv. 10. Now what is the grace of God? Is it the fear of hell? Did the fear of hell have anything to do with Saul's conversion, making him an apostle of Jesus Christ? In all his writings, (He wrote half the New Testament,) the word hell is not used—no not once. Was it hell, or fear of hopeless damnation that made him become a Christian? No, no; it was the grace of God. What is grace? Favor, loving-kindness, free salvation, the gift of eternal life, the manifestation of God's infinite goodness and love; all these are comprehended in the word grace. Paul says in one place, "The goodness of God leadeth thee to repentance."—Rom. ii. 4. He never says that men are driven to God through fear. It is God's love and mercy that saves souls and brings men up into the glorious image of God.

Let it be remembered that Paul said that he was the chief of sinners. We are glad that the Bible tells us that Christ is able to save the chief of sinners, and that it is his determination to do it.

"That is all very well," says one, "provided men will seek salvation. Of course he is able to save the chief of sinners, but they must ask him to do it."

We would say no word against seeking salvation, or seeking Christ. Christ says: "Ask, and ye shall receive; seek, and ye shall find." Until men begin to seek, it is evident that they do not want salvation. But how are men going to begin to seek? Do they ever ask for bread when not hungry? Do they ever come to the fire, for the purpose of being warmed, when not cold? All these things are dependent on the felt want. When men begin to seek salvation, it is clear that they have been awakened by the Spirit of God to feel their need. A real desire to be saved, that is, to be Christ-like, is an evidence of a degree of spiritual life. Whenever people begin to seek the Lord, it is one of the best evidences that the Lord has been seeking and has found them, and has taken them on his shoulders and is bringing them home. He may have found them through the preaching of the word, by the action or word of some kind friend, through the agency of sorrow and affliction; but he has found them.

Was Saul seeking salvation when he was arrested on the way to Damascus, or was the Lord seeking Saul? It is well to learn this deep and important principle in the plan of God. When the chief of sinners was arrested, he was well armed with papers to go down to

Damascus to bring Christians bound to Jerusalem. His heart was full of rebellion and hatred against the very name of Christ. He was *not* seeking salvation when the Lord arrested him. He was honest; and the Lord honors honesty in anybody. He meant well. He thought he was doing right. Many people now think they are doing God's service when they are persecuting Christians. We have known people shut out of churches, or theologically and socially beheaded, because they believed in the universal success of Christ. These churches verily thought they were doing God's service in casting them out. But Paul's thinking he was doing God's service in persecuting Christians did not make it right. He was doing what Christ himself most reproved and condemned. He called from heaven to rebuke him. He said, "Saul, Saul, why persecutest thou me?"

It is worthy of remark that whenever men treat his children with the spirit of cruelty and persecution, the Lord recognizes that as done to him. "Inasmuch as ye have done it [or done it not] unto one of the least of these my brethren, ye have done it [or done it not] unto me." When we are persecuted and treated with contempt and scorn for the right and truth, the Lord knows and feels it, and we may take it to our hearts as a means of comfort. We have a right to rejoice in his sympathy when we are persecuted for righteousness sake.

Let us look at some of the circumstances connected with the answer to Saul's question: "What will thou have me to do?" The Lord said unto him: "Arise, go into Damascus, and there it will be told you what to do." The Lord did not give him any instruction in the way of righteousness, nor any new revelation. He was not going to have him converted in any such a miraculous way, as to set aside the gospel teaching under his own commission. His *arrest* was different from that of others; and we doubt not that Saul was a type of the class (the nations in the future) who may be arrested by sight as he was. He said he was as one "born out of due time," (Gr. before the time.) Paul was the Apostle of the Gentiles. The twelve Apostles were related to the twelve tribes of Israel, but he was sent to bear God's name to the Gentiles. And the masses of mankind are to be converted after the Lord Jesus comes, after things are so far developed that the revelation and arrest will be by sight. This must be true of all who have died without the light when awakened to judgment. We can see thus that Paul was one born before the time. But though arrested by sight, he followed the instructions that were before given. He went down to Damascus, blinded by the vision, and Ananias was instructed to meet him and tell him what he must do, and he did it. He put his hands on him and said: "Brother Saul, the Lord, even Jesus that appeared to thee on the way, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." And he received his sight and arose and was baptized.

This was in harmony with the commission that Christ had given: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." We have seen that when Philip met the eunuch, and

preached Jesus unto him, they came to water, and the eunuch was baptized. Wherever a record of a conversion is given in the New Testament, a record of a baptism is given in the same connection. External baptism is a symbol of the great inward change.

Who has a right to pray? Some people tell us that until a man is baptized, he has no right to pray; but when the Lord gave direction to Ananias concerning Saul, he said of him, "Behold he prayeth." Whoever has a desire to come to God, has a right to pray. Such prayer cannot properly be called the sacrifice of the wicked.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

It is the earnest desire that constitutes the true prayer of the soul, whether it be in words or not.

Who is our brother? Some people do not believe in the brotherhood of man. They think none should be called brother until baptized; but here again we have the word of the Lord directly declaring against that sort of thing. Ananias came to him and said: "Brother Saul." We need not hesitate then in calling men our brothers, though they have not yet committed themselves to Christ. That for which we should labor is to bring men to the consciousness that they are members of the family of God. All are God's offspring (Acts xvii. 29) and therefore brothers and sisters.

Some people ask: "If the Lord answers prayer before a man is baptized, what is the use of being baptized?" The Lord did not reason so. He made the very fact that he was praying a reason why he should be baptized.

Why should not men be willing to ask: "Lord what wilt thou have me to do?" Is it not safe to do what the Lord wants us to do? Would it not be a good thing for each of us to trust his love and wisdom and look up and say: "Lord what wilt thou have *me* to do?" and then be ready to do as Saul did, and follow the commands of the Lord? Would it endanger our peace and happiness? Would it not be perfectly safe to say: "Speak, Lord, for thy servant heareth?" It may be that like Saul of Tarsus, we might be made servants of peculiar usefulness. Suppose any of us should go on in the downward career, what will be the result? In a few short years at most, it will bring degradation, dishonor, ruin, shame, and trouble in every direction. Think of the terrible possibilities. The way of the transgressor is hard. On the other hand, if we say, "I will follow thee my Saviour, wheresoe'er thou leadest me," how grand and glorious will be the result. The personal result of being under law to Christ must invariably be a noble and Godlike character, one which will stand the fiery ordeal and endure forever. And in addition to this, if we should be the means of converting even one other to Christ, how it would count for good in this world and in the ages to come. God help us all to take the right stand, and fearlessly listen to hear what he would have us do, and then loyally and heartily obey.

A friend is easier lost than found, and when we have one worth loving, do not let us be slow to show our affection for him. How many times do we hear, "She was a good friend to me: I wish I had been as good a one to her."

If we would only let our friends know the good that we think of them now while they are with us to hear, what a world of consolation it would afford them.—*Sel.*

THOUGHTS ON CHRIST'S MISSION.

(An Open Letter.)

(*Continued.*)

Many will not have anything but literal fire; and when you hem them by the word they get angry. My brother, so long as we have the solid groundwork of God's eternal truth under our feet at every step of our reasoning, we may rest assured that the opposers of truth shall not prevail. Orthodoxy says that the "lake of fire" holding all the damned will be in "full blast" at the end of this age,—world, they say. They also say that sun and moon are to be destroyed. Then why does the word state that Satan is tormented *day* and *night*, forever and ever? Inspiration says, the sun was made to rule the day, the moon to rule the night. So you see the sun and moon belong to the day-and-night system.

Nothing short of prejudicial bigotry will attempt, in its blindness, to evade this issue. Most assuredly, then, in the age following *this*, there are sun and moon. *You* know that day and night, when associated, belong to earth. Those in the blest state need no sun. Then, why are the "great multitude" *before* the throne worshiping *day* and *night?* These are hard nuts for orthodoxy to crack.

They say: "We let Revelations alone: we do not understand them." And, yet, I am amused often in the argument on this plain question, at my opponent's quotations from Revelation when on the question of endless torment,—which phrase, by the way, is not in the Bible. It is nothing but man-made theology. In the above passage in which Satan is to be tormented *day and night*, you will find the interesting phrase, *forever and ever.*

Did you ever notice that the two above italicized phrases are associated? If the *day and night* system shall end, then "*forever and forever*" must have an end. But you will find, on examination, that the terms, "*forever*," "*forever and ever*," "*everlasting*," and "*eternal*," have a limit, when applied to earthly transient objects; but when applied to, or referring to God, his Son, angels, God's kingdom and the life we have through God's saving economy, they are unlimited.

Now, a question: How long was Jonah in the whale's belly? You say, Three days, and nights. Yet he was in the whale's belly *forever.* Look at Jonah ii. 6. and Deut. xv. 17. and Ex. xxi. 6. This ought to open the eyes of the blind, if it does not cause the deaf to hear. Now, if the damned are in hell, as orthodoxy puts it, and the blest in heaven, if one of these—say the master—is a sinner, and the servant a saint, you see at once he could serve him only his natural life-time, which is said to be "forever."

But again: God tells the children of Israel, that on stated conditions, he would give them "this land" to dwell in forever and ever. On the face of this we have to say, squarely, that God lied or "went back," as one of my opponents said, on his word, if forever and ever means without limit.

The next two words that seem to bother Orthodox teachers, are Everlasting and Eternal. These words are synonymous. One defines the other, or the definition of one is the definition of the other, when applied, as above mentioned, to the attributes of God, and his Son, love, justice, mercy, etc.

After addressing an audience, not long ago, on the extent of the at-one-ment, which necessarily included the discussion of the length of punishment, I received a rejoinder from two prominent sectarians, who, perhaps, were purposely present. They said they had examined several Commentaries on these terms—everlasting and eternal, and that an undeviating rule is, that everlasting means having a *beginning* but having no end; while eternal means having *neither* beginning nor end. I then asked for some quotations to establish the correctness of their definition, when one of them spoke of the "everlasting hills." Said I, my brother, if, as you say, everlasting means having a beginning but no end, the hills had a beginning but will have no end: so that while you believe in a wreck of matter and a crush of worlds, your own definition, after all, is against you, and for me. For if the hills have an end, everlasting has a limit. So take it either way your definition is against you. After this I asked for further questions, when they informed me it was best not to discuss the question further just then.

Now for eternal. You know Sodom and Gomorrah suffered the vengeance of eternal fire. The account is that it rained fire and brimstone from heaven and destroyed them. Do you suppose that fire is burning there yet? I say, if it was literal fire, after it had done its work of destruction it went out. This orthodoxy claims, and that the sites of these two wicked cities are now covered by the Dead Sea. But you remember Jude says, they suffered the vengeance of eternal fire; so you see that eternal fire has a limit. They put their interpretations upon the word, and the minds of the "creed-bound" hearers gulp it all in: hence a stultified starved Christianity. "Our preacher said it and it's so," is taken instead of God's word.

"Our God is a consuming fire." I can accept this, but this does not militate against our position: it is right on the same line of our argument. For here it applies to God who has no limit. If God is *love*—and this is God-defined—you see love is endless. Therefore if God loved you, his love is endless; and as his love can take no denial, he will seek his loved one for whom Christ died.

Perhaps you are ready with me to exclaim, O, Consistency, what a jewel thou art! Examine the writings of Paul, Peter, Jude, and John and see if you can find any endless torture doctrine therein. The apostle Paul shunned not to declare the *whole* counsel of God; and he was most abundant in labors, of all the apostles; having written fourteen of the twenty-one epistles recorded in the New Testament; and you find no such doctrine in *his* writings. If so, I shall thank any one for the kindness of pointing out the place wherein recorded.

Now, if you have found anything in God's word that seems irreconcilable with the above, you will do me a favor by stating to me where it is recorded, and I will take great pleasure in answering so far as I have the light.

Hoping that you may receive the benefit and pleasure in the perusal of this that your humble servant has in writing it, I am yours in hope of immortality.

MALDEN, W. VA. I. I. BEASLEY.

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GOD'S ANGER.

Psalm vii. 11.

OUR translation seems to have been borrowed from the Chaldaic, where the whole verse is as follows: "God is a righteous Judge, and in strength He is angry against the wicked every day."

The Hebrew, according to the points is, "And God is angry every day;" without the points, it is, "He is not angry every day."

El with the vowel point tsere, signifies GOD; el, the same letters, with the point pathach, pronounced like al, signifies *not*. He is not always chiding, nor is he daily punishing, notwithstanding the continued wickedness of men; hence the idea of patience and long-suffering which is found in several versions.

The Syriac reads, "God is the Judge of righteousness, he is not angry every day."

The Æthiopic, "God is a just Judge, and strong and long-suffering; he will not bring forth tribulation daily."

The Arabic and the Septuagint: "God is a righteous Judge, strong and long-suffering; not bringing forth his anger every day."

Let the reader notice that God's anger is "but for a moment." So too the "*day* of His wrath."—Is. lxi. 2. But one hundred times we read "The mercy of the Lord endureth forever." H. VEYSEY.

TOLEDO, O.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Saved from Famine.—2. Kings vii. 1-6.
(Lesson for April 5.)

THE peace between Israel and Syria, brought about by Elisha's forbearance, was of short duration. They were rival nations whose territories joined, and each was jealous of the encroachments of the other, and contended concerning the boundary lines. Three times during the reign of Ahab had the Syrians invaded Israel; and now Benhadad, king of Syria, comes forth with a mighty host against Samaria and lays siege to the city. It was evidently an unexpected attack, and found the city poorly prepared to sustain it. A short time sufficed to reduced the beleaguered Samaritans to the very verge of starvation. Unclean and revolting food was eagerly devoured, and even this was scarce and brought fabulous prices. Women killed and ate their children. The proud and idolatrous Jehoram, Ahab's son, wore sackcloth under his clothing, a token of penitence and humiliation.

One day the king walked upon the city wall, and sorrowfully pondered upon the sad condition of the famished city at his feet. A woman cried aloud to him for help. His answer was full of bitterness: "If the Lord do not help thee, whence should I help thee? out of the barn-floor or out of the wine-press?" This answer shows that he had expected help from the Lord, and that therefore he was learning the lesson of adversity. He then enquired the cause of the woman's trouble. She and a neighbor had bargained together to slay and eat their two children. This woman's son was already devoured and now her associate in this revolting crime had hidden her son, and the defrauded—what shall we say?—fiend? cried for justice to the king.

What problems human nature presents! What is fleshly hunger that for its gratification the angel should be sunk in the fiend? What is life, or the love of it, that it should weigh against love!

The horrified king rent his clothes at this revealed horror, and all the people saw beneath the royal robes the significant sackcloth, the emblem of their woe. Ah, how many there are who sit in the high places of earth, and who mayhap present careless and merry faces to friends and flatterers, who yet hide beneath their luxurious purple the sackcloth of hopeless woe!

The distress revealed by this woman's story was more than the king could view unmaddened. He deemed his faithful counselor, Elisha, who had often warned him of the consequences of sin, and who had again and again delivered him from his foes, in some way responsible for these cruel straits. Had he the power to bring help, and did he refrain from using that power that the stern discipline might be deepened, and sin punished to the utmost? Then he should die, and at once.

The almost frenzied king sent a messenger to Elisha's door, in haste for the prophet's blood. Urgent as was the angry king, the warning word to God's trusting child went swifter. When the messenger of wrath reached the prophet's door, he found it barred against him, and the word of the Lord was brought from the prophet to the king that on the morrow a measure (about nine quarts) of fine flour should be sold in the city gate for a shekel and two measures of barley for a shekel. On hearing this, the captain on whom the king leaned said, sneeringly, that if God should open sluiceways in heaven through which to pour food on the earth, even then could not such abundance be.

God has various ways of opening windows in heaven. For his unbelief the scoffer was doomed to see but not to partake of the promised blessing. Men may question, and doubt and disbelieve, because of ignorance, because of lack of evidence, because of false reasoning, but the most insane cause for doubt is the alleged impossibility of the thing presented for credence. We who LIVE; who have eyes fashioned to explore the star-gemmed wastes of space; who have minds to wrench forth nature's mysteries; who have spirits to contemplate the awful miracles of life and death; WE presume to say that aught is impossible!

How easy was the deliverance wrought and the prophet's word fulfilled! A mysterious sound among the trees as of an advancing host fell upon the ears of the Syrian army and an infectious panic thrilled through every

heart. Wealth, horses, tents, food, and clothes were forgotten in their mad flight. Four venturesome lepers stole out from the city gate to brave their fate among their enemies rather than to stay and starve, and soon returned with wondrous tidings of the deserted camp. Investigation proved their story true. They who came to starve Israel to subjection, left, instead, abundance of wealth and food. The scoffing captain saw the prophet's word fulfilled, but died in the crush of starving wretches in the city gate.

Jehu in Power.—2. Kings x. 18-31. (Lesson for April 12.)

On Mount Horeb, Elijah had been commissioned to anoint Jehu king of Israel. This was anticipating, but the time had now come for the measure to go into force. Ahab was dead, but his son still reigned. His daughter was queen regent over Judah and Jezebel's baleful influence was paramount over all. The worship of Baal was still the State religion over both kingdoms.

Jehu, son of Nimshi, had long held high office in the king's army. He was bred to the trade of war. He was probably about forty years old. He had watched the developments of affairs of State for many years and that from the vantage-ground of a trusted confident of the king. The hint Elijah had given of the part he himself would one day take in the kingdom had doubtless led him to be in preparation. He knew not when the hour would strike. Unlike Hazael, the treacherous servant of Benhadad, who murdered his sick master to grasp for himself a promised crown, Jehu made no move to hasten his destiny. The responsibilities of such a place at such a time were not to be courted. They would be heavy enough when they came.

He was one day at Ramoth Gilead sitting in counsel with the captains of the host. There was a pause in the war with Syria while the heads of Judah and Israel were visiting at Jezreel. Suddenly a messenger burst in haste upon the council of captains. He singled out Jehu, took him into an inner room, anointed him king of Israel, told him briefly that his mission was to destroy, root and branch, the house of Ahab, and departed as suddenly as he came.

Jehu went forth from that inner chamber, put himself at the head of the army, drove in a chariot to Jezreel, met and slew the two kings there abiding; gave the word, and Jezebel was flung to the dogs by her own servants; sent warning to Samaria, where seventy of Ahab's children and grand-children were reared, and caused them all to die by the hands of their trusted guardians; met and slew more than forty of the brethren and kinsmen of the king of Judah, and thus utterly blotted out the house of Ahab. A terrible record of vengeance and blood!

The revolution was now under full headway. The great instigator of the worship of Baal, and all his kindred had been swept as by a whirlwind into the grave. It remained to deal in a similar manner with the priests and teachers of the false god. The more effectually to accomplish this, Jehu professed himself a worshiper of Baal, and called for a great convocation. He would do sacrifice to Baal on a scale that would shame his predecessor. He made certain that no servant of the true God was in the idol's temple; then stationing a guard at each door with orders to kill all who came forth, he sent his soldiers in to do their bloody work. It was like cutting down a field of grain. No single head escaped their swords. There was no mercy, no quarter, no chance for life.

Did God, the Father of Him who said: "Love your enemies," and "Resist not evil," instigate this wholesale butchery and sanction this reign of terror? Who can believe it? If that law and that mode of dealing with His enemies were directly from God the Father, then the only begotten Son contradicted his Father's teaching. That system which both Old and New Testaments assure us was ministered by angels, was evidently in some respects an accommodation to the primary state of mankind. The God of Israel and the God of Love are as distinct in character as were Moses and Christ. These terrible records are pages of history. Floods, fires and tempests mow down human life as relentlessly as did Jehu in his "zeal for the Lord:" but neither can be a direct expression or revelation of Him whom Christ came to proclaim, and who is heard alone by faith's listening ear in the still small voice of Love.

This history deals exclusively with the natural lives of men in the flesh. And while idolatry was being condemned, and the people were being trained to worship only the one God; those wicked deceivers of the people, who fell before the irresistible wrath of the anointed king, were emblems of the evil in the world, which is to be utterly blotted out by the righteous wrath of the Lamb who makes an end of sin. In the type, *men* died; in the antitype, *sin itself* ceases. With this view, the terrible history is an allegory of the Lord's method of saving men by destroying sin. This is the work of Love.

Jonah Sent to Nineveh.—Jonah i. 1-17.
(Lesson for April 19.)

JONAH lived in the time of Jeroboam II, the great grandson of Jehu. This was also the time of Joel, Amos and Hosea. It was when the Assyrian empire was at the height of its power and prosperity. Nineveh, its capital, was then the largest city on earth, the most magnificent, and probably the most wicked--a very hot-bed of cruelty, oppression and lies.

Wickedness tends to extermination. The more wicked a nation or a family, the speedier its total extinction. There is not vitality enough in evil, wholly divorced from good, to stand for an hour. God is the Author of life, and he does not impart so priceless a gift to that which is wholly devoid of good. Let those who plead for the endlessness of evil, think of this. When the cup of iniquity is full, destruction hastens. Indeed, that very condition *is* destruction; for sin has consumed the heart, and it can no longer beat.

The Ninevites were approaching this limit and God commanded his Prophet to go and warn them. Jonah heard the word as if it were his own doom. The stupendous undertaking, on account of his own shrinking, overwhelmed him, and he fled from the presence of the Lord. He would face exile, death, the wrath of Heaven, rather than tell those proud and cruel Ninevites of their approaching doom. Do we wonder at his cowardice?

The man who takes his own life acts about as Jonah did in his cowardly flight. The world is too much for him. Rather than face life in all its perplexity and sorrow, he braves Heaven, undergoes terrible experiences, and finds on the other side the same thing from which he fled. There are some things from which there is no flight.

Worn out with mental conflict and a weary journey, the fugitive lay asleep in a westward bound vessel, a ship of Tarshish. He was the only sleeper there. The elements were awake in their fury. The winds and the waves seemed to concentrate their wrath on that hapless bark. The frightened seamen cast out the ship's cargo to the hungry waves, but they were not thus appeased. At last the ship-master came to his sleeping passenger, and said: "What meanest thou, O! sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not."

They cast lots, and the lot fell upon Jonah. They questioned him and he told them his story. They seem to have had some knowledge of the God he worshiped, and his confession filled them with fear. Still the sea raged. The black billows mounted higher and the wind tore madly by. Something must be done and that at once. They sought Jonah's counsel. He said: "Take me up and cast me forth into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." It was a manly answer and they were men who heard it, for they adopted his remedy only as a last resort. Then they took up the unresisting man and cast him into the sea; and the sea ceased from her raging.

This was the end of the story so far as the sailors knew. But Jonah did not thus escape from responsibility or from God. The Lord had prepared a great fish to swallow Jonah and Jonah was in the belly of the fish three days and three nights:—type of a greater than Jonah who gave his life to calm the raging tempest of earth and who rose triumphant from the depth of hell, to proclaim salvation to the doomed cities of mankind.

L. A. A.

WHOEVER hides important truth for fear of social ostracism may be guilty as was Jonah; and he that denies it for gain is a traitor like Judas. All such virtually drown or hang themselves.

HOUR BY HOUR.

One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sighs,
And we lose heart,
Just at the start.
Years really are not long, nor lives—
The longest that survives—
And yet, to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead, this is so hard,
A view so stern to face; unstarred,
Untouch'd by light, so mask'd with dread.
If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the breath of life sweep
Ever on our face again,
We must not look across, looking in vain,
But downward to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our years to days and hours, that hour by hour,
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day.
And never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so threatening and so steep;
But we can go, if by God's power,
We only bear the burden of the hour.
—*Selected.*

Some object to universal sonship because believers are said to "*become* sons." How different the same statement appears to us! Only sons in *essence* can become sons in *form*. To become a son of God is to have the dormant spiritual nature quickened and developed. Only eggs become chickens, that *are* chickens in *essence* before hatching. Christ's love quickens the responsive inner nature of man. He does not convert flesh into spirit, but destroys the flesh and saves the spirit.

ETERNAL LIFE FOR ALL.

[The following article is by a brother not long out in the light of the Larger Hope. In sending it to me he says: "Rev. Paton, I hereby wish to inform you that The World's Hope is still giving light, for by its aid, and through the plain teaching of the Bible, I had to surrender from my idea of annihilation for the 'incorrigible,' and accept the larger hope. I think there is nothing plainer taught in the Bible than the salvation of all." May the Lord help him to enlighten others.—Editor.]

The apostle Paul gives us a clear and sweeping statement concerning the fall and rise again of all men. He says: "For as in Adam all die, even so in Christ shall all be made alive." The one 'all' according to this statement is evidently as comprehensive as the other. All die, and all shall be made alive. But the question is: What life does this making alive in Christ impart or give to all?

All Christians believe that some—the followers of Christ—shall have eternal life. Now, if to make alive in Christ gives eternal life to some of the 'all,' why not to the rest of the 'all?' In the statement, "All shall be made alive," there is certainly not the slightest intimation that only some shall be made alive with eternal life, and the rest be either doomed to eternal torment, or be annihilated; for this would not be making them alive in Christ. Therefore if all shall be made alive in Christ, and this making alive gives eternal life to some, we may safely conclude that it gives eternal life to all.

Some of us may yet feel rather unwilling to admit of such large a hope, because they believe the Bible does not teach that all shall be saved with an everlasting salvation. But we should not think it impossible that some truth may still be hid from our sight which we may, perhaps, have been overlooking on account of its simplicity.

In the twentieth chapter of Revelation, the latter clause of the fourth and part of the fifth verses, we find a simple statement which to my mind clearly indicates the eternal salvation of all. It reads: "And they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years were finished." The Revelator here speaks of two classes, which include all mankind. The first class, or those seen by him, "*lived* and reigned;" the other class, or "the rest of the dead," *lived not* until the thousand years were finished. Now, if the

dead lived not *until* the thousand years were finished, it is a self-evident fact that *after* the thousand years are finished "the rest of the dead" will also live. Isn't this the fact according to the language of the text? And if the first class have eternal life, the second class will likewise have eternal life, for the word *lived* which is applied to both classes has unquestionably the same meaning in either case.

Another passage reads: "And I, if I be lifted up from the earth, will draw all men unto me." Christ here says: "I will draw *all* men unto me;" and all Christians believe that some of the 'all' drawn by him will have eternal life. Now if *some* of the 'all' will have eternal life, is it not reasonable that by the same drawing unto him, *all* will have eternal life? It appears very clear to my mind, no matter how large a hope it makes; for the larger our hope the larger will our love be toward God and men.

There are undoubtedly some passages which taken and considered independently, and without the light of the plan of the ages, indicate that there are some that will never see or have life. In John iii. 36, we read: "He that believeth on the Son hath eternal life, but he that believeth not the Son shall not see life." This we admit excludes the unbeliever from eternal life, but it by no means proves that such unbelievers will eternally remain in unbelief. It simply declares that no unbeliever shall see life. [All who are now believers formerly were in the unbelieving class.—ED.] And I think the Bible clearly teaches that no one will ever be saved in unbelief, and yet all shall be saved; for Christ says: "The Son of man came to seek and to save that which was lost." And as all were lost, and he will save the lost, all will be saved. Now if all will be saved, and no one be saved in unbelief, it is evident that all must in God's due time become believers. And if some of the all, by being saved, will obtain eternal life, is it not reasonable that, if all will be saved, all will have eternal life?

The "second death" seems to some Christians to be an insurmountable obstacle in regard to the eternal salvation of all. Some consider the second death a "death that never dies." Others claim it means a second physical death, which ends man's existence forever, and from which death there is no resurrection. I think, however, by a little investigating and comparing the Scriptures, we may learn that the "second death" is not a physical death at all, but that it is the "lake of fire," or "furnace of fire;" which fire is not to burn up or destroy God's work —the man.

By comparing Matt. xii. 40–42, 50 and Rev. xiv. 9, 10 with 1. Cor. iii. 10–15, we find that the tares or wicked in the church shall be cast into a furnace of fire and be tormented with fire and brimstone, and that this fire will burn up man's work only, by which "he shall suffer loss, but he himself shall be saved, yet so as by fire." This is salvation by fire, (not literal fire, but God's righteous judgment); and this fire burns up and destroys the works of the devil, but it saves God's work—the man. And if the tares or wicked growing up in the church shall be saved by being cast into a "furnace of fire," or by being "tormented with fire and brimstone," why shall not the "fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars," be saved by a similar fire and brimstone torment, like the wicked tares of the church? Yes, why not if all shall be saved? How could the "fearful and unbelieving," be said to be made alive in Christ if they were either lost in eternal torment, or annihilated? If all shall be saved, all must become believers; and therefore the lake of fire, which is the second death, must make believers out of the fearful and unbelieving, and thus all will be saved and made alive in Christ.

I. HILDEBRAND.

SEITZLAND, PA.

GAIN OF ADVERSITY.

A LILY said to a threatening Cloud,
That in sternest garb array'd him,
"You have taken my lord, the Sun, away,
And I know not where you have laid him."

It folded its leaves, and trembled sore
As the hours of darkness press'd it,
But at morn, like a bride, in beauty shone,
For with pearls the dews had dress'd it.

Then it felt ashamed of its fretful thought,
And fain in the dust would hide it,
For the night of weeping had jewels brought,
Which the pride of day denied it.—*Sel.*

"I WANT TO BE A CHRISTIAN."

THE following extracts are here made from a private letter, with the thought that they may represent the condition of others, and with the hope that the Lord may suggest an answer that may be a blessing to all such:—

"I have read most of the DAY DAWN, and have been a reader of the HOPE for some time. I am not a Christian. I want to be. Your writings are more directed to those who have the Spirit, as I understand them. But supposing you have never experienced religion: How are you to make yourself believe the 'essential' part of the doctrine of Christianity? Do you think it possible for every soul to be baptized with the Spirit, or to "be born again," in this world? Are not some elected to pass through Hades? Do you think all may (that will) experience a new birth? Do you think it possible for people to absolutely control their own belief?

Excuse my addressing you. But I do not get much help or comfort here, although I have been attending M. E. revival meetings for nearly a month. The Spirit does not come to me;—at least I am not sensible of his coming." * *

This letter covers much gound,—more, perhaps, than can at present be fully considered. I am glad it was written. In replying, let me speak to all in a similar state of mind, and call them brothers and sisters. I regard them as such,—even all. God is the Father of all,—all are his offspring,—so all are members of the same family. This is true, whether or not the spirit of man—of which God is the Father—is so quickened as to *realize* the relationship. Truth and kinship are equally independent of either knowledge or faith. But it is a blessed thing to *know* our heavenly Father—to have the *consciousness* and *experience* of sons and daughters of the Lord Almighty. Until such awakening comes to the spirit of man, the experiences are all of earthly things and relationships, just as if he had no spiritual nature, and therefore was not a son of God. While the spirit of man is in that dormant or undeveloped state, the fleshly or animal nature being prominent, he is called a child of the flesh or of the evil one, which is the best reason any have for denying the existence of the spiritual nature altogether until the quickening. But if there were no dormant spirit in man, there would be nothing to be quickened by the Spirit of God. It may be safely asserted that the *possibility* of regeneration is of itself proof of the existence of the spiritual nature, and of the divine sonship of all, for only *spirit*, not flesh, is the subject of the spiritual or second birth.—John iii. 6.

The thing in the above letter that attracted my special attention, is the statement: "I am not a Christian. *I want to be.*" Are those two statements in harmony with each other, or contradictory? May not a person be a Christian and not know it? There is a period of unconscious life in the natural;—and is not the natural an earthly manifestation or type of the spiritual? Then there is a period of dawning consciousness, when things looks dim and indefinite. Such may be the state of the one who can sincerely say: "I want to be a Christian."

Here, it seems a very important question: What is it to be a Christian? To begin at the root, I should say to be a Christian is to have the spiritual nature quickened by the life of Christ. This is the *begetting* of the Spirit. It is the seed principle of Christ within, which is the basis of all Christian operation and experience, and the hope of glory; that is, it is the beginning of what glory is the end. It is the beginning of the process of regeneration—to reach glory, or perfection, is the birth. All who have the beginning of the Christ life are *begotten* of the Spirit; none are *born* of the Spirit until they are like Christ, in his risen state and glory.

It is important to know that the Christian life is a process of growth from an incipient or primary stage up to perfect Christlikeness. This is the process or way of coming to God—that is, into his perfect life—immortality—and character.

No person can beget himself spiritually. The Lord alone (though he uses human instruments or vessels to do the work or convey the power) can give this new life. It is not "of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. This new life—which is Christ's own "eternal life"—is not of works, but is "the gift of God, through Jesus Christ." And it is this quickening by the Spirit of God that awakens the *desire* to be a Christian, or to be like Christ.

Now, I have no wish to flatter any one into thinking he is good, or better than he thinks. Humility of spirit is important

An increase or growth in the new life and light shows more clearly the contrast between *our* righteousness and Christ's perfection. But when any one can truly and earnestly say, "I *want to be* a Christian,"—that is, to live the life of Christ,—to me, it is evidence that he *is* a Christian, in the first stage of his life within. Without this, there can be no interest in or desire for the higher life.

Hear the Apostle: "The natural man [that is, the mind in the unquickened or dead state] receiveth not the things of the Spirit of God: for they are foolishness unto him; neither *can* he know them, for they are spiritually discerned."—1. Cor. ii. 14.

Now, according to this, whoever can discern the things of the Spirit (which are the things of Christ,—John xvi. 14, 15) enough so that he really wants to be His follower, is certainly not in the "natural" or dead state, which is a state of enmity. "The carnal [fleshly or natural] mind *is enmity* against God."—Rom. viii. 7. And certainly those who want to be like Christ are not his enemies.

To all such, I would say: Instead of waiting to "experience religion," just claim the Saviour as *yours*, in all the fullness of his forgiving grace and perfect righteousness; thank him for what he has done *for* you on the cross, and for what he has already done *in* you by his quickening Spirit; and at once commit yourself to his service, *as his child*, as he opens the way before you.

Experience will come by growth of the life within. "*Take* the cup of salvation" thankfully, not as something you must earn, or for which you must long pray, as if he were not willing to give it. He has already overcome *for* you, and he will overcome *in* you, and has made the first move toward that victory. He *is* your Saviour, your Life-giver, and he has thus begun to reveal himself in you as such. You are one of his children—a "babe in Christ," shall we say? Now, all know that in the natural, a babe does not idly wait for a man's experience; (that would be as foolish as waiting for a Christian experience;) he eats, breathes, exercises and *grows up* to manhood. So those who want to be Christians, showing that Christ has begun the new life in them, should not idly wait to "experience religion," or to "be converted," but begin to eat the spiritual food (truth), breathe the air of heaven (look up to God in prayer and thanksgiving, for

> "Satan trembles when he sees
> The weakest saint upon his knees;")

exercise in all good works ("If ye love me, keep my commandments,") and they will be sure to grow up into Christ.

Those who are quickened are chosen of God to be his co-workers. Do not grieve the good Spirit by thinking you must wait. He says: "Go forward." It is not *feeling* that we need, but *life;* and Christ is our life. John said: "He that hath the Son hath life." And for the same reason we say: He that hath life is a son of God. If you want to be like Christ, it is good evidence that He has begun to lodge in your heart.

"But what if I am not quickened, what then shall I do?" does some one ask? Well, what did Lazarus do, until Christ spoke him to life? What do all that love sin do? What do those who are neither hungry nor thirsty? We cannot compel them to eat and drink. "No man *can* come to me," said Christ, "except the Father draw him."—John vi. 44. This is not only Scripture, but natural fact. The sinner cannot make himself alive. The lost sheep and silver could not find themselves. Just what responsibility rests on *Christians*, as mouth-pieces for the Lord, to speak men to life, we do not now consider. But certain it is that the sinner cannot come, cannot desire to come, cannot pray for salvation, nor in the least degree feel his need of it, until he *is* quickened.

But just because the dead ones "care for none of these things," we may safely conclude that more people are quickened than is by many supposed; and, further, that the ones who *seek* to hide from responsibility, under cover of the idea that they have not been drawn, are not excusable. They show that they are exercised by the truth, and should obey it. And the Lord will hold them to account for the use of all the power and opportunity he has given them. Men are not free either to will or to do the right while dead, but life gives freedom and responsibility.

But, as none but the living can be born, or desire it, those who want to be Christians may thank God for the life, and take courage and joy in the Lord as their Saviour. And may he help us all to be faithful to our heavenly calling.

EXTRACT FROM A LETTER.

It is with pleasure that I renew my subscription for the Hope. My heart is grateful for all favors received. The Lord knows, and will bless, for: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are his words.

I am impressed more and more as each number of the Hope comes, that somebody is praying for you; yea, I recognize *answered* prayer in the wisdom God is giving you; and my heart responds, *Amen* and Amen.

Let the light shine! Jesus says: "I am the *bright* and *morning* Star;" and knowing our whereabouts, that we are in the *dawn* of the Millennial Day, what light have we, but that of the Morning Star? And truly it *is* bright. As the Apostle says, it is: "Christ *in* you." He is the Light, and he says: "Let your light shine:"—Let me shine through you. We must reflect the light he gives us; and it is gladdening the hearts of his espoused.

Bright light is very cheering. How true this, in our receiving and giving! Many of the saints are waking, and rejoicing in the light they have, though it is still obscured in a measure. But as the morning advances, they will see more and more, and joy and gladness will fill their hearts.

As God manifested himself to the world in Christ, so I believe Christ will be manifested to the world through his saints—his representatives, as he represented God. Christ in them living out his Spirit and light and works, doing all in his name: "Living epistles, read and known of *all men*"—the *world*.

When I see so many waking out of sleep, and rising up into a higher state of spirituality and life, I am reminded of those who arose and went into the *holy city* and appeared unto many, at Christ's resurrection. He says: "*I* am the resurrection and the life;"—"Christ *in* you, the hope of glory;"—Christ within, the resurrection and the life. "Blessed and holy is he that hath part in the first resurrection,"—you that have the first blessing in Christ, the high calling, (the sealed ones)—"for," or because, "they shall be priests of God and of Christ and shall reign with him a thousand years." Then they are the "Holy City," or the Church, and more and more are coming into it.

As many as received Christ in his presence, in the flesh, with the typical church, that recognized him in the fulfillment of Scripture, to them gave he power, right, or authority, to become sons,—and they did become sons indeed, when the Pentecostal Spirit was poured out. And in the antitype, those who recognize his presence are his. We are in the open field, as was Rebekah when she met Isaac. Christ says: "The field is the *world;*" and your present preaching, "the *world's* hope," is so in keeping with all this. You are not premature, but are in fulfillment. Isaac kissed Rebekah. A kiss is a sign of recognition. Those whom we kiss are recognized friends. Christ says: "I have called you friends, for all that the Father hath made known to me I have made known to you." How truly he has made known to us his truth, what he is doing and will do! And we do recognize his presence, his leading us, and him as the light in us, "the bright and morning star." The saints are appearing to many in their higher life and holiness. I like the idea of "Christ's Brethren," lately mentioned in the Hope. It is Scriptural and good. But I would fill many pages if I should tell you all I like in the Hope. Yours in Christ,

Brockport, N. Y. L. D. Heath.

HUMILITY.

The only true independence is in humility; for the humble man exacts nothing, and cannot be mortified—expects nothing, and cannot be disappointed. Humility is also a healing virtue; it will cicatrize a thousand wounds, which pride would keep forever open. But humility is not the virtue of a fool; since it is not consequent upon any comparison between ourselves and others, but between what we are and what we ought to be—which no man ever was.

—*Washington Allston.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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TWO SIDES OF TRUTH.

MANY truths are two-sided, and both sides should be considered in their relation to each other. We have in mind just now (suggested by Paul's question, "What wilt *Thou* have *me* to do," considered in last HOPE,) the Divine side and the Human side of the great work of salvation. In other words, we would supplement what has been said by some thoughts concerning the Divine Sovereignty and Human Responsibility, for the purpose of emphasizing the fact that there is something for man to do.

We often find in the Scripture this element of truth brought to view, that "All things are of God;" that "He worketh all things after the counsel of his own will;" that all things are delivered by him to the Son; that he has a purpose, and that it will be accomplished,—that nothing can thwart it; that he knew the end from the beginning, that the means ordained were adapted and competent to the end, and that therefore what he purposed shall be done. Scripture might be quoted by the hour on that line. These are on the side of Divine Sovereignty, and are the groundwork of our blessed faith and hope.

But the question arises, May there not be danger of belittling another element of truth by holding that element of Sovereignty always uppermost? We cannot make too much of any truth, if we present it in connection with other elements that in some way have a bearing, perhaps a modifying influence. Not that it would weaken the truth, but it would bring out another phase of it; and we need to see both sides of it.

That phase of the truth that takes into account the Divine Sovereignty, we may call the God side of things, and the other is the Human side of things. There is something for man to do; and this is the thought suggested by Saul's prayer. There was something for him to do, though the Lord had made all the provisions that were necessary. This idea of human responsibility we would emphasize without exaggerating it. Ability is the measure of responsibility. What man needs done for him, God does; but what man *can* do, he *must* do, and thus be a co-worker with God.

Some people have an idea that if what we preach in regard to the ultimate success of God in securing the salvation of mankind, is true, there is no need of man doing anything. And indeed it is sometimes falsely reported of us—we do not say *purposely* false—that we *teach* that it is not necessary for us to do anything. Now those who listen or read surely cannot have gathered that from our teaching. We apprehend that such reports come from those who have not heard us talk, and who have not read our writings. They have heard isolated statements from prejudiced hearers, who have listened with muffled ears, about as some people see through colored glasses, and they have misapprehended the whole drift and purpose of our teaching. We urge the importance of work. There is work for every man and every woman to do in God's great plan of the ages, in the accomplishment of the divine purpose of the salvation of men. We believe and affirm that God will not fail, and yet we believe that the purpose of God is to be brought about through human instrumentality. He uses human beings for the accomplishment of his will. He works in us and through us, and we become co-workers with God.

The same God rules over the natural, physical world, that rules over the spiritual world. The earthly is a shadow of the spiritual, according to the plan upon which God works. He has ordained the end in the natural world just as truly as he has ordained the end in the spiritual world. And man's work and reward are as necessary in the spiritual things as in the natural. No doubt that the natural law of cause and effect extends into the spiritual world. We affirm freely that his purpose shall stand, and that his word shall not fail. It shall accomplish that which he pleases and prosper in that to which he has sent it. —Isa. lv. 8-11. He has told us in various ways what that purpose is, and it is nothing less than the full and eternal salvation of every responsible creature that he has made or caused to be created.

To illustrate the point in the physical world: He has ordained that there shall always be seedtime and harvest. Now, believing that, is there nothing for man to do toward the fulfillment of that? Suppose all the farmers should say: "God has ordained that we shall have a harvest, and therefore we need not and will not do anything." Would the Lord feed them? It would be like a man praying: "Give us this day our daily bread;" and then doing nothing to secure it or to bless others. The Lord does not answer such prayer, because it is not in harmony with his will and plan. God has ordained the means as well as the end —the seed-time as well as the harvest; and man must do the sowing and all the other external work from first to last. We do not in any way limit the Lord's power, but believe he can set aside all ordinary means when an emergency requires it; but as a rule, it is by the proper use of the ordinary means that the end is gained, both in natural and spiritual things. And yet the end is and will be gained, because in the Divine arrangement, without doing violence to the individuality of any man, the Lord causes men to be so exercised in mind that they willingly work to secure the desired end.

Though man is not to be saved by force, nor against his will, but by the conjunction and co-operation of the will of God and man, yet it must be admitted that God is the first mover. The case of Saul illustrates the point. He is on the way to Damuscus, bent with all the energy of his strong nature, upon the persecution of the disciples of Christ, —armed with a warrant from the high priest to bring them bound to Jerusalem. He had consented to the death of the martyr Stephen, and held the clothes of those that stoned him. Such was the condition of Saul when the Lord arrested him. Yes, God is the first mover. This will always be true. Sinners can never of themselves make the first move toward God. They cannot make themselves alive. "You hath *He* quickened, who were dead in trespasses and sin."—Eph. ii. 1. But even in this, the Lord works thro' agents and instruments, moving in various ways on the hearts of those who are dead to spiritual life, quickening them into the first degree of life, and causing them to cry out: "Lord, what wilt thou have me to do?" The Lord moves men, and after that *they* must move. What man cannot do, God does; but what man can do for himself, God will not do. Man must do what he can. And by this co-operation, the great purpose of God is sure to be executed.

New Testament Allegory.

There is a short history in the Acts of the Apostles, that seems to involve and illustrate the principle of which we are writing. For this reason, we regard it as an allegory or picture of the state of the world and the gospel plan. It is the case of Paul's dangerous and disastrous voyage to Rome. A terrible and long-continued storm came upon them, and they were ship-wrecked. After passing in suspense many days and nights on the deep, at last, fear and trembling came upon all—the centurion, the soldiers, the ship-master, the sailors, the passengers and the prisoners, all—with one exception. The Lord had one representative on board. Paul came to the officer in charge, and said: "Be of good cheer; for there shall be no loss of any man's life among you, but of the ship." The ship must go down, but all on board should be saved. He goes on to tell his reason: "There stood by me this night an angel of God, whose I am,"—He took no credit to himself, but gave it all to the Lord,—"whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, be of good cheer: for I believe God, that it shall be even as it was told me."—Acts xxvii. 22-25. This is an expression of God's sovereign will and purpose.

A little later, when the crisis was reached, the sailors were preparing to take the life-boats, to save themselves, apparently not caring if the others should go to the bottom, and Paul said to the centurion and the soldiers: "Except these abide in the ship, ye cannot be saved."

Some may think that Paul contradicted himself, but both statements were true. There were the Divine side and the human side, and the latter was a means to the fulfillment of God's promise. He had ordained the means as well as the end. It was necessary that they should abide in

the ship, and this they did and were saved in the Lord's way.

This seems clearly to illustrate the point in mind: the co-operation of man with God in the execution of the Divine plan. Though history, it certainly seems like allegory. The ship is like this great natural order of things, on board of which is the whole world of mankind. There has been and is a severe storm. The ship is terribly rocked and going to pieces. It is going down in judgment. The great ship of naturalism must perish, but every soul on board will be saved in God's time and way. Even of this, the great Apostle to the nations had the assurance from the Lord. Some, indeed, have tho't to escape prematurely, by taking to life-boats not large enough to carry all on board. Such life-boats must be cut away, and those who desire to escape by a method that would leave others to perish, even they will have to bide God's time. But the Lord will save his own, that which is akin to the spiritual and eternal. All men have within them an element of that spiritual principle that binds them to God. Otherwise there could be no possibility of regeneration, as spirit, not flesh, is the subject of the second birth. All are the offspring of God. But the ship must go down. The old nature, the animal part of our being, has, like the ship, served a good end, but it is not to be perpetual. There will be a universal destruction of the animal nature, in order to universal salvation.

In the gospel plan, as in the allegory, there is something for man to do, and only in the way of obedience is the blessing secured. In the picture, it was: "Except these abide in the ship, etc." and in the reality, the gospel plan, it is: "Except ye be converted, and become as little children, ye shall in no case enter into the kingdom of God." And it is a truth of practical importance, that: "Now is the accepted time, and to-day is the day of salvation." This remains always true. To-morrow never comes. It is always now. We do not, we cannot, believe in postponement. There is only the present moment in which we can ever live and act. The blessing of God always attends on the proper use of our faculties. We have not a particle of sympathy with the idea that "God will save a man *anyway*," and that if he is to be saved, then we may as well fold our arms and do nothing. God has ordained to save all men, but in one way—His own way; and that is the way of death to sin and resurrection to holiness. And in that way there is plenty of room for the practical exercise of our individuality and all the faculties of our being, as soon as the Lord has quickened us as he did Saul on the way to Damascus.

It seems perfectly safe to emphasize the truth that God is the first mover. It is self-evident that the dead cannot of himself come to life or desire it. Some people talk as if the Lord were able to save those which are not very bad, (rather good folks *like us*, of course,) but "Those poor, miserable wretches;" they are not so sure that He can save them. Indeed they are not so very sure that these other ones are exactly worth saving. What is the matter with these self-appointed judges? Is it not a little self-righteousness that has crept in?

But, dear readers, the glory of the gospel of Christ lies in its power to

save the worst—the chief of sinners—which may mean these boastful or self-righteous ones. If he can save these, making them Christ-like, he can surely save all.

"Whosoever shall call on the name of the Lord shall be saved." The Lord works along this line. He answers to the call of the needy one as the mother-bird responds to the cry of her nestlings. But while it is important to seek the Lord, and to know that He is a rewarder of all that diligently seek him; it is true also the Lord found, and was found by, Saul when he was not seeking Him. He says: "I am found of them that sought me not." Has it not been so of each Christian reader? Did not the Spirit of God, by some instrumentality, arrest you before you began to seek the Lord or your own salvation? When the sheep began to move homeward, it was on the Shepherd's shoulder.

All who will, may seek salvation; but only those who feel their need will seek; only the hungry and the thirsty will eat and drink; and these wants are all signs of life. It is good to seek the Lord, but it is good news that Christ is seeking the lost, and will not give up till he finds them. The two together show the complete process of salvation. God operates and then man co-operates. The human work is necessary to the complete salvation, but it must have the Divine gift of life as a basis and starting-point. Paul puts the matter in a few words, when he says: "Work out your own salvation with fear and trembling: for it is God that worketh in you, both to will and to do of his own good pleasure."

While, then, we have the utmost confidence that God's Sovereign will and purpose, in reference to the salvation of the world, will be fully realized; still we see an abundance of room for the free exercise of all our faculties, and for due rewards for faithfulness. The promise is: "Be thou faithful unto death, and I will give thee a crown of life."

THE LOST PIECE OF SILVER.

With tireless zeal that would not faint or yield,
She sought the one piece missing from her store;
In trembling haste she swept the sordid floor,
And searched each crevice for the coin conceal'd;
And when her flickering torch its face revealed
In full content she turned it o'er and o'er,
And deemed it far more precious than before.
And then, the fountain of her joy unsealed,
She called to friend and neighbor, "Come, rejoice,
For I have found my treasure which was lost!"
And, while their plaudits through the house resound,
No bygone terror trembles in her voice;
What matters now the anguish and the cost
Of that long-fevered quest?—the lost is found.

With love that could not rest upon the throne
While, lost in sin, a world had gone astray,
The seeking Saviour trod the bitter way
To shame and death, our wanderings to atone.
Through mire and darkness searching for his own,
The torchlight of his pity day by day
Revealed the blackness where the silver lay;
His visage marred and superscription gone.
So vast the yearning of his tender heart,
It broke with love and longing for the lost.
He gave himself, shamed, scorned and crucified,
That from defilement lifted far apart
We magnify the mercies of our King!
And ranked anew among the heavenly host,
We might have name, and place, and honor at his side.

And still he seeks the lost. The world-wide glow
Of love divine, unquenchable and free,
That makes the brightness of heaven's sapphire sea,
With changeless light still shines on earth below.
No soul so dark, so compassed round with woe,
But through his tender finding yet may be
A theme of praise to all eternity.
O blessed love that will not let us go!
But when the fullness of his love appears
When angels with their songs his throne surround,
And to his name the ransomed tribute bring,
How shall we join through everlasting years
That triumph-song of heaven—"The lost is found!"—*Christian Advocate.*

Heaven and Earth.

In the beginning God created the heaven and the earth.—Gen. i. 1.

HEAVEN AND EARTH! Here we have two things mentioned as the work of God. These two may be said to include all his other works. The heaven is the abode of God, the earth that of man. The heaven is the Lord's, the earth hath he given to the children of men. The heaven need not be understood as implying only the region we see when we look upward off the earth. Nor need the earth be understood only as the globe on which we stand. Let us consider the word "heaven" to represent the spiritual condition in which God dwells, and the "earth" the natural and material condition of man.

Well in that sense too, in the beginning God created the heaven and the earth, the spiritual and the material. The earth is peopled with material inhabitants, men, beasts, birds, etc. The heaven is the abode of God, of principalities and powers, of angels. Of all these we know little or nothing; though man has occasionally caught glimpses of the heavenly host, and heard them praising God.

Then, again, the mind of man may be divided into earthly, and heavenly or spiritual. If, or as long as, a man is purely natural in his thoughts, minding only the things of earth; the things of heaven, spiritual things, are quite foreign to his nature, he cannot receive them. When he does receive spiritual things, he is stepping out of his natural condition, and is, if I may so say, a welcome trespasser into heavenly conditions. Thus we read of one "caught up into the third heaven," and of men "blessed with spiritual blessings in heavenly places." We may have "our citizenship in heaven;" for there is a heavenly kingdom, the kingdom of our Lord Jesus Christ, and there is the kingdom of this world. But however we take it, in the beginning God created the heaven and the earth, both the natural and the spiritual.

Now we need not think of these two as opposed to each other and irreconcilable, but rather that to him, from whom all things proceed, to him shall all things tend. And this is exactly stated to be so in 1. Cor. xv. where a certain order of events is described as taking place with this end in view, "that God may be all in all."

We have often dwelt with pleasure on the thoughts of Jesus as our Representative. Now here is another instance in which we may see this truth. He says: "I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father." Well, does not man come into the world from the creative hand of the Father, and will he not return from the world to his heavenly Father? He certainly will. He comes into the earth as a natural man, and goes into the heavens as a spiritual man. He comes with a natural body here; he goes with a spiritual body there. He is born here a son of Adam to inherit the earth; he is born again of the Spirit of the Second Adam, a son of God, that he may dwell with the Almighty forever. As the apostle so plainly puts it: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Again we would say it is God who created the heaven and the earth. And that to go through these two phases, the natural and the spiritual, is but to fulfill the original intention of the Creator.

Now if we can accept what has already been said as true, then we cannot think of any proposition more contrary, than to say that man was created by God and placed in his present condition on earth, to see if he would accept the offer of salvation, or spiritual life. We would place in opposition to this notion, the proposition that he was created natural first, with the intention and determination that he should become spiritual afterward. If you ask, Why? Why all this cross before the crown? We can only say, God knows. We commit ourselves to him as to "a faithful Creator," who knows just the best way to accomplish all things. But that it is so, we are not left in any doubt. For we have another beginning of creation running parallel with that of the heaven and the earth. We have Jesus the "Beginning of the creation of God." I said running parallel, but that is not quite correct, for he is before all things, and in him all things are inseparably bound up. The heaven and the earth, then, the spiritual and the natural, are expressions of this beginning of all creation. They came out from God, and in Jesus as Alpha and Omega, the beginning

and the end, we see the whole plan summed up:—God the author of all things, man coming into the earth a natural being, and raised a spiritual being, and returning again to God after going his round of education to fit him for his eternal habitation. No matter whether the things created are visible things upon the earth, or invisible things in the heavens, thrones, dominions, principalities or powers, they all find their "raison d'etre" in Christ. To accept Christ, then, in this most glorious revelation, seems to me to furnish an all-sufficient answer to any objection to universal salvation. You may pick out one, two, three, say a dozen texts of Scripture that seem to argue otherwise, but there cannot be any real inconsistency. The fault must be in our own interpretation. "Alpha and Omega" throws round all created things a bond that nothing can break.

It is with unmixed satisfaction, then, that we read that in the beginning God created the heaven and the earth. And we note that it was the one and only God who created it. No matter if for a time the earth is without form and void, and darkness is upon the face of the deep. For how dark soever the natural may be, the Spirit of God is brooding on the face of the waters. We know what is coming. He will say: "Let there be light," and there will be light. It will be a light that "runs about from one end of heaven to the other," so that "there is nothing hid from the heat thereof." It will be a light to them that sit in darkness and the shadow of death. It will be a light that will lighten every man. It will be the light of the world. EDWARD BATTY.

PETWORTH, ENG.

FOR EVER.

2 Kings v. 27.

Dr. Adam Clark remarks on this verse, "The *for ever* implies as long as any of his posterity should remain. This is the import of the word (in Hebrew) *leolam*. It takes in the whole extent or duration of the thing to which it is applied. The *for ever* of Gehazi was till his posterity became extinct."

This is quite an admission for the good commentator! H. VEYSEY.

GOD'S WAY IS LONG, HIS PURPOSE VAST.

GOD'S way is long, His purpose vast;
While we one step are winning,
He sees the future in the past,
The end in the beginning.
His days are as a thousand years,
Slow round their course revolving,
Man as the morning mist appears,
Before the sun dissolving.

Why doubt, and why grow sick at heart,
Truth's prospect seem so dreary?
He will not let His word depart,
Nor faint He nor grow weary.
The mother may forget the child
That nestles in her bosom,
Not He from what He plans beguiled,
'Twill come to perfect blossom.

The planets may forsake their path,
The sun forget his rising,
He'll make to praise Him man's proud wrath,
Weak faith full oft surprising.
He sees the sparrow in its fall,
And all the hairs He numbers;
Think not He loses great or small,
Or that His purpose slumbers.

He'll bring His purpose still to pass,
Feet shod with preparation,
Though man may wither as the grass,
Nor see truth's coronation.
He still is walking on the sea,
Right well His pathway knowing,
Still mindful of His own, will He
Establish well their going.—*Sel.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Nineveh Brought to Repentance.--Jonah III.
(Lesson for April 26.)

THE casting of Jonah into the sea was indeed "the end of the story so far as the sailors knew." But in three days, it was followed by the casting up from "the belly of hell."—Chap. ii. 2, 10. *That* was death,—"the wages of sin." *This* is resurrection,—"the gift of God," after the death. It shows that "Salvation is of the Lord."—Verse 9.

In addition to the historical truth, and not militating against the moral lessons others are drawing from it, this is clearly an allegory of God's plan of salvation, and of human experience in connection therewith. The Saviour gave the key of the allegory when he mentioned Jonah's case as a *sign*, and said: "As Jonah was three days and three nights in the whale's [or great fish's] belly; so shall the Son of man be three days and three nights in the heart of the earth"—the death state. Matt. xii. 38-40. The account of Jonah, in its spiritual sense, must be one of the Scriptures to which Paul referred when he said: "Christ died * * and rose *the third day*, according to the Scriptures."—1. Cor. xv. 3, 4.

Paul includes the *time* of the resurrection as part of the gospel. Why so? Because the third day (of a thousand years each) is the time for the resurrection of the Church (Christ's body), and also for the restoration of Israel and the living Church. God's plan of the ages concerning Israel and the Church, was exemplified and secured by the resurrection of Christ, and was foreshadowed by the casting up of Jonah. "The third [thousand-year] day" from Christ's time, is the seventh thousand from Adam's time, or "the last day" of God's great week of thousands. This is why Jesus said: "I will raise it up at the last day." It is the [seventh] millennium, and "the day of Christ," the dawn of which has come.

In carefully reading the second chapter of the book of Jonah, in the light of prophecy and history, it is easy to see that Jonah's experience was a picture of the dark and yet not hopeless experience of Israel, who was cut off for disobedience, in the days of Christ, and cast into the rich man's hell, and has been oppressed and tormented by or under the governments (mountains) of earth. This continues until "the fullness of the Gentiles be come in," or until the end of the age of the election of the royal priesthood, out from among the Gentiles; and then "All Israel shall be saved."—See Matt. xxiii. 37-39 and Rom. xi. 25, 26. This idea of their deliverance "in the third day," is also foretold in Hosea vi. 1-3, which read.

What is true of Israel, and of Christ, the Head of the Church, is true of the Church itself. This is an important principle, too often overlooked. Carrying out the picture, who will say that Jonah, in his unfaithfulness to his first commission, does not represent the Church in her laxness to obey her commission to preach the gospel to every creature? Nineveh in her corruption represents the dark and unsaved World, whose repentance depends on the Church, as the repentance of Nineveh depended on Jonah. And like Jonah, the Church has shrunk from the responsibility. Very early she fell away and sought her own glory in union with the State. Thus her light was put under a bushel, and the salt lost its savor, so that the world of mankind has not been enlightened and salted.

But the Lord's purpose cannot be thwarted. His message had to be carried to Nineveh, and must be to the World. What Jonah failed to do before his [typical] death, he was re-commissioned to do after his [typical] resurrection, and Nineveh repented. And what the Church has failed to do in this life, as to being the light and salt of the earth, she will do after her resurrection, and the World will repent. Who can fail to see that we have here given us a clear type of an after resurrection gospel proclamation, and the consequent salvation of the World? Jonah's second commission foreshadows the proclamation of the "everlasting gospel," after the redeemed firstfruits are with the Lamb on mount Sion, (Rev. xiv. 1-7,) and perhaps also the commission, "Thou must prophesy again, before many peoples, and nations, and tongues, and kings." The passage in Rev. xiv. shows this "everlasting gospel" message to the nations is not coupled with that of a judgment to come, but it has a new element: "The hour of his judgment is come."

HONEST SINNERS.

PAUL said: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; OF WHOM I AM CHIEF." "But," says one, "I do not see that he was a very bad man, as he evidently was honest, and thought he was doing right." Very good: there are honest sinners, and we are glad that it is so. We have the warrant of God's Word for saying that there are honest men who are not yet Christians. What Saul did was done ignorantly in unbelief, and he said he obtained mercy for that very reason; but he was a great sinner for all that.

Does anyone ask, How? Would that the truth might be impressed upon all minds, that everything connected with this lower, animal nature is sin, as compared with the spiritual, which is high, holy, grand and eternal. This is why Christ, on taking our nature, is said to have been made sin for us. All earthly things and conditions are low. Saul was strong on the low side, and yielding to the selfish nature, was therefore a great sinner. On account of the vitality and energy of his nature, he made a strong servant of the evil one, and an inveterate enemy of the cause of Christ. He was morally good, from the earthly or Jewish standpoint; and yet, acting on that side, he afterward called himself the chief of sinners, though touching the righteousness which is of the law, he was blameless.

It may be a new idea to some, that a man may be morally good and yet be a great sinner. Much as we value morality,—we do value it, and would not belittle it in the least, believing that a good act is good whoever does it, and that every such act will be properly rewarded in God's good time and way, —still we would emphasize the truth that, no matter how moral a man may be, no matter how kind and good a neighbor he may be, he needs a Regenerator and Deliverer, and that one is Christ. Man needs to have his spiritual nature quickened and brought to the front. He may be moral, while his spiritual capacities are dormant, asleep, unconscious, unawakened. Who does not know good moral men who give no evidence of knowing or caring anything about spiritual and eternal things? They, like the man that fell among thieves, are at least "half dead," —dead in one department of their being. And they need the help of the Good Samaritan, (Christ) who gives the oil and wine of spirituality, lifts them up, and carries them to the inn for protection and care. Yes, all need Christ. Let none think otherwise, because they are moral.

Men need to be begotten and born by and unto eternal life, and that life is in Christ alone. He said: "I am the Way, the Truth and the Life." Peter distinctly affirms that men must be begotten by the incorruptible seed, the word of God, which by the Gospel of Christ is preached unto them. And Jesus himself assured us that the word-seed of the kingdom of God brings forth fruit, "some thirty, some sixty, and some an hundred fold," only when it falls into "an *honest* and *good* heart." This is the characteristic of the good ground. So we have the testimony of the Master himself that there are men who are *honest* while yet in the darkness of the natural or unregenerate state. And may we not safely claim that the Lord honors honesty, and that it is an essential preparation for the reception of Christ, who is the Truth, the spiritual Seed of immortal life?

TOPHET—RENDERED HELL.

WE read that Tophet was defiled by Joshua;—or, in keeping with Orthodox ideas, Hell was defiled by Joshua—that is, hell was polluted, made foul, or impure.

In 2. Kings xxiii. 10—"And he defiled Tophet, [hell], which is in the valley of the children of Hinnom that no man might make his son or his daughter to pass through the fire [of hell] to Molech."

Isaiah xxx. 33—"For Tophet is ordained of old—[or against them]—yea for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood, [not brimstone.] The breath of the Lord *like* a stream of brimstone, [not brimstone], doth kindle it, from yesterday."

Jeremiah vii. 30, 31—"For the children of Judah have done evil in my sight, saith the Lord. They have set their abominations in the house, which is called by my name, to

pollute it. And they have built the high places of Tophet, [Hell] which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire: which I commanded them not, neither came it into my heart,"—or "upon my heart."—Margin.

Verse 32—"Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, [hell], nor the valley of the son of Hinnom, but the valley of slaughter, for they shall bury in Tophet [Hell] till there be no place."

Verse 34—"And the carcasses of this people, [Judah] shall be meat for the fowls of the heaven, [birds] and for the beasts of the earth. And none shall fray [or scare or drive] them away. Ver. 35—"For the land shall be desolate."

Jeremiah xix. 6, 11, 12, 13—"Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, [Hell] nor the valley of the son of Hinnom, but the valley of slaughter."

Hell Located.

Joshua xv. 8—"And the border went up by the valley of the son of Hinnom unto the south side of the Jebuzite; the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom, [Hell] westward, which is at the end of the valley of the giants northward."—See also chapter xviii. 16.

Jeremiah xix. 11—"And they shall bury in Tophet, [Hell] till there be no place to bury." Hell, Tophet and the grave are synonymous terms. Verse 12—Judah and Jerusalem shall be made as Tophet, [or Hell] defiled. Verse 15—"As the place of Tophet."—See again, 2. Kings xxiii. 10.

I now turn over to the Editor of the Hope the subject the texts present for his explanation.

Emanuel Potts.

Galien, Mich.

These passages seem to explain themselves. Tophet or Hell was clearly a place of *destruction* of carcasses, and all physical corruption. It was not to preserve what should be destroyed. That was the type, as all else in the Jewish age. The antity e s God's method or means of destroying ca rnal nature, or "body of sin," wh ich inc ((all "spiritual wickedness," or corruption. Destruction of carcasses cannot be a type of the preservation of immortal spirits in endless torment. It is the destruction of the flesh, that the spirit may be saved.—Editor.

NEVER THINKS ABOUT HELL.

I was present some time ago at a union meeting, where several ministers were present, and their congregations were quite well represented. Having an opportunity to speak, I made a few remarks on the importance of the Christian life, and the best motive thereto—not the fear of punishment, whatever may be true as to its nature and duration, but love toward God and man. As my own view of the matter was quite well known, this was enough to make some think. The next speaker heartily endorsed what I had said. Another man was not pleased with such talk. He said the reason so few were being converted was that the ministers do not preach enough about hell. That was the way to stir people up. His idea was endorsed by two of the ministers, who, they said, had been faithful to their hearers in this matter, in meetings of several weeks duration. But most of us knew that very few had been converted. They might have done better had they preached more love and worked together. Then spoke another, who was supposed to be thoroughly orthodox, "I am serving the Lord from love, and have been for fifteen years. I always think of his goodness and mercy, and never think about hell—whether there *is* one or not." The two men here contrasted were members of the same church, and if we may judge by general conduct, the man who thought least about hell was the better Christian. Their pastor said to me the next day: "Bro. Paton, I am glad you said what you did last night. I am convinced that the preaching of the doctrine of eternal punishment is not conducive of true repentance. Some may be driven thro' fear of it to make a profession of religion, but that is not leading or winning them to Christ. Only the goodness of God can do that; and his love shed abroad in the heart is the best motive for a faithful Christian life." This seems self-evident. To serve the Lord from aught but love is not heavenly, and is not a good preparation for heaven.

WISDOM.

And unto *man* he said: Behold, the fear [reverence] of the Lord, that is wisdom; and to depart from evil is understanding.—Job xxviii. 28.

Happy is the man that findeth wisdom, and the man that getteth understanding.—Prov. iii. 13.

God is the fountain of wisdom, and it is his desire that his children should obtain it, and it is one of the grandest gifts they can obtain. It makes man happy. It exalts him. It will evolve him. It gives him a comfort untold, a peace of mind that knows no fear, or doubt, or if, a faith that cannot be deceived. Even if frequently overcome, he can ever look ahead, forgetting the past, knowing he is able to give victory, who is the express image of Him who is the fountain of all wisdom, and has purposed all to obtain it, and thereby bring them to the zenith of their glory, in him and by him.

This is beautifully shown to us in Gen. iii. 22. God who calleth the things that be not, as though they were, said: Behold the man is become as one of us, to know good and evil. This brings to our mind men perfected, first the natural, (the evil,) and afterwards the spiritual (the good). This is order, and it is wisdom; and when we are all perfected in Christ, then this expression which came from the fountain of wisdom will be perfectly understood. All will then know why God said: And now, lest he put forth his hand and take also of the tree of life and live forever. The time had not arrived for him to take of the tree of life. Christ is the tree of life, and he came at the right time; for God in his order has a time for every thing; and this is also wisdom; and wisdom crieth unto man, (Prov. viii. 4.) and he that findeth her findeth life, and obtains favor of the Lord.—Verse 35. What then is wisdom? It is the breath of the power of God.—Gen. ii. 7, and John xx. 22. It is a holy influence, flowing from the glory of the Almighty. If there are two lives, there are certainly two breaths. It is the most powerful of all motive powers, and will eventually pass through all rational beings, to purify them; and each obtaining this power purifies himself even as *he* (Christ) is pure. Yea, wisdom is truly the unspotted mirror of the power of God, manifested to us in the Son of his love. He sought wisdom.—Luke ii. 52. And Jesus increased in wisdom and in favor with God, and became the power of God.—1. Cor. i. 24. Christ the *power* of God, and the *wisdom* of God! He had his eye single and full of glory. This wisdom is pure; it is from above.—Jas. iii. 17.

Jesus *anointed* obtained this wisdom, as we have seen. By it, he shall make all things new. Oh let us run with patience the race that is set before us, and by so doing, become sons of God in Christ. We are sons in Adam, (of the ground—earth or earthly,) but let us earnestly endeavor to breathe this grandest of all breath, and to eat freely of the most nourishing of all bread, that they may create in us, the purest of all blood; which will not permit putrid sores; that we may inherit the life that excelleth all life, that our Forerunner has made known unto us, by the new and living way. Yea, it is truly wisdom, and may God enable us to find it.—Amen and Amen.

Decker's Point, Pa. W. J. M.

WAIT UPON THE LORD.

Why do you beat your weary wings,
Against your prison bars,
And look with wistful, aching eyes,
To the far off shining stars?
Why do you long to soar away,
And seek some other clime,
And think with yearning heart and soul,
Of eternity and time?

If death should come this hour to you,
And stare you in the face,
Would you yield your life without a sigh,
To his cold and stern embrace?
Or would you flee as Elijah did,
From the cruel woman's power?
He had sighed for death, but his life grew sweet,
In death's cold, threatening hour.

Ah, the strongest heart may long for death,
When discouraged and dismayed,
But in the shadow of his form,
We pray his hand be stayed.
How much better then to rely upon,
The all-potent mighty hand;
To accept the trials that he sends,
And in his likeness stand.

Ermina C. Stray.

I am requested to say that if any desire to read the tract on "Bible Sanctification" mentioned by Bro. Batty in one of his articles, they can have it free by sending to Julius Stade, 262 North Central Park Ave., Chicago, Ill. I would suggest the propriety of enclosing a stamp to pay postage.—Ed.

RESPONSIBILITY OF BELIEVERS IN THE LARGER HOPE.

I READ with great delight an article in the HOPE, from the worthy pen of E. Batty, bearing on the above subject. I fully agree with the writer that it is the solemn duty of every one that enjoys that blessed "Golden Faith," that he should trade with it; that is, he should use it to do good to others. But it will certainly be admitted that all responsibilities have also certain limits.

Christ himself warns us that we should not throw the pearls before the swine. Now, I do very well know how to explain this passage in full harmony with the larger hope. Christ also says that his servants are sent as sheep among the wolves, and that they should be *wise* as serpents, but without *guile* as doves. These are *two* important qualities, one or the other of which we very easily miss. Yet if I should happen to miss one of them, I would rather miss the wisdom of the serpent, and have the faithfulness of the dove. So much is surely true.

We must bear in mind, that this larger hope truth (not theory) is an element of advanced *growth* in truth, not a singular truth of itself of an *essential* importance. Many are the Kings and Priests of the future ages for the salvation of the later fruits, that know nothing of it now. They are nevertheless prepared by the same Spirit for this glorious work, though they know nothing of the plan now. And also many that embrace this larger hope *in theory* will no doubt be found among the later born as Esau, who thought he was first, and yet was the last.

Let us bear in mind that there is a *time* for everything. Christ after his transfiguration expressly tells his disciples not to tell this wonderful view or vision they had, till after his resurrection. It was certainly sometimes very hard to keep still, even to their brethren. But the transfiguration certainly contained lessons for which the others were not yet fit. Why did not Christ tell Peter expressly and plainly, that he should also preach the Gospel to the Gentiles? Evidently the time had not yet come. Christian *character* is not a knowledge, but a fruit, and that cannot be ripened by force. We are living in the *dawning*, from a darker to a brighter age. The morning-star *proclaims* that coming day, but the day itself cannot be *pulled* nearer, or be forced to come quicker than God orders. Let us thank God for this given morning light, but not be too much *excited*, to have every one see the coming glory as we are *permitted* to see it.

Whatever our theory of the truth is, one thing is certain, God gathers in this age only the first fruits. He perfects the saints for the work of the ministry, for the building up of the Body of Christ.

Whatever error in the past prevailed, man is of course to blame for, but the light we now enjoy, God has caused us to see. Let us not blame our honest fore-fathers, because they did not see what we see. The light we now enjoy was not then due. Indeed many points they held must be modified by the increased light; so will many points, that we now honestly and eagerly embrace, have to be modified by the coming generations. Truth, indeed, does not grow, but the knowledge of it does grow, from age to age.

As we therefore have *opportunity*, let us do good unto all (men).—Gal. vi. 10. Opportunities are not the same to all, so we must not judge our brethren, when they use their judgment about the *way* and *time* to teach this larger hope. There is one German proverb that runs thus:

"Schweigen zu der rechten Zeit
Uebertrifft Beretdsamkeit."

that means:

"Silence in the proper tense (time)
Excels even eloquence."

"There certainly is a time to keep silence, and a time to speak." That time is not for all the same. The responsibility is therefore *to speak the proper truth in the proper time.* The discipline of *loneliness* is indeed sometimes a very heavy one, when those around us are not apt and fit to receive and enjoy our choicest treasures. But we must be content to bear the burden of the day with comparatively few, if the many will not help. Lord, give us grace to do it, and thus prove indeed that we are the stronger ones.—Rom. xv. 1.

BY A PRESBYTERIAN MINISTER.

☞WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

EXTRACTS FROM LETTERS.

THOUGH I have never seen you, I feel that you are my brother, looking after the things of the kingdom of God. Your little book, MOSES AND CHRIST, came to my hands a few weeks since. I have read it carefully once and feel myself amply repaid. I shall read it again and keep it in my library as a *Multum in parvo* [much in little] for future use.

I loaned the book to a gentleman friend of mine, he read it, as also did his wife, and expressed himself as well pleased with it. He said, "I think it the best book I ever saw." He is interested in the ideas advanced by you and will now read "The Plan of the Ages," which I have loaned him. It does seem to me that the time is ripe for something besides "pulpit stories." The people have been fed upon these to repletion.

I have held some of the views advanced in your little work, for years,—such as "Life only through Christ," the "Kingdom of God" yet to come, and the "Restitution of all things." Though I confess I could not see how all things were to be restored, if a part, and as is commonly taught, a very large part, were to be destroyed, or rather not destroyed, but kept in the unrestored condition, for the benefit (?) of the very few who were to be saved.

I do not know that I am ready to accept *all* your ideas; but one thing is sure, your deductions are, in the main, logical; and I have received much benefit from your book. I never saw the time before in my Christian life, and that is more than twenty years, when I could repeat the prayer, taught by the Saviour, without feeling that if the kingdom should come at once, many millions of poor souls would be swallowed up in the mighty judgment fires. Therefore I prayed hoping that God would make plain to me what I did not then comprehend.

I never did believe in endless torment. I could not believe that an all-wise and infinite Creator would allow nine-tenths of the children of his creation to go to endless hell. "Known unto God are all his works from the beginning of the world." If this be true, and he sees the end from the beginning, then he must be consenting to the results. The Scriptures plainly state that: "All things were made by his word, and without him was not anything made that was made." Again it is said that "All were made for his glory," *a priori*. The crown of his glory would, according to the old theory, consist in the damnation of his works.

The above may be a very plain way of putting it, but I submit if "Modern Orthodoxy" (?) has been teaching us correctly, the conclusion here presented is incontrovertible. In my opinion, these subjects should be handled prayerfully, thoughtfully and carefully, and things called by their right names. If this be done, the people may be led to think, and to understand that it is the love of God that leads us to him, and not the fear of his anger.

I now look at the All-Father with a more perfect faith, for I believe it is his plan that all should turn to him and live. That he is long-suffering to us-ward, not willing that any should die; and if he be not willing that any should die, he certainly can bring order and harmony out of this present disordered and sinful state. Said the Psalmist, "All thy works shall praise thee, O Lord" —Ps. cxlv. 10.

Your thoughts upon the judgment and punishment are, as I now look at them, the best I ever saw, and seem to be reasonable. I have in my library between twenty-five and thirty books and pamphlets all bearing upon the questions of the life to come and the nature and duration of future punishment, written by such men as J. H. Pettengill, H L Hastings, Miles Grant, Henry Constable, etc, etc. These books I have read, and I think your thoughts best. I cannot see why God should raise the great mass of mankind, —that is the wicked dead,—only to destroy them again. I have always believed it, but it does not seem right, and if "known unto God and all his works," and if he "declared the end from the beginning," it would seem that some more humane means might be adopted,—even to let them alone as they now are, dead.

The doctrines of Modern Orthodoxy are now and always have been to me unreasonable, that God will for his own pleasure— "For thou hast created all things, and for

thy pleasure they are and were created,—Rev. iv. 11, or for the pleasure of his elect, keep in conscious misery, physical, moral, spiritual or otherwise, countless millions of human beings, is to me incompatible with his character of love, mercy and justice. Nay more, I believe it to be thoroughly unscriptural. As the Catholic priest holds the lash of purgatory to force his votaries into buying masses, and keeps as a stock for trade—always for cash down, in advance—"holy water," "extreme unction," with "holy olive oil," "indulgences" and the like, so modern orthodoxy rings its changes upon heaven and hell, death-bed scenes and pulpit stories to *scare* men into *loving* God. And yet the world remains unconverted. May I ask, What thinking man wonders?

I cannot think of a more glaring perversion of the Scriptures than to teach that death is God's way of taking men to heaven; that death is the coming of Christ; that death is the judgment; that death is the resurrection; in short, that death is every thing in the great Gospel plan of Salvation. It is, according to the present system of teaching, reward and punishment, both. We are told that death is the "wages of sin," and if I have read correctly, there is not a single place in the whole Bible that warns us to get ready to die.

"When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."—Gal. iv. 4, 5. This same Son, Jesus, "endured the cross," that is, death, "despising the shame, for the joy that was set before him." And so he "tasted death for every man." If therefore he did die for all, and all are to live through him, how is it that a limited few are the only ones to receive the benefit of the at-one-ment?

Very truly your brother in hope of eternal life. J. H. B.

CHEROKEE, IOWA.

I WAS pleased to read the remarks of your friend J. M. Snook in the HOPE of March 15, on "Spirit Slate Writing." Please send me his address, that I may confer with him. I do wish to confer with some one that *knows* something about this matter, for it has been a puzzler to me. I am glad to think there is one person living who, as far back as 1880, could explain by what species of Legerdemain or Necromancy this slate writing is done, even though I have been duped by it up here in 1891. Please give me his address that I may correspond with him, and capture this $10,000.00. I am very sorry that my remarks were so indistinct that even you should get the impression that it was poor me that offered the money. I could not offer 10,000 cents. It is one of the directors of the Association ——— ——— that makes this offer. Will you please make this correction for me? [Gladly.—Ed.] What have I to do with it? I am interested in the development only. If Prof. Snook can expose this whole thing as a fraud, it ought to be done, and call the actors in the matter to a halt. H. L. SUYDAM.

GENEVA, N. Y.

PLEASE find enclosed renewal for myself and ———. I shall still carry his for him. It is only paying a little of the debt of gratitude I owe to the Lord for his loving-kindness to me.

The HOPE, to me at least, never seemed so full of good things as of late. May be it is because of my being shut off from hearing the blessed news in any other way. But it seems so much clearer, and easier to understand, than in years gone by. I hope you may still be enabled to continue it so.

The people of this place have been enjoying a perfect feast, in a series of union meetings, conducted by a noted Evangelist. I do not know in what their feast consisted:—whether it was mostly in the *few* who were converted(?) or in the *many* that he consigned to hell. He did not fail to abuse those who believed in the salvation of all.

The last HOPE just came. I am so much pleased with Bro. Batty's idea of calling this, "The Golden Faith." Surely it is much *richer* than the old idea of eternal torment. L. D.

BENTON HARBOR, MICH.

I WOULD not like to do without the HOPE. I enjoy it very much. It comes laden with rich things. I think the article on the "Destruction of the Wicked" is wonderful and grand. That one article has opened my

mind to so much light. O the great love of God for the poor sinner! I always thought: Who would dare to limit God's love, and mercy, that endureth forever? And now, in his love and mercy, he has opened my mind to see *how* that love and mercy is going to be shed abroad in the hearts of the people.

BROCKPORT, N. Y. S. M.

WILL you allow me to criticise your paper? I like your kind spirit very much, but several times it has spoken of the orthodox people as believing that a large share of the human race will be lost. I heard a Presbyterian minister preach a sermon on the large number who would be saved. I think he said half the race, dying in infancy, would insure so many, beside all who are led to seek the Saviour for themselves.

I am rejoicing in the larger hope for mankind. Yours very truly,

FRANKFORT, KAN. MRS. H. J. P.

Yes, you are at liberty to criticise the writings in the HOPE. But I think nothing of the kind you mention has been said that is not so. All orthodox (?) people or preachers are not as broad as the Presbyterian preacher you mention, and he is broader than the "Confession of Faith" of his church. *It* teaches that only *elect* infants will be saved. But admitting that *he* is right, that *all* infants and those adults who "seek the Saviour for themselves" will be saved, would there not *still* be a *large* share (though a minority) lost? You know how *they* apply the Saviour's words about the *few* finding the narrow way, and the *many* in the broad road. If they could but see that the *elect* of *this* age are to be "Kings and Priests" to bless the non-elect in the ages to come, it would do them good. I would like to suggest also to your Presbyterian friend, that if the infants are all in a state of grace, according to good (shall I say Presbyterian?) doctrine, they cannot fall from grace by growing up, nor by wandering into sin. Or does he think that all the infants who are in a state of grace die in infancy? If this be true, some of us would prefer children of the other kind, so they would grow up. Kindly, I would suggest that even *that* minister's theological mantle would bear enlarging. But gladly we may acknowledge that many *in* the so-called orthodox churches are growing *toward* the larger hope for mankind in which you are rejoicing.—EDITOR.

NOTWITHSTANDING I am quite feeble, physically, I write this morning with great pleasure, because I feel at liberty to remit you a check covering what I owe you. It has been a long and weary time during which I have waited to be able to consummate this purpose. Father has taught me by it not to be too anxious. It is true, I have been confident all the time that He has been "working all things after the counsel of his own will." I feel sure that He has never overlooked the necessities of the truth in your hands; and therefore while I would have preferred to remit months ago, it has been beyond my control, and I accept the lesson as teaching me the necessity of patience and perfect trust.

Oh! my brother, the best of us are very dull scholars. The lesson that Abraham learned so readily, namely: to trust in the living God, we learn slowly. He did not hesitate to obey God, though it separated him from his country and his kindred, and step by step, led him to lead his son, to whom the promises were made, and *in* whom they inhered, to the altar of sacrifice. Along this entire line of obedience, to Abraham there was not one visible resting place for his confiding, loving trust. God commanded, and Abraham, having observed His fidelity in performing His word, trusted in the living though invisible God. In other words, he *believed* God, and his faith was counted to him for righteousness. We need to follow in Abraham's foot-steps, to as lovingly trust our Father as he did, to realize that all things work together for good to them that love God.

Well, my brother, I am confident that Father has provided this remittance for your present need, [truly so.—Ed.] or the truth's need, in your hands. I may never be able to remit to you again. I feel that my visible presence for any length of time is very uncertain. Heart failure may suddenly close my labors any day. However, I am taking every sanitary precaution known to me, and will endeavor trustingly to occupy till the blessed Lord comes, or, if He will, I may be gathered to Him.

Lovingly to you and all in the faith,

AMELIA C. H. VA. G. B. STACY.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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DEATH AND LIFE.

"I was alive without the law once, but when the commandment came, sin revived and I died."—Rom. vii. 9.

This is one of those peculiar passages that a great many Christian teachers never use,—especially that class who are great sticklers for the absolutely literal interpretation of Scripture; who say that "Life means life, and death means death,"—implying that life means existence, and death means its opposite, or non-existence;—and those who believe that death in the Bible always means non-existence, *cannot* use this passage intelligently, because they well know that Paul never went out of existence. But he says, "I was alive without the law, but when the commandment came, sin revived and I died."

It is evident that the terms life and death are used in a comparative sense, about the same as heat and cold, or high and low. A person may be high in respect to one thing, and low in respect to something else. A person may be dead in respect to one condition, and alive to another condition. We are quite sure that this term death, used as expressive of a man's relation to God and the law, is one of degree,—that death is a low state of life, and not non-existence in any sense whatever. A man may be dead, and still continue to die. He may die daily, as Paul expresses it in this same connection. This is in another sense, no doubt, but still the principle in the same. It cannot mean to go out of existence, for how could he die in such a sense to-day and again to-morrow? A man may die upward, as well as downward. That is, he may be dead to God, or dead to sin.

If men could only realize this simple statement, which can be substantially proved from the Bible, they would have no trouble about the second death. They would learn that the second death is the death upward, or the death of the low state represented by death and hell. Some tell us that the second death must be of the same character as the first death, or it could not be a second; that men go out of existence once, and then God makes them alive again, and they go out of existence the second time. As though God would kill men, and then make them alive to kill them again!

Why should anyone claim that the second death must be exactly like the first death? Is the Second Adam exactly like the first? Is the second temple exactly like the first? The glory of the second, we are told, shall be greater than the glory of the first. We are told that the first man was of the earth earthy, but the second man is the Lord from heaven. They are opposite, and contrasted, instead of being just alike. So with the two deaths. O that all might see that the second death is as truly the work of the second Adam, as the first death is the work of the first Adam. The first Adam killed men downward, the second Adam kills men upward. In other words, He causes them to die to sin and all low conditions. In Rev. xx. 14, it is said that death and hell are cast into the lake of fire, and that this is the second death. There is the definition. The second death is the death or destruction of death and hell.

What is death,—the death that needs to be destroyed—the death always associated with hell? Does not Paul tell us that to be carnally minded is death, and to be spiritually minded is life and peace? To destroy death is to destroy the carnal mind, or to make man spiritually minded, and this destruction of death and hell is the second death. We all know that to destroy life is to kill, or to bring men into a lower condition: and why should it be difficult to see that to destroy death must be to invert that order of things and make men alive, or bring them into a higher condition of life?

With this in view, it will be seen that the grand and glorious fact is revealed that the Lord Jesus Christ has the work on hand of destroying all low conditions, the enmity, the carnal mind, and everything that destroys men. The powers that destroy men are to be destroyed, and then men will be liberated from these conditions of bondage, and be exalted. This is the work of Christ, the second Adam, just as truly as the downward death was the work of the first Adam. So the apostle puts it without parable, "As in Adam all die, even so in Christ shall all be made alive."

This is stripped of all figure of speech and exactly stated. How did men die in Adam? He killed them by imparting to them his nature. They died in him in consequence of being partakers of his nature. Christ, on the other hand, will make them alive by making them partakers of *His* nature. For the apostle says *as* they all died in Adam, *even so* will they all be made alive in Christ. Just as truly as this death was first accomplished in the person of Adam, so this life for all mankind was first accomplished in the person of Christ, the Second Adam. So Paul says, "If one died for all, therefore all died."—2. Cor. v. 14. He declares that when Christ died, all died. He says he died for our sins, and rose again for our justification. You see then that all are made alive in the person of Christ, as truly as all died in the person of Adam. Life through Christ is gospel, good news, "good tidings of great joy, which shall be unto all people." Paul speaks of it as God's great purpose to manifest the truth that there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due

time." The testimony is to be given in its own times. And this is evidently one of the times when that testimony is to be brought to the front.

"When the commandment came, sin revived, and I died." God deals with individuals as he deals with nations, or with the world of mankind at large. He called out the Jewish nation from among mankind to illustrate his method of dealing with individuals. There was a time when men were not counted under law. Paul says that until the law, sin was in the world, but it is not imputed when there is no law; and he explains that this time was from Adam to Moses. Yet sin was in the world. Sin, remember, is in human nature, and it has been in the world ever since it entered. All men sinned in Adam, and the sin principle was inherited by the law of generation, but until the law came, sin was dormant, or, we might say, the consciousness or knowledge of sin was low. The sin principle was dead, using the language of Scripture. A dormant state is spoken of as a dead state. It was the coming of the commandment, the giving of the law, that made sin alive and active. "By the law is the knowledge of sin." Law always awakens opposition. School teachers can testify to this, and knowing this to be true should make them cautious about making laws. A set of rules written out on the blackboard, as we have seen in schools, will always incite the desire to break them. They will evade them, or come as near breaking them as they dare, not to bring punishment. You may try this in your families. If you command a child positively not to do a thing, he will want to do it, even if he never thought of doing it before. The commandment makes sin alive and active and strong, and that fact should be considered in dealing with children.

You say that our heavenly Father gave laws on that principle. But you have not yet proved that He gave those laws. The New Testament declares that he did not give them directly,—that they were given by angels, and the angels gave the best they knew. Of course, in one sense they were of God, and are overruled for good, as is all that happens. But the expression of infinite wisdom, as to making men righteous, is not found in the law; it is never found until it is revealed in the gospel. The law never made man righteous. The angels did the best they knew how to do under the circumstances, and it proved itself weak. The law could not do what it was designed to do by those who gave it. It was ordained to life; "But," says Paul, "what was ordained to life, I found to be unto death:"—instead of making me alive, it killed me. And does not the law always do that?

Talk about men being on probation for eternal life! Under the law, they were on probation for the long continuance of the only life the law took into account,—temporal life; and even that life could not very long be secured by that law. Paul plainly tells us that the law was weak through the flesh, and what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be

fulfilled in us who walk not after the flesh, but after the Spirit." And this is called the law of the Spirit of life in Christ Jesus. And let it always be remembered that life *follows* death, in the gospel plan; the life destroys the death, and the life is therefore final and without end.

LAW AND GRACE.

THERE are three stages in the history of the world; a period without law, when sin was dead; a period under law, when sin was alive and active, and demonstrated itself as a living power in the flesh of man, even to the killing of God's own Son; and a period of grace, revealed in the risen and immortal Christ, which will bring men to eternal life and righteousness.

Why did not God give the gospel as far back as he gave the law? Because it was essential that man should learn his utter helplessness, and powerlessness to gain life and righteousness by keeping the law. Under the law, when sin was alive, man was killed. The law proved him guilty, helpless, and condemned him to death. Then comes the gospel. And Paul, in speaking of the gospel, says: "We are not under the law, but under grace."

O that all professed Christians in the world knew that, to say nothing of mankind in general. The church has not learned it yet. They still talk as though they were on probation for eternal life. This is not true. People say sometimes: "We supposed that you believed in future probation." As commonly understood, we do not. We do not even believe in present probation. There is a sense, of course, in which probation means the same as judgment, and in this sense, there are both a present and a future probation. But men are not on probation for life, and they never will be. They were once, under the law, and failed; and now they receive life as a gift. There is no other way to get it. What men receive as a gift, they do not earn. When men receive anything as a result of their own labors, they earn it, and it is not a gift. We would make this point emphatic. If we ever obtain eternal life, it is because God gives it to us, unmerited, unearned.

What was true of the nation, is true of the individual. There is the unawakened condition of the sinner. Without the law, sin is dead. A man may be doing bad things, acting out that old nature of his in all its depravity, but he is not conscious of guilt as is the awakened man. Without the law, sin was dead; but when the commandment came, sin revived and I died. When sin comes up, the man goes down. The apostle is evidently referring to the difference between a man convicted of sin, and a sinner unconvicted. The very first thing that a convicted man will do is to seek to gain favor with God by his own good works. Talk to a man in this state of mind, and urge him to come to Christ and accept him as his Saviour, and he will usually say: "I do not think I am good enough yet." A man said that to me a few days ago. He was seeking for rest, but he thought he was not good enough to come to Christ. I looked at him a moment and said: "I am glad you think you are not good enough. If you thought you were good enough, you would not come; and if you were good enough, you would not need

to come; and you never can make yourself any better by waiting to fix yourself up."

We believe in the words of that old hymn, that even if there is the faintest desire to find rest and peace in Christ, it is put there by the Spirit, and if you tarry till you are better, you will never come at all. You cannot make yourself better. That is not your business.

"All the fitness he requireth,
Is to feel your need of him.
This he gives you;
'Tis the Spirit's quickening beam."

The Spirit quickens men to a consciousness of their need of Christ, and they are to come just as they are. Do not think you can fix yourself up by trying to keep the law, or anything of that sort. Christ wants to do it all for you, and he alone can do it. Our only hope of life and righteousness is the fact that God gives them through Christ. Under the gospel, we do not obey the Lord for the purpose of gaining eternal life; we do it because we want to obey him. We fail sometimes, no doubt, because we are a great deal like other people, and make many mistakes. But why do we want to obey the Lord? Are we afraid, that if we do not serve him, he will send us to hell? Not at all. We are not afraid of any such thing in the ordinary sense of the word. There is hell enough where sin is, (sometimes here on earth), but we are not afraid our heavenly Father will condemn us to endless torment. We could not do anything bad enough to make him do it. Why then do we serve him? Because we love him. Because he has quickened to life in us a principle that impels to service, that leads every energy of the soul to obedience. The man who serves from love, renders better service than the man who serves from fear. If the man who serves from fear can forget for a moment that the Almighty eye is watching him, he will be tricky. If men are only doing right because they are afraid of the law, the very moment they can forget the law they will be doing wrong, because they think they will not be caught. True service of the heart, the service of sons, is the service that comes from love. It is the obedience of a loving heart, drawn out in gratitude to him because of his free gift of salvation, not because we expect he *will* give it to us. He *has given* it to us in Christ, and now in gratitude and love awakened in the heart, we serve him because we want to, because we love to.

We would ask any intelligent person if a man will not be far more apt to serve God on this principle, than from the fear that if he did not, God would send him to hell? The great principle of salvation is to be saved from sin, and made like God as revealed in Christ.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Israel Often Reproved.—Amos iv. 4-13.
(Lesson for May 3.)

Amos prophesied soon after Jonah, in the latter part of the reign of Jeroboam II. He was not educated to be a prophet. He did not choose his work: it was laid upon him. He was what we would call a farmer, a calling, by the way, which lies at the basis of all life; for under God, all trades, professions and ranks of men take their bread from the farmer's hands; a calling which God himself gave to the first man, and of which none need be ashamed.

The independent, healthy, outdoor life of the farmer, in close contact with Nature at her very roots, is singularly adapted to lead the mind to communion with Him who sends the rain and sunshine, and hides the wonderful life-principle in each tiny seed. It was thus the prophet Amos received his education. In the solitude of the field, his heart walked and talked with God. He thought upon the condition of the nation God had chosen, their idolatries, their outrageous sins. He studied the relation between cause and effect in the calamities that had visited them. He saw the terrible cloud of coming evil which must speedily overwhelm them if they did not repent. All these things gathered weight until they became an oppressive burden on his mind. Then it was that, as he says, "The Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel."

The Lord does not always accept or recognize the regulations of men. When some class of learned ecclesiastics have got things cut and dried to mind, and everything in fine working order, it is very apt to be the case that a marked and special demonstration of God's Spirit will spring up outside the limits men have drawn, and irrespective of their prejudices. It is in vain to limit the Almighty.

Our lesson opens with sarcastic advice to Israel to continue and increase in sin; telling them to take their own way and learn by its consequences what a wretched way it was. "Come to Bethel and transgress; at Gilgal multiply transgressions * * for this liketh you, O ye children of Israel, saith the Lord God."

Then follows an account of God's "gifts" unto them, not gifts of prosperity, not deliverance from plague or famine or sword; not freedom from trouble; the very reverse of this had been sent,—cleanness of teeth, lack of bread, drought in seedtime, blasting and mildew, plague and pestilence, and sword;—these were some of the gifts God in his kindness sent to idolatrous Israel; yet had they not turned.

These things proved his special care and love for them. Had he prospered them in their wickedness, it would have been shown that he had no use for them then, that their time of pruning must come later. God's chastisements are not among the least of his blessings.

He had large reserves of the same kind of love in store for them. God does not give up easily. Can infinite resource be exhausted? He speaks of his power;—the Moulder of mountains, the Father of winds, the Searcher of human hearts, was dealing with them, and they might not always resist his will.

Israel's Ruin Foretold.—Amos viii. 1-14.
(Lesson for May 10.)

In the chapters preceding our lesson, the prophet Amos denounces wrath and judgment against idolatrous Israel. At length, Amaziah, a priest of the false religion, calls the king's attention to the matter, saying: "Amos hath conspired against thee, in the midst of Israel; the land is not able to bear all his words." Then he warns the prophet to return to his own land of Judah and prophesy there. Amos replies by revealing his commission. The *Lord* had sent him to prophesy, and it was not optional with him where to go or what to say. He must do the bidding of Him who had called him from his herds and vineyards and given him His Word.

Then, as if no word of interruption had been spoken, he resumes his message: "Thus hath the Lord God showed unto me; and behold a basket of summer fruit." This was the fourth and last parable or picture representing the state of Israel. The summer fruits were the last of the harvest and a proof that the season was drawing to a close. Israel, the garden of the Lord, had been ten-

derly, faithfully nourished, until the harvest was at hand. They had ripened indeed, but not for God's garner. "The end is come upon my people of Israel." A few short years and the then prosperous nation should be scourged forth from their native land, no more to possess its beloved borders;—destined, notwithstanding their high origin and glorious history, to drop out of view and existence among the nations of earth, as a flake of snow vanishes on the broad bosom of the rushing river. The prophet's eye already beheld their high places, their beautiful cities, their fair fields, filled with dead bodies that should be cast forth in mournful silence.

The rebuke, the warning, the exhortation, that follows, is not merely local, nor limited to that time and nation. It applies wherever the words fit. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." They did in those days as men do to-day. They made "the ephah small and the shekel great," thus doubling their fraudulent gain. "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works." God's memory of human transgression lasts until the transgressor learns by his own bitter experience the exact nature of his deed,—until he feels the shaft, wherewith he has pierced the bosom of others, enter his own soul, realizing thus the exceeding sinfulness of sin.

"Shall not the land tremble for this?" O that men knew how exactly and unfailingly the earth and all natural forces respond to the mental and moral condition of nature's rightful ruler, man! Prosperous, healthful and beneficent conditions of the physical world are only possible under right mental and moral conditions in humanity. This was the unvarying experience of Israel, and there is a principle here that will bear a universal application.

"Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine for bread nor a thirst for water, but of hearing the words of the Lord." Then they would have been glad to have banished that word from their hearing, but the time was coming when their heart would fail for longing for that strong, sure refuge, that food of the soul. The word itself might still be within their reach, but the power to hear it would be gone, just as men have died of starvation while surrounded by plenty because of the inability to assimilate food.

Sin the Cause of Sorrow.—Hos. x. 1-15.
(Lesson for May 17.)

THE prophet Hosea was contemporary with Amos, and both prophesied in the reign of Jeroboam II, the great grandson of Jehu. His words, many of them, were doubtless local and have long since been fulfilled; but the principles that underlay his writings, the stern, solemn, beautiful truths he expressed make the past still alive, help us to understand the times in which he lived and to draw useful lessons concerning our own times; and doubtless many of those prophecies have a double meaning and apply with force and accuracy either to the present or the still future days. The Word of God, even in those portions which may seem to belong to the past, is so quick with Himself that it can never be exhausted.

"Israel is an empty vine; he bringeth forth fruit unto himself." Here is a divine estimate of selfishness. The vine that bringeth forth fruit only to itself is empty. Lives are so interlinked, interests are so held in common, that selfishness in the sight of God is madness.

"Their heart is divided; now shall they be found faulty." A divided heart is always faulty. Men must follow the bent of their strongest desires. They go against their own wishes, because they have conceived a supreme wish that overpowers all lesser inclinations. A divided heart is really impossible. So Christ affirmed, "No man can serve two masters." He may appear to do so, but in reality he uses the one for a tool to work the purposes of the other. "If therefore thine eye be single, thy whole body shall be full of light."

"The inhabitants of Samaria shall fear because of the calves of Bethaven." Bethel, "the house of God," was where Jeroboam established his golden calves. The prophet changes the name to Bethaven, "the house of vanity," and foretells the fate of those idols. They should be carried to Assyria

(*Continued on page 137.*)

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for a present to king Jareb. The thorn and the thistle should grow on their altars.

"Sow to yourselves in righteousness, and reap in mercy." This was good advice. For all results there must be a cause. Every harvest springs from seed. Their course had been widely different. "Ye have plowed wickedness; ye have reaped iniquity; ye have eaten the fruit of lies." Bitter eating, but universal experience! Who that lives in this world, where sin first intruded in the shape of a lie, has not eaten the fruit of lies? Who therefore should not abhor lying in all its forms?

"Because thou didst trust in *thy* way." God's way and man's way are set in contrast throughout the Bible. Man's way is downward; God's way is a ladder that reaches to heaven.

It is worthy of note that no threat, in all these dark, foreboding prophecies, is ever made that touches the life beyond the grave. In dealing with the earthly house of Israel both the rewards and the punishments concerned only this earthly life. They had vague hints only, concerning a future state of existence. It was left for Christ to bring life and immortality to light through the gospel. L. A. A.

WORD FROM BROTHER COLEGROVE.

Just when about ready for the press, the following is received:—

Dear Brother:—

The evidence is cumulative, and I think overwhelming, of the imminent ereption [taking away by force,—Ed.] of ready saints, at the thief-like stage of the coming of the Lord. The Great Pyramid testimony is powerful. I am in correspondence with Ex-Astronomer Royal for Scotland, a man expressly raised up for the times that are upon us. Prof. Totten, of Yale, is out with startling words of confirmation. Within a few months, the great *seven years' period* of world turmoil and the intensified wickedness of the host of Antichrist is likely to begin. Conviction is rooted deeply in my heart. But though I take my stand here, I do not wish to argue, as I think my only function is to teach. I would not write for the Hope, I think, except on prophecy: and I would not write unless I had full liberty. The great day of God I think is upon us, within a year or two—a day of seven years. Time will tell.

C. Colegrove.

Bro. C. elsewhere says that he does not wish to write for our columns on the larger hope, because he thinks it is possible to write too much on that theme. He also adds that he probably will be editorially engaged on another paper soon, and proposes an exchange. What he has written on the larger hope has in the main been very acceptable. No article of his has been rejected. One on the materiality and non-immortality of the soul, was delayed for a short time, and he recalled it. To me, "the larger hope" is only another name for "the gospel of Christ," and I do not think we can have too much of it. At all events, it is the avowed object of the Hope to proclaim it.

It has been well understood between us that he holds a more materialistic view of the Lord's coming and the resurrection and change connected therewith, than I hold. Besides, his idea of the future coming and dreadful work of a *personal Antichrist* involves a literalism of prophetic interpretation entirely out of harmony with the general teaching of the Hope and Day Dawn. Knowing this, he has very kindly and considerately withheld his views on these subjects. Of course he knows that in a semi-monthly magazine of the size of the Hope, there is not room for the full development of two opposite views of prophecy. And it could not well be done in any case without some argument, in which he declines to engage. So if he should have the "full liberty" which he desires and needs; and if all others should have the same freedom to ventilate their various and conflicting theories; there would need be a paper much larger than the Hope, and still there would be no space left for our own message to the people. And it should be understood that the Hope is published for the purpose of supplementing the work of preaching, or to spread far and wide what we believe to be the "present truth," or the phase now due of the glorious gospel of Christ. And we publish the words of others, and answer questions and objections, so far as seems to promote the end in view. We are thankful for the extensive co-operation secured. We believe in a large liberty of speech and of the press, being glad that others have the same right as ourselves to publish their own views, when the Lord provides the way and means. And when Bro. C. sends out his paper, we will bid it welcome on our exchange list. But we hold it as our duty, as it is our greatest pleasure, to use all our time and means to proclaim the larger hope, believing that the Antichrist of prophecy is mainly in the past, and that a brighter and better day is already dawning upon the Church and the World.—Editor.

RELATION OF THE SUNDAY-SCHOOL TO THE WELFARE OF THE NATION.

[An address delivered in a Sunday-School Convention at Pontiac, Mich., by J. B. Whitford of Oxford, Mich.]

If the Sunday-School is a place to dignify and ennoble mind, enrich and beautify the soul, and mould character into "colossal calm," and through this agency the church is enlarged and enabled to express itself into symmetry of life, then upon this subject tremendous issues hang, and the happiness of our firesides, the sanctity of our homes, the well-being of society and the glory of this nation depend.

Chemistry teaches the diamond is only carbon, but it has undergone a wonderful refining process in some mill or furnace of nature. A strange crystallization has made the carbon turn into flashes of light. And so in the Sunday School we have the essential elements to make a church more luminous than the diamond, for diamonds can be dimmed as pebbles can be polished. But a soul transformed into beauty by Almighty God carries an inner transparency, and the body-house seems only a gossamer veil through which streams the holy light of spiritual life.

Dante in his vision of Paradise speaks of the mental luminousness of Beatrice. "Her brow a wreath reflecting of eternal beams," her visage shining with the love of God, and her eyes lustrous with the light of wisdom. In the twentieth canto, enchanted with her inward beauty he exclaims, "Sweet love, that dost apparel thee in smiles! How lustrous was thy semblance in those sparkles, which merely are from holy thoughts inspired."

And is there anything more beautiful than a child growing into the fullness of such light as it passes through a series of unfoldings, climbing higher and higher, retaining all the dew and freshness of its inborn innocence, and finally gets such a vision of holiness, of the All-Fair and All-Beautiful, so as to awake in the likeness of God. "Beholding as in a glass the glory of the Lord and changed into the same image from glory unto glory, even as by the Spirit of the Lord."

Were we to consult the pages of Oriental literature, we should find excellent tributes paid to the far-reaching power of children. When that prince-imperial of sentences and sounds was rolling from his harp, the glories of the golden age and royal reign of heaven; depicting the kingdom of Christ in its stages of millennial ripeness, the wolf dwelling with the lamb, the leopard with the kid, the calf with the young lion, he exclaimed. "And a little child shall lead them."

The Talmud says, "The world is saved by the breath of children." In the writings of the Hindoos we read, "Sweet is the lute to those who have not heard the prattle of their own children." One writer said, "Childhood is a jewel dropped unstained from heaven." another said, "Paradise is where the children are." But one greater than all and above all said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And thus throughout the realm of literature we find eulogies on children as beautiful as Milton's, "Morn, her rosy steps in the eastern clime advancing sow'd the earth with Orient pearl."

No age ought to be better qualified than the present for estimating the far-reaching power of children as the weavers of the many-colored robe of our civilization, as the symbols of the kingdom of God, and as the architects of homes and nations. If a nation is like a pillar we should remember that individuals are the materials of which it is composed. And the rich qualities of mind and heart in happy combination developed in Sunday-Schools give solidity and excellency to these materials.

The Sunday-School aims at being the developer of the best in our natures. Other institutions deal almost exclusively with the intellect; this deals with both,—intellect and soul. Intellect alone is but a soft and silvery moonlight, but Christianity is the sunlight of the soul. And this institution not only furnishes richness of material to make up the pillar of national life, but gives the cement to hold it together. Let moral forces be found wanting, and however elegant the materials, however ornamented the base, the shaft and capital there will be a principle of decay and ruin.

Beauty alone cannot support individual character. If so, Cleopatra, Alcibiades, Byron and Aaron Burr would have made themselves immortal for purity, whereas they immortalized themselves because of their vices.

National life in order to be vigorous and healthful must be conditioned in moral forces, draw its strength and enrich its treasury from fountains outside the intellectual realm, and these fountains are flowing in the Sunday-School, and though such an institution may appear remote from a government and have only a slight bearing on the glory of a nation, yet a deeper thought will reveal vital relations, intimate associations and tremendous bearings.

Through these gates souls are passing out into the various departments of life and carrying the treasures they have received, hence business of whatever nature must be colored accordingly. They will carry wisdom in the cabinet, dignity and nobility in the senate, justice at the bar, spiritual majesty in the pulpit, diffuse the purest patriotism, exhibit the

ighest integrity in public and in private life. The real excellence of material used in the uilding of national character does not consist n outward decoration, but in those invisible orces that create, uphold, undergird, interenetrate, intersphere and preserve the harmony of the seen and unseen universe.

Rome for many centuries nursed and inpired the fine arts, and they hung like a diamond neck-lace, or a group of golden orbs round her form, but these could not conceal er deformities. The character of a man, a church, a nation should be like the beaten gold in the candlestick of the ancient temple.

All the painting and statuary of Greece could not prevent overthrow. The Hebrews carried religion into everything. Their poetry, history and art were colored by the rosy streams of piety. Beauty must have a background. It must be connected with virtue, benevolence and goodness. These are the true conditions of national greatness and its grand ideals.

Our civilization is complex, man is mysterious in his complex relations. He is one as to his personality, two in substance and three in nature. Every part of his being is related to something else. He is a miniature embodiment of two universes--mind and matter. And life whether in a vegetable, animal or volitional form is associated with something else. Matter displays the association of chemical affinities. From the planetary system to the grander extensions of the stellar universe everything is related and bound together in a great brotherhood. In the mineral world there are selective affinities. The regularity of veins tells how things are mingled in an endless interlacement. And what is a selective affinity in the mineral, becomes a vital affinity in the vegetable world and rises to an instinct in the animal and a rational desire in the life of man. We cannot escape the relatedness of life. The body is related to an upper ocean of air, and while man stands on the top of one world he is at the bottom of another. St. Paul was profoundly philosophic when he said, "No man liveth unto himself." And what is true of life in individualized form, is true of life in an aggregated capacity. Society is composed of units. Man is made social in the construction of his being, hence he loves society and fellowship and his needs are partially expressed in the orderly arrangements of society. The family is the first step in this progressive order, then the larger fellowship as in societies, and the still larger in governments.

But man is a spiritual being, and this begets the higher and purer fellowship of the soul. Let the souls of men be regnant and supreme and we shall have righteous laws and a government wisely administered. Mere societies the outgrowth of friendly relations will not secure this. There must be a cementing principle, or transforming power, and such we find in the Christian religion.

The Sunday-School is an institution where spiritual truths are taught, and where minds as receptive vessels are filled with these truths and take form in the pure in thought, the beautiful in character and life. The Sunday-School vitally related to the church, and the church in its divineness is the soul of civilization, we can see how intimately it is related to the welfare of national life.

But let us view this subject in the light of contrast. We look back and see great kingdoms falling in the east, kingdoms in the hight of their glory and the depth of their desolation. We have read of the learning of the Egyptians, the astronomic science of the Chaldeans, the lore of the Persians, the golden age of the Latins, the beautiful worlds flung out into space by Grecian minds. But where are these nations? Dead! And why all this mantling of desolation? Because secular knowledge has no antiseptic power. It is salt without its savor. It may adorn, as blossoming vines adorn a column or a wall, but it cannot prevent ruin. It may hover like a halo of glory over the graveyard of nations, but it cannot bring the light of eternal morn, and make the graves vocal with the melody of a coming resurrection.

When Macaulay, Guizot, Duruy, Leckey and Chateaubriand found the substance of national life, they found it not in intellectual excellence, military genius or material wealth, but in the sovereignty of conscience, the supremacy of right, the eternal trueness of the moral law. Some of the nations of the past remind us of what Castelar said of Nero, "A demon who tried to be a god, and possessing for a moment the divinity of art, turned and fell into the abyss."

To see how intimate and vital are the relations of religious knowledge to the welfare of a nation let us turn to the French Revolution of 1789, an event second only to the fall of the Roman empire. Revolutions had preceded this, tremendous forces had surged like an ocean in travail, but these were but the rumblings of the chariot wheels of Retribution down the steeps of heaven, which finally thundered through senates and palaces in the overthrow of France.

Its proud and impious son enthroned the goddess of Reason in Notre Dame, abolished the Christian Sabbath, elevated Deism to the dignity of a science, gave organic form to Atheism and made blasphemy a popular trade. They exalted and crowned a brilliant lepress, and in answer to their diabolical imprecations

the wrathful angel of extermination swept France as with the besom of destruction. Nations have declined when they eliminated religious literature from their books.

When Guizot was minister of education in France he saw the absolute necessity of associating Christianty with mental culture. He was a Protestant and France was Catholic. But the Christianity of Guizot was free from the colors of Calvinism and from any denominational complexion. It was as broad as humanity, and as deep as its wants. He taught that all education must secure the development of the hidden powers of the soul. It must not be a storing away of knowledge so much as a grand ripening for immortality. And to this end he labored and called to his assistance Jews, Catholics and Protestants. He saw that religion was not an artificial want, but an integral part of man's nature. Faith, devotion, aspiration are essential parts of man's organic life. And he made religion penetrate every school-house, and introduced a literature as full of moral sentiments as the evening skies are of color.

After Guizot, Victor Cousin came to fill that elevated position of Superintendent of public instruction, and although he was neither a Catholic nor a Protestant, but an Eclectic, a gatherer of the gold in all religions, he was too wise a man to neglect the spiritual side of education. The poetry of Job, the optimistic stanzas of the prophets, the dialogues of Plato, the garnered sheaves from the fields of Greece and Rome, the rich productions of all lands were to him the scattered rays of many colors, which lead toward a perfect light. He rebuked the narrowness of an education without the religious sentiments. His wonderful addresses on *the true, the beautiful and the good*, were in that age like rainbows on dark clouds. They created a new flora in the land of Atheism, and young men dreamed of God and immortality, and saw unvailed a new heaven and a new earth.

Chateaubriand the Catholic was another star that sparkled beauteously in the sky of France. This splendid trio led the people from the wilderness of Atheism into the promised land of Christianity, and laid the foundations of a grand system of education. When we see such great thinkers and scholars emphasizing religion and making it an essential part of education, a feeling of disgust and sadness comes over us as we hear of half-educated men clamoring for a suppressed and exterminated Bible, and a repeal of the ten commandments.

If the Cavours of Italy, the Castelars of Spain, the Gladstones of England, and the scholars of America can see in spiritual religion a flowering of the richest sentiments, surely it is not sound philosophy to ignore the conditions and agencies which make such a flowering possible.

The absence of religious knowledge and moral power led to the overthrow of Rome. The Goths and Vandals only hastened the work which Rome herself commenced. Egypt was rich in the sciences. Ere Copernicus wove in tissues of light his doctrine of celestial motions, the sages of the Nile caught a glimpse of the vastness of Creation and the sheen of innumerable suns.

In the city of Athens we see the forms of gods and goddesses evolved from the marble, we note the discovery of the plastic art, and of forms and images so true to life that their lips trembled with the classic hymn of Greece.

But Egypt and Greece died because there was no savor in the salt of secular knowledge. Secular education does not embrace the existence and functions of conscience. In order to possess a good conscience an abiding belief in God is essential and a profound reverence for His laws. Atheism furnishes neither laws, models, motives nor obligations. It destroys responsibility, extinguishes the celestial fire of conscience, and blots out the vision of the Divine.

Secular knowledge is ineffectual because it cannot regenerate the soul. But in the Sunday-School, with the Bible intelligently expounded, we have unvailed *the way, the truth and the life*. Here is a science that not only enlightens, but purifies and brings the soul into harmony with God.

The strength and majesty of a government must ever lodge in the moral forces of the people. The genius of law, evolves no purifying principle. Back of all law there must be a perennial fountain to feed moral convictions and spiritual forces, and upon these depend the stability and prosperity of national life. The Bible is the fountain-head of these moral forces, and this flowing through the Sunday-School, dividing itself into many channels, refreshing every region of intelligence, washing and cleansing the entire landscape of the soul, like the river of life through the midst of heaven, rolling o'er Elysian flowers her amber stream, we can readily see how such an institution is vitally related to the welfare of the nation. The Bible alone gives the proper instruction how to educate conscience. Conscience without enlightenment and rectification leads to moral callousness and ossification, a coarse and vulgar society, immorality in the cabinet, venality on the bench, hypocrisy at the altar, and the reign of vice, ignorance and superstition. Genius without a live conscience is an intolerable curse. The Alex-

raders, the Tamerlanes, the Napoleons whelming into dust, cities and whole populations tell us what genius can do *without* a live conscience. And the immortal legacies left to us by St. Paul, Savanarola, Wesley, and Washington tell us what genius can do *with* a conscience regnant and supreme. If conscience wields such sovereign power, overturns empires, hurls off the stage heavy-headed civilizations and the standard of its life, found not in secular, but religious culture, then we can see along this line of thought how Sunday-Schools are essential factors in the higher evolution of national life.

Religious education is the security of national greatness. This is the conserving force of a nation's glory. The richest flowers in the vases and the brightest jewels in the casket of the world's literature are religious. Oriental scholars have uncovered many costly gems and have found them the productions of minds that reasoned of God and immortality. The great poems of the world are religious. From Job down to Tennyson the poets have invoked the aid of the heavenly muse to sing their sweetest songs.

The soul is a marvelous instrument and makes marvelous music when awakened by religion. It is religion that has chiseled the grandest figures, painted the divinest forms, constructed the greatest temples, produced the highest music, and made beautiful the mysteries of life and death. It cannot be abandoned without infinite loss.

Let us think for a moment on the impending calamities of the unchurched and ungathered multitudes! In this broad land there is a mighty army unreached by religious influences. Trained in vice, educated in crime, conscience deadened, souls buried beneath the debris of evil inclinations, Goths in feelings and Vandals in manners, a literature as deadly as the poison of an asp in their course of study, they develop into monsters of cruelty. To them, there is no music in the ringing of church-bells, no God, immortality a dream, retribution a pictured wonder of an inflamed imagination and heaven a splendid delusion. They live and spend their days in an Inferno and amid sounds as weird and doleful as the great Italian heard burdening the gross and sunless air. Here are the hells where children grow to men and with dagger tongues they howl for prey. They thirst for human blood, or crouch like bloodless frogs on stones, peeking in the face of purity and honor.

Now, abolish our Sunday-Schools, burn our Bibles and all religious literature, organize societies for the diffusion of immoral literature and "angels would flee as from another Gomorrah; and Satan wearing his burning coronet of sin and the regalia of hell, would lord it over sea and land, and time commencing with Paradise would close with Pandemonium."—(*Dr. Cumming.*)

The Sunday-School as the nursery of truth and goodness, as an ally of the church, as the depository of religious knowledge, as the educator of conscience, the sculptor of character, the weaver of civilization, and the architect of soul-temples, sustains a vital relation to the welfare of a nation. And from such a nursery will grow the material to be used in constructing the magnificent temple of the Future. Prophets ascending the Mount of Holy Inspiration caught glimpses of the coming era when Jesus will be the object of universal adoration. In a larger sense than the old prophet ever dreamed: "God will be as the dew unto Israel, he shall grow as the lily and cast forth his roots as Lebanon." The widening and unifying power of the Gospel will fuse the nations into one great brotherhood undreamed of by the keenest and loftiest mind.

This world shall be God's holy mountain in which nothing shall hurt or destroy, and where heavenly knowledge shall bathe it from the tropics to the poles. What an era! *Truth* and *beauty*, *power* and *goodness* made to blend in one royal Psalm of life.

"Then comes the statelier Eden back to man: Then reign the world's great bridals, chaste and calm: Then springs the crowning race of human kind."

Then will be realized the golden vision of Isaiah, "I will lay thy stones with fair colors, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord: and great shall be the peace of thy children."—Chap liv. 11-13.

JESUS HOLDS MY HAND.

THE storms of life are gathering fast;
  They break upon my silvered head.
I know not what the day may bring,
  Nor whence my daily bread:
But this I know, my Father holds
  The hidden springs of life, and he
Doth give whatever is the best
    For me;
And Jesus holds my hand.

O, blessed privilege to feel
  The loving hand that clasps mine own!
The storms of life would soon o'erwhelm
  My soul, were I alone:
But now I heed nor storm nor flood
  That beats upon my life so frail.
How can the powers of earth or hell
    Prevail
When Jesus holds my hand?

And so through sunshine or through storm,
  I know my Father's will is best;
Though rough at times God's pathway seems,
  To walk therein is rest.
I know he careth for his own;
  And though I can not see the light,
Morning, I know, is just beyond
    The night.
And Jesus holds my hand.—*Sel.*

EXTRACTS FROM LETTERS.

INCLOSED find five dollars. Renew my subscription to the HOPE, and send me two copies of SONGS OF HOPE, full leather, one copy, cloth bound, MOSES AND CHRIST, and Volume 8 of HOPE, bound in cloth. The balance use to help send the HOPE to the poor. Please send samples to the following addresses * *

I am a believer in the Christ, the Son of the living God. He is my peace. I believe because the work is done in Him, not in order to have it done. It was secured over 1800 years ago. What a blessed hope! Who can see it! I like the article "A Cleansed World." What a comfort to me!

EDENVILLE, PA. M. G. C.

INCLOSED I send one dollar for my subscription to the HOPE. It comes regularly, and is always filled with good "food" which I prize highly. I only wish that many with whom I meet, could fully accept its teachings and add their names to your subscription list. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I rejoice in the assurance that there will be in "due time" a general hungering and thirsting after righteousness and that "they shall be filled." "Him that cometh to me, I will in *no wise* cast out." I firmly rely upon the glorious promises of our Lord to a lost world. J. E. B.

ATLANTA, GA.

THE following is from a Presbyterian Minister:

PLEASE permit me to express my hearty thanks for your kind favor in continuing to send me the HOPE though I am at present unable to pay for the same. I can truly say that I like the paper very much and think that it performs a great mission as a *morning star*, proclaiming a new approaching day. So I likewise regard two other papers that I know of, namely: the *Spirit of the Word*, and *Words of Reconciliation*. This *comparatively* new Theology is surely gaining ground in spite of the opposition thereto. You will probably be surprised to hear, that no less paper that the, [By request, I omit the names.—Ed.] is virtually on the Larger Hope side. But its utterances are necessarily somewhat under cover or disguise, as it is the organ of all the churches. But it does teach that God loves the whole world, that the believers now are only the first-fruits, and wait for the possession of all; that the "Earth was by the first Adam made a den of thieves, but that the same Earth will by the second Adam *and his spiritual seed* be converted to a house of prayer or a habitation of God."

Some years ago the same good paper said that the Sodomites will have another trial, but that *strait out* word nearly cost the Editor his place.

I wish not, that you publish this fact about this paper, that is, the *Name* of the paper. The Editor is a good, large-hearted man, a full-blood German, especially well read in German literature. He is also Professor of the ——— ——— Seminary of ——— ———. I have no doubt he instills the Spirit of the larger hope into his pupils, though he must for good reasons refrain to give every one of his sentiments its full expressed name. If he only *advances* the birth of the child, then the child will in due time, no doubt, be born. It is not wise nor good to force a birth. I rejoice in the larger hope and can see it gleaming through even the darkest clouds. But this is not of our wisdom, but is certainly the fruit of God, that is becoming ripe in this due time.

Let us all strive to follow the more "excellent way;" for love is the "greatest," and will never end. * *

Inclosed find a dollar, for which send me a copy of the third edition of DAY DAWN (paper cover), two tracts, "Eternity," and enter my name as a subscriber to the *Free Christian*, on Bro. Batty's account.

I receive the HOPE regularly, and it is very refreshing and inspiring to me. I rejoice that I am enabled to believe in God's glorious plan of salvation for all, through Jesus the Christ,—that in due time *all* will be brought into the knowledge of the Truth. But special blessing rests upon those who accept it in this age, for our dear Saviour said: "Blessed are they who have not seen, and yet have believed." Believing is the root, and enjoyment is one of the fruits.

That the Lord may bless you abundantly, above all that we can ask or think, is my prayer.

E. M. D.

BUFFALO, N. Y.

SAMPLE OF OBJECTIONS.

ONE of your papers (Sept. 15, 1890) has fallen into my hands, and I must express my surprise that you and many others will worse than waste your time and talents in maintaining universal salvation. It seems very plain to me that you are preaching Satan's doctrine instead of Christ's. God said: "Thou shalt surely die." Satan said: "Thou shalt not surely die; but thou shalt become as the gods in wisdom." Christ said: "These shall go away into everlasting fire, prepared for the devil and his angels. The worm dieth not, and the fire is not quenched." Christ says his angels shall separate the good from the bad—the wheat from the chaff. You say "It is not true;—there will be no future punishment."

"Woe to them who cry: Peace, peace!" What respect would you have for your Governor, if he should pardon out all murderers, and set all prisoners free? Yet you think God will admit to a heavenly home the greatest sinners without any change of heart or desires.

Again I say it is strange that any one will try to twist Christ's words, or think he used those illustrations to frighten sinners with scare-crows.

J. W. B.

WELLS, IA.

REMARKS:—The above is a fair sample of one kind of letters we receive. To those who are familiar with our general teaching, its weakness must be apparent. But it hardly seems possible that a man with ordinary intelligence could read even one of our papers, particularly that number, and then write such a letter. If the writer reads the Bible as carelessly as he has read the HOPE, no wonder he thinks we are preaching the devil's doctrine;—or, which is about the same thing, that he thinks God's method of punishment is so terribly cruel, like what we might suppose the great arch fiend's method to be. There are too many who read so carelessly. He must have learned from the HOPE just one thing—that it teaches the final salvation of all—and then given the whole matter the coloring of his own former ideas of that dreadful(?) doctrine.

If any are teaching that God's threatening, "In the day that thou eatest thereof, thou shalt surely die," was not true, it certainly is not the HOPE. We believe it was executed forthwith, and that the whole race, then in Adam, has been *born dead*, so to speak, or "under the curse." But why does anyone think that the passage has anything to do with future punishment? Does not the above writer himself believe that Christ came to undo that curse, or make alive from that death? "The wages of sin *is* death, but [and thank the Lord for it] the gift of God [after the wages have been fully paid] is eternal life, through Jesus Christ our Lord." It is a grand thing to know that, in the gospel plan, life *follows* death. Sin brought death, but Christ abolishes both sin and death.

In regard to the passage which the objector seems to be trying to quote, (though he mixes two or three passages all together), we would ask him to read again the "Answer" given in the HOPE of Sept. 15, 1890. We have never thought of contradicting Christ, and have never hinted that "There will be no *future* punishment." We have said that punishment will not be *endless*. Surely he can see the difference. The man should know that the 'worm' and the 'fire' are destroyers, not preservers. In the typical age, in "Gehenna," the "Valley of Hinnom," translated Hell, they burned up, or ate up, all physical corruption. Why, then, should it be thought a thing incredible, or wicked to believe, that these destroying agents are used to represent the Lord's judgment agencies for the destruction of all moral corruption? This is certainly in harmony with the grand prophecy that Christ is to make an end of sin, and bring in everlasting righteousness.—Dan. ix. 24.

The "woe" which is quoted does not touch the HOPE, for it does not cry "Peace, peace, when there is no peace." It teaches that there is and can be no peace to the wicked. But it preaches "the gospel of peace," in and through Jesus Christ. "For He is our Peace."—See Eph. ii. 14–17.

The reference to the Governor pardoning murderers, and setting all prisoners free, is

not to the point at all, only to show the gross conception such objectors have of our teachings. Who has ever thought that "God will admit to a heavenly home the greatest sinners without any change of heart or desires?" That would be a most *un*heavenly home indeed, where *un*saved sinners could dwell! This shows that there is as yet much darkness, in some minds, as to what salvation is. What is heaven but pure and holy desires and hearts? To be so changed that men will hate sin and love righteousness, and to have spiritual bodies corresponding to such spiritual minds, is salvation. "Blessed are the pure in heart, for they shall see God."

If all such objectors will read enough of our writings to know what we really do teach, they will never write such letters any more; and they may not only see that we hold to the Scriptural idea of salvation from sin, but also that Christ's mission will never be complete until as God's Lamb he has taken away the sin of the world.—John i. 29. This is our worst wish for them.—EDITOR.

IN MEMORIAM.

ANOTHER veteran gone! Another soldier promoted! And though the chastening hand leaves its mark upon the bereaved friends, the widow, the children, the aged mother, the sister, the brothers, the many relatives, friends and neighbors, yet we doubt not, to use the language of the minister, who performed the last sad rites, "God wanted Brother Herrick, and called him home."

Brother Paton and many of the readers of the HOPE were acquainted with our departed brother, and if I mistake not, Brother Paton baptized him, some fifteen years ago, since which time he has been a faithful, consistent Christian, up to the day of his death, ever ready to help and defend the cause of Christ and the Christian hope.

Edgar Herrick was born in the state of New York, and at an early age, removed with his parents to Ohio, where he resided until the day of his death. For three long years, he served his country, being twice wounded, and honorably discharged. He was 49 years, 9 months and 16 days old when he died, after a two weeks' illness, from paralysis, caused by that dreadful scourge, LaGrippe, on March 27, 1891.

A short life! some may sadly think. But no, it was a long life, because it was full of good deeds. Everybody who knows a good man is better for knowing him. A good man's influence is always felt and remembered.

A life may be short in years, but if it is spent for the good of humanity and the honor and glory of God, it is a long life; because every day and hour it grows broader, deeper and fuller, widening out to the world and reaching up to heaven. And though Bro. Herrick was quiet and unobtrusive in his ways, yet I unhesitatingly say that he was pure gold; no washed or plated material, but the metal that stands fire and comes out of the furnace stamped with the everlasting likeness of its Maker. "Blessed are those who die in the Lord from henceforth;" and "those who have part in the first resurrection."

ERMINA C. STRAY.

MY CHURCH.

LET others commend
The names without end,
Their churches bear;
They are but dividers—
For one is the fold;
The fences are old,
Out of repair
The stakes and their riders.

My church is the world,
Whose sky is unfurled
O'er field and fern,
And never once grieving
A single star out
Because it doesn't shout
A loud amen,
To others' believing.

It ever is near,
Yet neither is here,
Nor is it there;
But always abiding
Within the pure heart;
Nor temple, nor art,
Is wanting where
A soul is confiding.

There's room in its pews
For men of all hues.
Its pulpit free
As gateway of ocean,—
With doctrine read small,
And charity all,
Gives like a sea,
Thought commerce its motion.

YALE, MICH. IRA BILLMAN.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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GOOD SAMARITAN WORK.

Jesus said: "Go and do thou likewise."

THE parable of the good Samaritan illustrates the Bible principle concerning the law and the gospel, treated of in last issue of the HOPE. It shows the power of the law which kills men. The man, in the parable, who fell among thieves, is said to be "half dead," not absolutely dead. That soul does not exist that has no spark of the divine principle in it. That may be why unconverted men often do good deeds by the prompting of their hearts. We read of a class who work for Christ without knowing it. They feed the hungry, and clothe the naked, and visit the sick—good Samaritan work—and the Saviour tells them that they did it unto him,—and it was a new revelation to them. They had been doing it for other people, and Christ recognizes it as done to himself. We do not hesitate to say that there is in some deep, covered up corner of the human heart, a spark of the divine goodness and power, and all it wants is the radiance of the sun of righteousness to quicken it and give it life and power and bring it to the front.

In view of this, we need not be ashamed to call the man in the ditch our brother; or to admit that the poorest and weakest of womankind is our sister. Some may condemn us for it; society, with its whited sepulchers, may frown upon us. We need not care. Let us rejoice in the blessed fact that lost men and women are our brothers and sisters; and they would be so, if we were high as the throne of Christ. They are Christ's brothers and sisters, and he is going to save them. They are members of the divine family, and they are worth saving.

When men begin to think that there are some human beings that are not worth saving, as we have heard it implied, there must be the self-righteous idea in their own hearts that God is saving them on account of their own merit,—that He saves them because they are worth saving. Yet Christ says that he came into the world, not to save the righteous, but sinners,—to bring them up from lost conditions, and blot out the black stains. And for the accomplishment of this work, the honor of Christ is at stake. It is what Christ has promised to do,

as the manifestation of God and his saving power. And if there is any failure in the work, it is God who fails, rather than poor humanity. But God's purpose must and will be accomplished, and all that destroys and holds men down will be abolished.

None are absolutely dead. They are represented in the parable as half dead. The law never killed anybody absolutely, so as to make them hopeless, or to put them beyond the reach of saving grace. The parable illustrates not only the power of the law to kill, but the power of Christ to make alive, and to bring up from low conditions. The neighbor, the good Samaritan, got right down where that man was. O that the gospel might be illustrated in such a way that people might be made to feel it; that it might be clothed in human form; that we might have it incarnated still; that God still might be manifested in the flesh. O that we all knew that God, the infinite Jehovah, sympathizes with us. It was his infinite love that sent Christ down to our low condition, where he could weep for suffering, degraded humanity. He came to reveal his love, not to reconcile him to man.

Yes, it was the way of the good Samaritan to get right down where the man was. We are to be fishers of men, and yet instead of going where the fish are, we build away above the level of the fish, costly houses, and fit them up, and expect the fish to come into the houses and be caught. That is about the way the church is doing; and who is doing better? We have not learned how to be fishers of men. The Salvation Army have been trying to do something on that line, and they meet with ridicule and contempt. Some of us perhaps could not work on their plan, but we should not feel like condemning their methods, unless we can find something more effective, something that will reach the degraded and outcast from society more surely than they do.

Christ said in one place that men were to go and compel people to come in. We need not understand that power to be in any sense a force that ignores the individuality of man, or anything of that sort. God works through means and human co-operation. But let it be suggested that we are not compelling men to come in when we stand in the pulpit and preach to a few dozen or a few humdred people who are willing to leave their homes and come to hear. Still the multitude is unreached. We are glad of the opportunity to talk to people who do not think themselves too good to be saved. We are glad of the opportunity to talk to any who will listen about the great plan of salvation. O that we could be the means of awakening in the hearts of many the thought that the mission and purpose of Christianity is to find the poor lost sinners in their homes, or wherever they are!

The priest and the Levite went by on the other side. That is just what the church too often has done. The priest was the minister of the popular religion of that day, and the Levite was the under-graduate, ready to be promoted when the priest should die. And they both passed by on the other side. They did not want to go near that poor fellow down there in the ditch. They were afraid of their clothes, perhaps.

Is not this just exactly what the nominal church has been doing, passing by on the other side, and leaving poor humanity in the ditch? Sometimes they kick them down lower.

It comes to mind with great force, that Christ drew the contrast between the respectable priest and Levite on the one hand, and the outcast and despised Samaritan, on the other. We get a glimpse here in how much esteem Christ held the ecclesiasticism of his day. He takes that man, held by the Jews to be little better than a dog, and holds him up as being the ideal character, the good Samaritan, the neighbor, the man who showed mercy. That man represents Christ. Look at it in this light, and you will see how you can love your neighbor as yourself. A man is not always a neighbor who lives close by. In the perfect state we will all love each other; but even in this sinful state we can love men who show mercy.

Christ said, "Who think ye was neighbor to the man who fell among thieves?" He answered, "He that showed mercy." Jesus said, "Thou hast answered right." That is the neighbor, that is the man to love as yourself, and he [Christ] is the only one you can love as yourself. We believe there are poor trembling souls that have been drawn to Christ by the power of his love and truth, that love Christ *better* than they do themselves,—that would be willing to die for him rather than forsake or misrepresent him. It has been tested in the past, and they have shown to the world that they did love Christ, that merciful Neighbor, more than their own lives. And Christ brought it to this point. He says plainly and distinctly that the man who showed mercy, the man who came down and ministered to the need of the poor, wounded, half-dead soul in the ditch, and set him on his own beast and walked himself, took him to a place of safety, provided for his wants and paid the bill, and went on his journey, promising when he came back again to repay the landlord for all he spent more; this was the neighbor, and he did exactly what Christ has done and promises to do for poor fallen humanity.

When Christ brings the parable to this point, he turns right about—a strange turn he makes, very suddenly—and gives us our text. He does not say, Now that you know who your neighbor is, love him as yourself. That would be the law, still. The law said, "Do this and you will have life," and Christ has proved that men cannot do it. Now why does he turn that right around, and instead of saying, Now love your neighbor as yourself, say, "Thou hast answered right: go, and do likewise." Not merely love your neighbor, but *be* a neighbor, be the merciful one, be a representative of Christ. As it is the mission of Christ to seek and save that which is lost, you go and do likewise.

Our readers know we love to write about the glorious plan and purpose of God in saving the world. He is going to do it as sure as the world exists, and as sure as he himself exists. Yes, we can say it with the utmost reverence and confidence, as sure as the throne of God is in heaven, he will save the world of mankind, even to the very last of the lost ones; and looking up with the

utmost veneration, we rejoice in the assurance He has given. We take him at his word. He has said that he will. But we have been learning more and more to consider the matter from a different standpoint. It is not so much what he *will do* in the ages to come, but what he *is doing* to day. He has begun the work, and on the same principle will continue it until it is done.

Some one says that the churches are receiving the truth. He does not mean merely that they will receive it by and by. That is true; they will continue to receive it; but the point is, they *are* receiving it. The work has already begun. There are many evidences of that work all around us, that all the churches of Christendom, Catholic and Protestant alike, are receiving the larger hope. We see it on every hand. People believe it ten times stronger than their ministers dare to preach it. When a dear friend dies who is not a Christian, people are quite certain that somehow the Lord will save that one.

A friend of mine admitted to me one Sunday morning that she believed the time would come when the Lord would save everybody. In the Sunday-School that same day she was teaching a class that the good would be saved, and the bad would be lost. One member of the class had heard her morning confession, and was plain enough and bold enough to ask her if she did not believe everybody would be saved. She did not deny her convictions, but tried to evade the question. The pupil said: "But does not the Bible say God will save all?" To which the teacher answered: "Yes, but we must not teach that; that is not the doctrine."

So there are thousands of people who believe it, who dare not speak it out. But "murder will out," and so truth will come to the front. Now just as this is true, just as it is a fact that the churches are receiving the truth, so we say God is saving the world. We would make it a practical thing. We would remove it from the realm of mere theory. It is a practical working fact. Do not let us think of it in such a way as to conclude that we have nothing to do in the matter. God is working, and he is calling upon us to work with him.

It is as though a building had fallen and buried men beneath the rubbish. A man full of zeal says to the bystanders: "We will go to work and get them out." Says one, "Do you really believe we can get them *all* out?" "Certainly we can." "O well, if we can get them all out, what is the use of doing anything?" "If everybody is going to be saved, what is the use of saving anybody? They cannot be saved, without *being* saved. God has arranged it so that we can be co-workers with him. The saved become saviours. O may we realize it more and more, and let this work be an active work. It may take prayers and sacrifices and money, but it is worth infinitely more than any sacrifice we ever can make. It has required the sacrifice of the highest gift of heaven. God gave the precious Son of his bosom, and we are called upon to fill up the measure of his sufferings, to be workers together with him. If we suffer with him, we shall also reign with him. So the work will go on and on until there will not be one soul left under the rubbish of sin, and the universe will be filled with his

glory, till every knee shall bow and every tongue confess that Jesus is the Lord, to the glory of God the Father;—and no man can say that Jesus is the Lord, but by the Holy Spirit. God help us, that we may take our place in the army of the Lord. Having received mercy, may we mercy show, in loyalty to the word of Christ, our blessed "Good Samaritan." "Go, and do *thou* likewise."

A PROMINENT SIGN OF THE TIMES.

THE Second Adventists have ever claimed that their movements were on time, and constitute an inpregnable argument, that "the time is fulfilled," and the kingdom of the heavens is at hand to be manifested. I am astonished at their last manifesto,—*The Herald of Life and the Coming Kingdom*, of March 1, 1891,—a special campaign number, of which some sixty-five hundred extra copies have been issued.

From beginning to end, it is nothing but special pleading, all directed to prove their main point, viz: The great work of the Lord at his coming is as it is called "the cleansing of the sanctuary," or rather the destruction of all things that offend or do iniquity, viz: "The wicked." Their mission, their theme, their proclamation is destruction.

To justify this extraordinary gospel or proclamation, they have at last discovered that it is absolutely necessary to get rid of, or rather it amounts to the uprooting, the annihilation of Adam; inasmuch as they now insist, as their Brother R. J. S. in his article on "The Two Families," page 206, does, that the only way into the Christ, is to be separated from, is to be eliminated out of, that is, to be completely and perfectly severed from Adam, the source of death, the grave, destruction. These comprehend and cover all that belongs to Adam's heritage. Hence, in order to have life, each candidate must come out of Adam. He puts it so forcibly, that it is inevitable. There can be no reception of, no participation of life till the region, the dominion, the heritage of death is quit, eft, departed from. This point is brought out thus strongly and emphasized, in order that it may be proven, that none of Adam's posterity can possibly be in the Christ, for the good reason that light and darkness, death and life cannot possibly exist in the same individual at the same time. Hence the triumphant quotation of, "There is therefore *now* no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." The writer says, "Let anyone fear that theology which, to defend itself, must belittle the force and scope of this text. How plain! In order to be out of condemnation, one must be in Christ. If we are ever freed from the bondage which is our heritage in Adam—the bondage of sin and death—we must be in Christ, that the law of the Spirit of life, which is in Christ Jesus, may make us free from the law of sin and death."

Later on he says: "Out of Adam into Christ!" Again: "Put off Adam and put on Christ. In this way you will be transferred from the family of Adam into the family of Christ, and become children of God by adoption." In this last quotation, the thought is clearly expressed and applied, viz: literally "Out of Adam," literally "transferred from out of Adam's family into Christ's;" making it manifest that the *out of* is really essential before the entering in to the new relation can be accomplished.

This thought is absolutely foreign to the Scriptures, and to the very testimonies he quotes to prove it. It is true, the apostle insists upon a transference from the dominance or jurisdiction of the flesh to that of the Spirit; but nowhere does he or any other Scripture writer ever conceive or express the idea of a necessary transference from the Adam relationship in order to be eligible to the Christ relationship.

Now why this extra emphasis, this extra effort to make the Scriptures say "out of Adam?" It is because Paul's strongest testimony crosses their path at right angles, viz: "As in Adam all die, even so in Christ shall all be made alive." If it could be shown that Adam's posterity are every one of them dependent upon a begettal to Spiritual Life by the Holy Spirit, before they can become related to, or introduced into the Christ, then it follows that they have a foundation for their Gospel of destruction, and only then.

So that, unless they can prove that the Adam relation is perfectly devoid of any relation to Christ, or that each individual possesses the ability to utterly destroy that relation and come out of it, their position is untenable.

But now! What is Adam's relation to the Christ? It is written: "The first Adam was made a living soul," that is, a fleshly organism, possessed of living animation. In the purpose of God, and we may say, in the wisdom of God, the consummation of his purpose necessitated two planes of existence. His own nature and perfection is necessarily inconsistent and inharmonious with the coexistence of an incomplete and therefore an inperfect nature. Hence that which is natural, fleshly, imperfect, must have a first, a previous development, on a plane of its own.

Thus creation which is necessarily a process, involves and requires two planes for its development. Each person must first be developed as a natural man or being. Hence Adam, the head and embodiment of the race, must be developed on the natural plane first, and so "the Logos," the primary active force, must first be made flesh, be the first Adam. He could not be the second Adam unless he had first been the first Adam. The natural must precede the spiritual. God is not engaged in making two creations, but one. Hence the second Adam must be made in all points like every individual of the race, the counterpart of the natural. He must pass through every phase of the Adamic existence, or he could not be its Head. Father's purpose is thus expressed, that "In the dispensation of the fullness of the times, he might gather together in one," or unite in and under one Head "all things in heaven and earth."

Creation requires two births. "That which is born of the flesh is flesh:" but this flesh "must be born again." It cannot reach perfection without a birth of the Spirit, as well as of the flesh. Hence, though the Logos was first made flesh in the person of the first Adam, he was made the Christ in the person of the second Adam, the Life-giving Spirit. There never was a moment, when he, the individual, was not the embodying Head of the race, including each individual thereof, and this establishes the fact, that every individual of the race is necessarily in the natural head and also in the spiritual. He cannot be a man without occupying these relations. The Logos is necessarily the essential organic element of the natural as of the spiritual phase of Adamic existence. The terms first and second Adam apply to the two phases, the natural and the spiritual of the one being. And none but the Adam of Eden could by possibility be the second Adam, or Life-giving Spirit.

If R. J. S's. contention was sound and logical, it would prove too much. It would prove that every one who sought to get into Christ, must necessarily first be annihilated. If they must come out of Adam, they must come out of the organic relations that constituted the dust of the ground flesh, and therefore be resolved into their unorganized dust of the ground, that is, personal non-entity, annihilation. This is precisely what "out of Adam" implies and necessitates. Adam is dust of the ground organized into personal individuality possessing animal life by the organizing, embodying and life-imparting divine Logos. The Logos is the essential concenter of the Adamic organism and life, and when you get out of that, nothing but dust of the ground must or can remain. And if all must come out of Adam in order to get into Christ, then Adam must be annihilated, in order that the Christ may be.

But the teaching of the Apostle will not and cannot be made to bear the dangerous and unsupported theory now advanced. In Romans (chapter v.) the Apostle has made manifest the fact that the provisions for the race in the Second Adam are super-abounding, far superior and "much more" comprehensive and inclusive than they are in the first, the natural Adam. Thus, "For if, *when we were enemies*, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Here the Apostle shows that the reconciliation was effected while the enmity existed and continued—that the death of God's Son covered and included all his enemies, and in himself effected reconciliation for them.

It would seem that Paul must have foreseen, or at least the Holy Spirit did, the very

presumption of those latter day teachers, and penned this Scripture for the very purpose of providing against an assumption so dangerous. Let it be remembered, the Apostle repeats and emphasizes the thought and meaning of the above in this conclusive sentence: "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, [not by anything that any or all individuals may do,] the FREE GIFT CAME UPON ALL MEN, unto justification of life." God's *free gifts* are nowhere limited by the actions of men. They are without repentance; and he who presumes to erect barriers to their reception and enjoyment, certainly adds to the testimonies of Father's word, and earns for himself the curse it contains. I hope these brethren will awake from their narrow delusions, and cease to mislead their fellows, lest the refining fires of our Father's furnace should be heated so much more intensely to meet their case. G. B. STACY.

AMELIA C. H., VA.

JACOB OR ESAU.

A PASSAGE usually relied on to prove the election of some to eternal life and the reprobation of others to endless destruction or hell, is Rom. ix. 10-12. This is thought to be a strong passage to prove even *unconditional* election; and so it is. But what does it really prove? Let us see. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said to her: The greater shall serve the lesser." This translation, "The *greater* shall serve the *lesser*," is according to the German, and is more in harmony with the facts, than is the common English rendering. Jacob was not younger than Esau, only a few moments, but according to the custom of the day, Esau was the greater, the birthright falling to him, because he, in the order, was born first, and represented human nature as born of the flesh. Like this nature, he was carnally minded, and therefore despised the blessing of the birthright. God having in view the restoration of mankind by a second birth, did from sovereign grace appoint the second born son, by nature the weaker, (1. Cor. i. 27) as the heir of the promise of deliverance, to confound the things which are mighty by nature.

By virtue of the transaction which God established by granting the blessing, Jacob became really the firstborn, after the Spirit, and according to that appointment from the Lord, was the "greater;" and God told him what his duty should be, namely that he should serve his "lesser" brother. By the blessing of God, Jacob became the "greater." "Now without all contradiction, the less is blessed of the better."—Heb. vii. 7.

Jacob having by grace received the blessing, was thereby appointed lord over the household of descendants, and Esau was therefore one of his subjects. But the blessing must not be considered as only a personal property for self-enjoyment, but a stewardship, truly to enjoy, but mainly to administer in true love for the good of those over whom he was placed. As Christ, what he received of his father, he faithfully and lovingly administered for the good of his brethren. He also is both our Brother and our Lord. We do not find in the history that Esau ever served his brother, at least not before he was reconciled to him. But we find that Jacob served hard for about twenty years, in exile from home, and most magnanimously divided the gain of his labor with his angry brother, and thereby brought about his reconciliation.

Now, it may seem that Gen. xxvii. 40 is an objection to this way of explanation, for it is there said by Isaac to Esau: "By thy sword shalt thou live and serve thy brother." But this only states the relation between Jacob and Esau *by nature*. It was certainly Esau's duty in true obedience to serve his brother, who represented the Lord or the law; but as he had a carnal mind, he did not and could not do it, until he was reconciled in love to his brother; just as every sinner is bound by God's authority to serve Him, but will not do it. He rather takes his sword and fights against his brother (lord), and even marshals all his forces in order to kill him. But this was a very unequal force for

(*Continued on page 153.*)

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(*Continued from page 151.*)

the struggle. Jacob conquered by kindness. So the Lord meets the armed and rebellious sinner with the Sword of the Spirit, which is "truth in love," and thereby reconciles the sinner (man) and destroys the enmity. Henceforth he is willing and able to serve his Brother, and the yoke of bondage is broken from his neck. He not only becomes a free man, but is also entrusted with "dominion" over the lower creation, [and with "power over the nations," represented by Esau.—Rev. ii. 26 and iii. 21.—Editor.] for which he was originally created, but was not fit to exercise it, because of the bondage of corruption, (Ps viii, Rom. viii) for a slave is not fit to rule.—Prov. xxx. 21, 22. Esau, having the carnal nature, was a slave to sin. Jacob having the spiritual mind, showed thereby that he was made free by grace. From the standpoint of his birth, Esau considered himself as the greater; but from the standpoint of regeneration, through the Spirit, God considered Jacob as the greater, and so he truly was, both as to ability and position.

Again, as by natural birth, Esau was the elder, but according to the spiritual birth, which is the second in order, Jacob was the elder, because as from above, he was born first. So Christ, on the natural plane, was David's Son; but on the spiritual plane, Christ was David's Lord.—Matt. xxii. 45. "The carnal mind is not subject to the law of God, neither indeed can be." But one that is not subject to the authority of God cannot be his instrument for ruling others. So Jacob was prepared to rule as he had light to see and love as power to perform the stewardship entrusted to him for the care of the family.

Christ is our greater Brother and our Lord, but yet he declares, that he did not come to be ministered unto, but that he might minister unto us.—Mark x. 45. Paul says: "The strong ought to bear the infirmity of the weak, (Rom. xv. 2.) and not please themselves, as also Christ did not please himself." David had seven brethren; he was the youngest, in the eyes of men, the least. But God chose him to be the head of the nation, over his brethren; and so he was called to *serve* them. Jacob and David stand as representatives of Christ, the Head of the Spiritual Seed, in whom all the families of the earth shall be blessed. God chooses vessels by which he distributes his blessings, but the vessels are not the only nor final recipients of the same. They have indeed that blessed distinction which Christ makes: "It is more blessed to give, than to receive." What difference there exists is on account of Him who makes them to differ, not for their own praise, "that no flesh should glory in his presence."—1. Cor. i. 29.

Where, now, remains that much dreaded decree of eternal reprobation? Esau was reprobated according to the flesh; so is also Jacob, for by the first birth no one can see the kingdom of God. But Esau was reprobated as the *transmitter* of the blessing of the promise, and Jacob was from free grace chosen for that work. He was *made* king and priest, to serve his brother, as the king and priest serves the people. This is not a slavish, carnal service, as Esau thought he *must* render to Jacob and was enraged with wrath; but a service of love and kindness, which neither Esau nor any other man according to the flesh, is able or willing to perform. But Jacob loved his brother and did, no doubt, serve him in spiritual goods. He at least *acted* from that standpoint, whether he understood it or not. The Christian acts many times, better than he knows why, but the carnally minded know mostly, better than they act.

Thus the text is fully explained without slighting its obvious meaning, according to the Spirit. But the outcome is not the fearful decree of reprobation of at least half of mankind, but only a glorious *plan*, how God brings salvation to all men.

A PRESBYTERIAN MINISTER.

☞ THIS paper is out early on account of the proposed absence of the Editor. From May 8th to 13th his address will be Pittsburg, Pa. In reference to time and place of meetings, inquire of J. Greenawalt, M. D. 11 Wylie Ave.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Captivity of Israel.—2. Kings xvii. 6-18. (Lesson for May 24.)

ACCORDING to promise, Jehu's descendants reigned four generations. The last of his house was killed by a conspirator, after a reign of six months. His murderer reigned a month, when he met a similar fate. Then ten years the usurped throne was occupied by Menahem, his son following him. After two years this son was slain by one of his captains who reigned twenty years. In his reign, the king of Assyria, Tiglath-pileser, ravaged the land and carried away captive multitudes from the northern portion of the kingdom. Then Hoshea, son of Elah, slew the king and reigned in his stead for nine years. Thus, in a little over forty years, six kings, representing five different houses, occupied the throne of Israel. This may give us some idea of the weak and unstable character of the government and the revolutionary and anarchistic tendency of the times.

Hoshea was the last king that ever reigned over the ten tribes of Israel. Their kings, with scarcely an exception, had walked in the steps of Jeroboam, the son of Nebat, who made Israel to sin. The nation had thus separated itself from the Fountain-head of life, and how could it hope long to continue? A little handful of people, surrounded by fierce, savage, and powerful nations, its only chance for sustaining life was in holding on with might to God's commandments and promises. With these, it had advantage against all the world. Without them, it was on a level with the other nations, and must depend on its own unaided power of resistance. That the nation stood for nearly two hundred years after the golden calves were established at Dan and at Bethel was doubtless owing to the preserving salt of God's word as given from time to time to the nation through his prophets, and as embodied in the faithful few, the seven thousand who had not bowed the knee to Baal.

Long had truth and error; corruption and decay on the one side, and purity and life on the other; fraud and deceit, faith and integrity, wavered against each other in God's judgment scales. But the preponderance was rapidly gaining on the ruinous side. The warning voice of the last prophet was hushed in death. The house of Jehu—whose founder seems the emblem of God's saving wrath, the only king that ever governed Israel who did more good than harm—was extinct. And Israel once so honored of God, exalted above every other nation because of the precious life germ that should one day bless all other nations, was allowed to fall back into the great seething ocean of humanity to meet the common fate of all who forget God, while the sacred seed was preserved in the sister branch of the kingdom in David's royal line.

"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria." This was after a siege of three years, during which the Assyrian king, Shalmanezer, died, and one of his generals, who called himself Sargon, succeeded him. On the tablets discovered in Nineveh we have Sargon's own account of this conquest in these words:

"I besieged the city of Samaria and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken. All the other property of the people of the town I left for my servants to take. I appointed resident officers over them and imposed on them the same tribute as formerly had been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I required from Assyrians."—See George Smith, Eponymn Canon, 124, and Schrader, 160.

The ten tribes, even in their separate history, have served a grand purpose among the nations of the earth. But for them, we should not have had the stories of Elijah and Elisha and of Jonah; nor the stern, forceful utterances of Amos, nor the impassioned poetry of Hosea. To them were committed a portion at least of the oracles of God, and to them therefore humanity is deeply indebted.

Their history subsequent to the captivity and their present whereabouts, have been the theme of much discussion. It seems probable, however, that the more loyal, faithful element of the nation was merged into the kingdom of Judah on its restoration from the Babylonish captivity, and that represent

atives of the ten tribes mingle with the people known as Jews. It seems doubtful if in any other direction we may hope to find an unadulterated lineage of the house of Jacob.

The Temple Repaired.—2. Chron. xxiv. 4-14.

(Lesson for May 31.)

THE ten tribes of Israel, whose history we have followed thus far in the year's lessons, having dropped out of sight among the heathen, we take a glance at the history of the southern branch of the kingdom, the house of Judah. In contrast with the many revolutions and changing dynasties to which Israel were subject, we find that in Judah only one line of kings has occupied the throne, and each has been a lineal descendant of David. This was according to God's promise to his faithful servant. David was not to lack an heir to sit upon his throne forever. Let Jews who reject Christ look to this. Can they produce among all their tribes one who can prove his pure descent from David? Has God's promise failed? Whence then is their Messiah to come? *One*, and only One, lives, who is heir to that throne. It is the despised Nazarene whom they crucified.

Another marked contrast to the kings of the ten tribes is in the character of the kings of Judah. There were wicked kings among them, but they were rather the exception than the rule. Israel's kings were all wicked. Judah's three best kings were David, Josiah and Hezekiah. Others were partly good and partly bad. A few were downright wicked.

The time of this lesson is one hundred and fifty years prior to the last lesson, and is located when Jehu was king over Israel. It will be remembered that one of Israel's queens, Athaliah, was the daughter of Ahab and Jezebel. Her son, Ahaziah, was slain in the massacre by Jehu. Then Athaliah, his mother, destroyed all the royal seed, and herself took the throne and reigned with a high hand for six years. Her daughter, a good woman, wife of the priest Jehoiada, had secretly saved one little year-old boy from his unnatural grandmother's cruel hand. When this boy, Joash, was seven years old, Jehoiada, who had bided his time until the babyhood of the little prince was past, resolved upon a bold stroke. He assembled the armies of Judah and the nation to Jerusalem, and instructing soldiers to guard well the body of the prince, Joash was proclaimed king and Athaliah was slain.

Joash was a good king while he followed good counsel. His sister, the priest's wife, had trained him, and the priest himself while he lived was virtually the head of the nation. One of the king's best deeds, however, seems to have originated in his own heart, and is the subject of this lesson. He repaired the house of the Lord.

Solomon's temple at this time had probably been neglected since it was built, more than a hundred years before; and during the late infection of idolatry, it had been sadly desecrated, the doors broken down, and could scarcely have been more than a splendid ruin. The king had reason to love this house. It had saved his life. It had sheltered his infancy. Guarded on every hand by soldiers, he had there received his crown. Well might he hold its consecrated walls in affectionate veneration.

He first levied a tax on the people to be collected by the priests; but it did not seem to work well. The money was slow in coming in and the priests were slow in appropriating it to the purpose designed. Then a money chest was set at the gate of the temple and a proclamation was made concerning its use, and an invitation was made for all to contribute.

The people took hold of the matter then with a will. Their enthusiasm was aroused and the chest was soon full to overflowing and the temple speedily repaired. They did not hold church fairs, nor get up lotteries nor religious theatricals nor any cheats of that sort. It was simple, honest, straight-forward giving—direct to the object in view. There is nothing that helps to develop good character more than giving till it is felt, to some good object, to sustain the Lord's cause. Why then do Christians cheat themselves out of the great blessing by resorting to all sorts of worldly scheming to secure money from even unbelievers to carry on the Lord's work? Do they really believe the words of Him who said: "It is more blessed to give than to receive?" If the Church is indeed the temple of God, does it not need repairing to-day? It will be a great step in the right direction, when all learn to give *directly* to carry on the work of Christ.—L. A. A.

MY WANTS.

I want a meek and quiet heart,
And a will to do my part,
And to bear the keenest dart
Of life's pain.

To obey God's holy will,
And to drink the cup He'll fill.
Though mixed with many an ill,
It I'll drain.

I God's favors want the while,
'Gainst the tempter's luring guile,
And the world's bewitching smile,
Hiding sin.

With the humble, hated few,
Let me stand to dare and do,
All for good the right and true,
'Till I win.

I would ever be content,
Whether good or ill is sent,
I am taught 'tis wisely meant,
For my good.

Though infidels the truth deride,
Fearlessly I'll stand beside,
The cross of the crucified,
Stained with blood.

Not the great world's meed of praise,
Not the victor's laurel bays,
Won in battle's fiercest blaze,
Shall I gain.

But a fadeless crown I'll wear,
In the coming Kingdom, where,
All the Saints will jointly share
In Christ's reign. —*Sel.*

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Christ's Victory. Is It Complete?

IT is with very mixed feelings that we ask the above question. As believers in Universal Salvation, the question does not come into our minds at all. We have a "full assurance of faith," on this subject, and trust to prove ourselves members of Christ's household by "holding fast our boldness, and the glorying of our hope firm unto the end." But we own we are perplexed by it, but not in despair.

In its consideration, the first question that arises is its nature. Over what is it, that Christ is, or is not victorious? We answer, "over sin." In view of certain passages of Scripture to which we shall have to refer, it might be said "over the evil one." But we understand the one word "Sin" as including all evil, its means and agencies, and its result.

No sooner has man fallen into sin in Eden, than the victory over sin is foretold: The seed of the woman shall bruise the serpent's head. No sooner does Christ appear in the flesh, than the angels hail him as a Saviour, and the mission of John the Baptist finds its fulfillment in bearing witness to the Lamb of God who "takes away the sin of the world." The apostles show that he came to put away sin, the beloved disciple that "he was manifested to take away sin."

Now before we go any further, note that the woman's seed, Christ, attacks the very seat of life of the serpent, that the angels bring good news for all people, that the Baptist points to one who makes a clean sweep of all earthly corruptions, and that the apostles go straight to the fountain head and say he came to take away sin, to destroy the works of the devil. This includes the salvation of all men, but it may mean much more than that. But this question of the completeness of Christ's victory is raised on the smaller issue of the salvation of all men.

The ground for raising the question is this: In Isaiah liii. 10, we read: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowl-

dge shall my righteous servant justify many and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." It has been argued thus,—that while verse 11 shows that Christ shall see of the travail of his soul and be satisfied, the following verse shows that "he shall DIVIDE the spoil with the strong," and not as universalism would imply that he shall entirely despoil him.

Before attempting to correct the misunderstanding, let us take this sentence as it stands, and any such interpretation appears to us to involve a contradiction. Christ divides the spoil, that is mankind, with Satan; and—is satisfied. Then He is satisfied with less than he came to accomplish; or will anyone please prove that Christ came to put away some sin, or that God sent him to be the Saviour of the believer, or of the elect, alone? If it is a fact that he came with a view to a partial salvation, then that He and Satan should share us poor mortals between them is reasonable enough. But, for ourselves, we are far from feeling killed by this letter of Scripture. On the contrary, we feel much enlivened by the whole spirit of the passage. We remember at once just a parallel figure in Luke xi. Jesus has been talking about Satan's kingdom, and how that he by the finger of God casts out devils. Then he says: "When a strong man, fully armed, guardeth his own court, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth the spoils."

Now we note here, that Christ is stronger than Satan, that he overcomes him, takes away all his armour, his strength and power, then he divides the spoils. But can that mean that he divides a portion of it back again to the evil one? Hardly. Now if we turn to the same place in Isaiah, in the Septuagint, we get a new light on this passage. It reads there: "He shall divide the spoils *of* the mighty," not *with* the mighty. And this must of necessity be the meaning of the sentence, even though it seems to read otherwise. Nevertheless, it is also true that Christ divides the spoils with the strong. Not with Satan, certainly, but with the saints.

This world has been under the dominion of the prince of evil; by the world, of course, we mean the men in the world; but Christ came to put an end to this state of things, "to make an end of sin," and ultimately to reign himself. So we find the kingdoms of this world shall become the kingdoms of our Lord. To accomplish this, and thus deliver man, this Jesus, mighty to save and strong to deliver, came upon the strong man, and utterly spoiled him. Satan never succeeded in touching him, that is, he was without sin, though tempted in all points like as we are. There is something wonderfully triumphant in his tone. "Who will contend with me? let us stand up together; who is mine adversary? Let him come near to me." Well now, Jesus says to us: "He that overcometh I will give to him to sit down with me in my throne; as I also overcame and sat down with my Father in his throne." So that we are joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. There is then, it is quite true, a sense in which the spoil, mankind, when delivered from the power of evil, will be divided between the overcomers. On the other hand, to say that the meaning is that mankind will be divided between Christ and Satan is in our opinion, to ignore the whole teaching of Scripture from end to end.

We are humbly proud, then, to be allowed to ascribe glory and honor to him, who "tasted death for every man," and to confess our belief that God left "nothing that is not subject" to Christ; though we see it "not yet" so realized. Three times this evening have I come across this confidence of Paul's, in Heb. ii, in 1. Cor. xv, and Eph. i. One cannot help thinking what a stirring article Paul could give us on the above subject of: "Christ's Victory, is it Complete?" By faith he saw him "far above all rule and authority and power, and every name that is named, not only in this world, but also in that which is to come." He must reign he says, till he has put all his enemies under his feet. Finally this passage of Isaiah not only does not limit Christ's victory, but in the other phases is full of the same triumphant hope. "When he makes his soul an offering for sin, he shall see his seed." Yes "in thy seed shall all the nations of the earth be blessed;" and, "I, if I be lifted up, will draw all men unto me." "The pleasure of the Lord shall prosper in his hand." Yes, "God was in Christ reconciling the world unto himself." "My word shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Now Jesus is the incarnate Word of God, and the Father sent the Son to be the Saviour of the world. E. BATTY.

PETWORTH, ENG.

EXTRACTS FROM LETTERS.

THOUGH we are strangers personally, we feel that you are our brother in Christ, and have wished many times to express our gratitude for the light we have received through your instrumentality. Husband and I feel that we cannot well get along without the HOPE. There is so much in the little paper to comfort and uplift. Every one is precious. And your book, DAY DAWN, has indeed given light and joy. I cannot tell you how much we appreciate the work. Oh! that many more were reading and thinking on these things. I have not been able to do much mission work, though several are reading my papers. I had hoped to get subscribers, but have accomplished only a little. I am thankful, however, that even a few are accepting broader views of God's love and mercy. And now I wish to renew my subscription, which I feel should have been done in January. But severe illness in our family has prevented my writing. I enclose money for the HOPE, a copy of your book, MOSES AND CHRIST, for ourselves, and also for three new subscribers, as follows: * * *.

And may

Peace beyond all earthly measure,
Heavenly sunlight of the soul,
Peace beyond all earthly treasure,
Come and all our hearts control.
Naught shall then make us afraid;
We will trust in Thee forever,
Thou on whom our hope is stayed.

ST. CLAIR, MICH. S. G.

THE HOPE was sent me last year by a friend, and I am loth to give it up. I have been trying to get the money to pay for it this year, but I have not succeeded yet. We are living in the burnt district of Kansas, and lost all our crops last year. I thank you for still sending me the HOPE, and if you please to continue it, I will try to pay for it sometime during the year. Our crops are looking well now, and we hope for better times this year, if it is the Lord's will.

DOWNS, KANS. MRS. M. M.

[The paper will still be sent.—EDITOR.]

INCLOSED find one dollar, for which please send me two copies of DAY DAWN in paper covers.

The seed that has been sown here, by the light of the Holy Spirit, is now beginning to appear above the low soil of traditional prejudice and sectarian superstition. I have faith in God's ability to cause the seed thus sown to bring forth fruit that will endure the trials of this life, and crown the fruit-bearers with glory in the coming age.

I find that the greatest obstacle in the way of good religious people is that they do not see the difference between the general calling and the high calling, or between the common salvation and the special salvation. As soon as God gives them discernment in that important point, then they can begin to grasp the plan as a whole.

Now may we all be willing instruments in God's hands, to advance his glorious work. And may we all that are now in the race, with Paul forget the things that are behind, and press forward toward the mark for the prize of our high calling. My prayer is that we may see God's blessing attending every feeble effort put forth in the right way to enlighten the minds of the people. H. G.

LE ROY, MICH.

I INCLOSE you the pay for the HOPE. You should have had it long ago. We still rejoice in the hope of salvation for all. It is a glorious hope. THE WORLD'S HOPE is a welcome visitor here, but some of our neighbors think it a bad paper. If they would only read it for themselves, they would think better of it. J. D. L.

ELLIOTT, MICH.

IT has occurred to me that this gospel of THE WORLD'S HOPE, which you and others are proclaiming, is the 'New Cruse of Salt' which was to heal the waters, (people.) It is due now. We have passed Gilgal and Jericho and Jordan, and the mantle of truth *has* fallen upon those who were in this prophetic movement, who recognize these fulfillments, knowing the time. Truly the double portion of the Elijah spirit *is* with those who see, for without it we could not see. So many are in darkness, uncertainty, as to their whereabouts, and also as to the Lord's presence, and the translation or change from the mortal to the immortal state, because they know not the time, and therefore not the

manner, of the Lord's coming, (his parousia, or presence,) nor his work.

Christ said: Ye are the salt of the earth, or of the world. He does not say "*I am*," but "*Ye are;*" and then goes on to say that if the salt have lost its savor, it is good for nothing. If we have not the Spirit of Christ, we are none of His, and therefore have no saving influence upon the world. This salt teaches the salvation of the world. The mantle and the salt go with the idea of hope for the world, which is THE WORLD'S HOPE message.

This is in keeping with all our past history in this prophetic movement. How this does harmonize with Christ's words, when he said: "Go ye into *all the world*, and preach the gospel to the *whole creation*." Surely this gospel of the world's salvation is given at a parallel point of time to the Saviour's "Go ye." (For the parallels, see the "Two Dispensations," in DAY DAWN.) How little we expected to be in this new cruse of salt work! But we are in it. It is in process of fulfillment before our eyes. How grand and broad the outlook! Truly we have light in our dwelling, for the Most High is our dwelling-place, and his Word our light. "Let your light shine," saith the Lord. "He that hath my word, let him speak my word." And again, he says, so encouragingly: Behold, or bear in mind, that I am with you to the end. This is during his presence after he has come, as taught in the Rebekah type of the open field, which Christ said is the *world*. All who are in this light should be, must be, co-workers with Him, and *will* be, if they are salt that has not lost its savor. We can let the light shine by word of mouth, or by papers, books or tracts. We can see a class represented by the salt that has lost its savor, which implies that they have lost what they once had, and it is to be trodden under foot of men—meaning that the world has lost all confidence in their religion, and therefore they can have no influence over them for good. May the Lord keep us from losing our power.

BROCKPORT, N. Y. L. D. H.

I HAVE lately been reading some *Bible Examiners* published by the late Geo. Storrs. In Dec., 1876, No. are the enclosed lines, headed by a statement that they were written in 1868, by a young girl at Llanelly, Wales. No doubt many readers of the HOPE will peruse them with pleasure:—

THEY CRY: "HE COMES!

The signs are sure—all lands are armed for war
The mystic number is fulfilled—He comes!"
We answer: O that he would come! We want
The Christ; We want a God to burn the truth
Afresh upon the forehead of the world!
We want a man to walk once more among
The wrangling Pharisees, to drive the beasts
And money mongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike the churches are to Christ!
We want that Christ again to tell the 'saints'
Their sins; that they were sent to bless the poor
And they have sold themselves unto the rich;
That they were sent to preach the words of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds;
That they were sent to preach men not to lie,
Nor tremble when their duty led to death—
O, for the Christ again! He—He would dare
To tell the churches how they lie and cant
And talk of serving God, and serve themselves;
And talk of saving souls—to save their 'cause;'
And pare and narrow God's Divinest truth
Until a man can hardly be a man
And member of a church.———
Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel hedges men have built about
The gate that leads to heaven. He rends the creeds,
And gives their tatters to the merry winds,
He does not come as bigots prophesy,
To choose a handful and to damn the rest,
To found a Jewish Gentile kingdom here
And roll the world into the past again.
He comes the Spirit of a riper age,
When all that is not good or true shall die—
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man,
Shall pass away forever. Yes, he comes
To give the world a passion for the truth,
To inspire us with a holy human love,
To make us sure that, ere a man can be
A saint, he first must be a man.

A short time since in talking with an M. E. preacher, I asked if, from his standpoint, he could join with John in the prayer, "Come quickly Lord Jesus?" He candidly said he could not. How ardently are many who see God's plan, daily crying, Come Lord Jesus—knowing when the Sons of God are revealed, the blessing comes to the groaning creation.

PHILA, PA. ALEX. R. SHAW, M. D.

Condemn no man, says John Wesley, for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to the Judge of all.

—*Canada Evangelist.*

LET YOUR LIGHT SHINE.

In the notable sermon on the mount, the Saviour said to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." After enumerating the several beatitudes, he told them they were the light of the world, and the salt of the earth; and then added: "But if the salt has lost its savor, wherewith shall it [the earth] be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot [suffer reproach] of men." He also warned them concerning their liability not to let their light shine: and says: "If the light that is in thee be darkness, how great is that darkness."

It is better for us not to make a profession, than after we have made it, to fail to adorn it. Christ intended the zealous co-operation of his followers here in this life. And not only in this life, but hereafter, for the accomplishment of a grand and glorious end. "Know ye not that the saints shall judge the world?" and angels also.

Can Christians reasonably expect to reign with Christ in any degree, and spend this life in idleness, ignorance and profanity? It is sometimes said of professors that they are becoming sceptical, and even infidels. When this is justly said, it indicates that they are failing to let their light shine before men. Christians are living far below their privilege if they can properly be called infidels. Let your light *so* shine, that others seeing your *good works*, may glorify your Father which is in heaven. [Sometimes men are unjustly called infidels, or some similar epithet, and that by their fellow-Christians, simply for rejecting some of their unscriptural dogmas. —Editor.]

While it is essential to study God's word in order to learn his will and plan, it is equally necessary to study it for correction and instruction in righteousness, that we may be thoroughly furnished unto all good works. Blessed are we when men speak evil against us *falsely*, but we are not blessed when evil is spoken of us truthfully.

Christians do not live up to their duty when the world recognizes them as being of the world. There should be a distinction. The world knows a Christian by his fruits, and if his fruit be evil, his light is not shining. But if he be Godlike, his light will shine. Therefore, how important it is that we should follow Christ closely, that we may be a light to others, that they may glorify our Father which is in heaven.

"Ah," say some, "we want a religion that is popular, a religion that will suit everybody." Well, the religion of Christ in the days of the apostles was not very popular; neither did it suit everybody. It is truly no more popular in this time than it was then, and will never be popular until men and women are influenced to seek after God and obey him from true principle. So long as the present so-called popular religion of the world exists, never will true righteousness fill the earth. Men and women must be converted from sin and death, into light and holiness, and the true church (those who truly follow Christ in all the different denominations,) is a means by which this work must be done. Light and knowledge will increase in proportion to the labors and efforts of the church with the co-operation of the Spirit of our Great Head. Blessings will never be ushered in unsought-for and unexpected.

There is a very great work devolving upon the Church. Christ spake to the world in parables. To the disciples he gave the explanation, and it is theirs to explain to the multitudes. The world is to be reached by and through the Church. Outside of his special or chosen people, the Lord does not deal with the world spiritually. The world is to be blessed by the Church. In due time the world will be enlightened. The time will be due when his people have properly performed and executed their work. Then it is, their light will shine in its full splendor and brilliancy and "all that are in the house" will see.

J. E. BOND.

ATLANTA, GA.

As after the ascension of Christ, the Spirit was poured upon a few, the church, "the servants and hand-maidens;" so after the ascension of the saints, as the first-fruits unto God and to the Lamb, the same Spirit will be poured upon "all flesh." This is the Divine method of reaching the whole world by the saving power of his Spirit.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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WHY PEOPLE DO NOT ACCEPT THE GOSPEL.

ONE of two things stands in the way, either of which is enough to prevent men from receiving the gospel. One is, that the gospel may not be preached to men, even when it is supposed to be preached; and the second is, in case it is preached to them, that the heart is not adapted to receive the truth:—either the gospel is not preached to them, or the heart is not "good and honest" in relation to it. Does not this cover the whole ground? It seems that one or both of these two things must be true in every case.

All know that it is not a mere matter of will, whether a man receives this or that or the other as true. We cannot believe a thing simply by saying, "I *will* believe it." Neither can we disbelieve a thing by merely saying, "I *will not* believe it." We have sometimes heard people say, "I do not believe a word of that," when at the same time, it was working its way into their hearts in spite of them. When people are convinced of a thing, they believe it; when they are not convinced, they do not believe it. This matter of receiving the gospel of Christ comes under the same general law. If the gospel of Christ is preached to men and they do not receive it, it is because the heart is not in the right condition to receive it. There may be some who have good hearts, whose hearts are in a condition to receive the gospel, who do not receive it, because they do not know what it is. It has not been preached to them.

It might be considered a strange suggestion that it is possible for men to live in Christian lands and not know what the gospel of Christ is. We have some very serious doubts as to people generally knowing what the Bible teaches upon this subject of the gospel of Christ. The gospel has been watered down, diluted, perhaps, so much that there is very little of the original idea of the gospel left in the proclamation. A man may talk science, and not talk gospel. He may even tell a great many truths, and not preach the gospel. All truth is not gospel. If you should be told that your house was on fire, though it were true, it would

not be gospel. In order that truth may be gospel, it must be good news, something worth hearing, something adapted to somebody's good. Otherwise there is no gospel in it.

There is a great deal that passes for gospel preaching, that might be considered essays on morality, on the common principles of life. This may be law, rather than gospel. We do not condemn it; it is all right in its place. There are lectures on Science, on Astronomy, Geology, Natural History. All these things are good when true. They have their place. They are educational. They are all helping along in the development of the minds of men, and bringing people upward to a better standard of intellectual light. But they are not gospel in the sense in which that word is used in the Bible. It here means no less than the proclamation of God's *saving* plan as revealed in Christ.

There is a very common idea among Christians that it does not make any difference what the condition of people is before they are converted to Christ;—that it makes no difference whether their hearts are good or bad naturally, or by training or by influence. It has often been suggested that morality is of no great consequence as a requisite to Christianity. We have heard ministers suggest that a moral man was harder to convert to Christ than a man who was not moral. We have heard it suggested that a man who was a good, kind, moral man, a good father, a good citizen, and a good neighbor, who had all these elements generally considered of great value,—that such a man was further from the kingdom of God than if he had been a very wreck of humanity.

Now, we are willing to admit that there is a class of men who are harder to convert than people who are outbreakers in sin, and profligate. We mean the Pharisee, the self-conceited, haughty, proud, self-righteous man, not the kind, generous, benevolent man, but that man who boasts that he is away up, who feels that he is better than other people, and has a spirit of contempt for those whom he considers under him. The Saviour was not afraid to say to such that they were whited sepulchers. They were clean on the outside, but inwardly they were full of rottenness and dead men's bones. You remember the illustration he brought up of the man who thanked God that he was good, that he gave tithes of all he possessed. He was not like the poor publican, that miserable outcast. He had contempt for him. He was not like him, and he thanked God for it. Christ said that the poor publican who did not dare lift his eyes to heaven, but who smote upon his breast and cried, "God be merciful to me a sinner," went to his house justified rather than the other. Such self-conceited men are farther from the kingdom of God than a man who humbly confesses that he is wrong.

There is hope for a man, whatever his condition, when he begins to feel that he needs help. Christ always said the hardest things against the Pharisees. He said that even the publicans and harlots should go into the kingdom before them. He did not say that the Pharisees never would go in, but that the other class would go in *before* them. They might be wrong and low, led away by their feelings and sympathies, but they did not have

the hard-heartedness that the other class had, and which put them further away than these despised by them. But the Pharisee is not a fair sample of the men who are good and kind and generous. He is the very opposite. He is only externally clean.

The Saviour makes the case very plain. He tells us emphatically that the only class that received his preaching and brought forth fruit, were those who had honest and good hearts to begin with. This is a plain statement, and with us is authority. He says that the good seed was the Word, and that he was the Sower. He sowed it broadcast, and it fell on all classes of people that came within hearing. There were four kinds, the stony ground, the thorny ground, the wayside and the good ground. And he explains these different kinds. He tells us very distinctly what the good ground means. Those who received the seed into good ground were those who heard the Word and received it into honest and good hearts, and brought forth fruit with patience. Does not that passage teach as plainly as words can teach that it makes a difference in what condition a man's heart is before he hears the Word of the Kingdom,—before he receives the gospel of Christ? It most certainly does. If it means anything, it means that a good and honest heart is essential, a prerequisite to receiving the gospel of Christ.

The judgment scene in Matt. xxv. illustrates this same principle. This we are told is in a future age, and yet the same principle of judgment is always in operation. He is speaking of the sheep and goats of a future time, of course, but he gives the principle on which some receive eternal life, and some do not receive it. He gives the character of both classes. One is positive, and the other negative. What were their elements of character? He does not say a word about their having faith. He did not say they had believed in Christ, that they had repented of their former doings. He did not say that they had complied with any of the conditions of the gospel. He did not speak a single word in that judgment scene in regard to the one having accepted Christ, and the other having rejected Christ. There is no evidence that they had done either. He says to the one on the right hand: "I was hungry, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and in prison, and ye ministered unto me." They had been kind and charitable and good to the poor and needy. What was done to them, He owned as done to him. The other class were just the opposite. What the others had done, they had not done. They had not fed the hungry, nor given water to the thirsty, nor in any way ministered to the wants of the needy and afflicted. It was a question of moral condition or character, as all can plainly see.

We see then how emphatically the word teaches that certain moral conditions are prerequisite to the reception of the gospel of Christ. And to receive Christ is to receive eternal life. Take the case of Cornelius and we have another clear illustration. Why was the angel sent to Cornelius? Remember, he was not a believer in Christ. He had not heard the gospel as proclaimed on the day of Pentecost.

But he was a devout, earnest, praying man, seeking for light, and true prayer consists in the aspiration of the heart for that which is higher and better. Prayer is not merely a form of words, but an aspiration, a desire, an opening of the heart. It may be silent or spoken; it makes no difference in God's ear. The point is, he was seeking for something better than he had. He lacked something. He was honest and sincere, and with all the rest, he was kind and good to the poor. He gave much alms to the people. Those were the reasons why this man had the angel's visit;—those the conditions upon which this man was elected.

Elected to what? Elected to receive the gospel, to receive the things for which he was longing. This is the basis of God's election every time. The angel was sent to him because he was a good man according to the light he had, doing as well as he knew how under the circumstances. That fact was the very reason why more truth came to him, why his heart was open to receive that good seed which Peter was ready to preach. And that Word-seed contained the principle of eternal life.

HONEST SKEPTICS.

Such an one was Saul of Tarsus. He was not in the seeking condition of some. There was a spirit of antagonism to the preaching of Christ and to believers in general. He persecuted them. He was a blasphemer. He tells us that he was injurious. These are strange qualities to recommend a man to God. But let us look at them a moment. He was an honest man. The Saviour says the heart must be honest and good. Paul tells us that he received mercy, because he did these things ignorantly, in unbelief. He verily thought he was doing God's service. He was a sterling man, honest and true to the old Jewish religion, that in which he had been trained. Did not that old law teach him that those who had cut the tap-root of the Mosaic law ought to be put to death? And he was going down to Damascus armed with letters from the chief priests at Jerusalem to bring men bound. He was a religious zealot, an honest man, thinking he was doing right. It is evident that God values honesty in any man, whether he be a Christian or against Christ. Wherever there is real genuine honesty, it is worth something. And we believe that a man who is honest, and has this matter at heart, will obtain light. God will elect him, choose him to higher conditions by the entrance of light. Yes, God honors an honest skeptic. But there are thousands of people who do not deserve the honor of being called skeptics. A genuine skeptic is a truth-seeker. There is a great difference between a skeptic and an unbeliever. A skeptic is one who doubts, but who wants to know. Many may be called skeptics who are really a reproach to the name. Thomas was a skeptic, and Christ gave him the evidence he needed.

In view of these illustrations, it may be seen that previous conditions *have* something to do with people's ability to accept the gospel of Christ. The good and honest, Christ says, are those who receive the good seed, when it is sown, and bring forth fruit.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

DO GOOD WORKS GIVE LIFE?

If all the foregoing is true, says one, then you are teaching contrary to some of the principles of the Bible, and even to some of your own former teaching. Does not the Bible teach that good works will not save a man?

Yes, it does.

But are you not teaching that good works do save men?

No; there is not one of these cases that teaches that.

Are you not teaching that good works were the cause of men having eternal life?

Not of itself. These passages do not teach that.

Then I do not understand you.

Well, let us try to explain; and we will use an illustration that farmers and gardeners can appreciate. You have a very nice piece of ground in the garden. You know it is rich and good. You plow it and hoe it, and rake it, and fix it in splendid condition. Then you are sure that it is a piece of good ground. Does that secure you a crop? Will you have a crop of onions or peas or beans, by getting the ground in good condition? O no, you will have to plant the onions, or the peas or beans in the good ground. The good ground is an essential thing, but of itself it would not bring a crop. Just so every farmer knows that a good field, well prepared, will not produce a crop of wheat unless he sows wheat on it. Where does the life power to produce the crop come from, from the ground or from the seed? The life principle is in the wheat. Yet there must be something in the ground adapted to the seed, an affinity between the ground and the wheat, then the generous influence of sun and rain coming upon that wheat will cause it to germinate and bring forth fruit. Where did that crop come from? Its life came from the seed. The ground was like the mother, the means used for the development of the seed.

So the Bible teaches that eternal life is the gift of God. There is nothing in man that can regenerate himself independent of the good seed. The good seed must be sown in the good and honest heart. Then there being an affinity between them, there will be growth. If a man is honest and good, kind to the poor, sympathetic and helpful to the needy, what more would we want of him? If a man could be all this, and yet not be a Christian, is he not just as well off without being a Christian? Was Cornelius just as well off before he heard of the gospel as afterwards? Was that new life that came to him through the preaching of Peter no advantage? Was there no good coming to those honest and good hearts Christ found among the Jewish people when he preached the gospel to the poor? Did there come no good to Saul of Tarsus? What is it a man needs? If mere morality is all there is, then a man may be moral without knowing Christ. There are thousands of men who are moral and kind and good, in that way, that never heard of Christ, and who do not know anything about Christianity, about the future life, about eternity and its realities. A man can be kind to his family, and good to the poor, and make a good citizen, and even deny the existence of God. There are men of that kind. But is there no

good that is left undone by such men? If not, then there is no use preaching to them.

There is a grand mistake made by confounding morality and kindness with the life principle of Christianity. Says one, "I supposed that Christianity taught just those moral principles." It is true that if a man follows Christ he will be doing these good things, but if Christianity does no more than that, it does not give all men need,—what awakened spiritual nature is seeking, yea, longing for. There is something in man in need of immortality. Hush it down as much as you may, but there is in every awakened human spirit, a feeling after God. He only can satisfy it. Even the spirit of determined antagonism is a manifestation of the existence of the spiritual nature. The horse never troubles us in regard to these great questions. They do not fight against it. There is no antagonism in their nature to the great principles of spiritual life. But the very opposition of some proves the existence of the spiritual nature that is seeking for food, for the bread and water of life. Men who are good and kind need more. They need the spiritual knowledge, the opening of the eyes of their spiritual understanding. They need to receive the knowledge of God. This is God's method of taking men out of the natural into the spiritual. It is the very basis of the gospel of Christ. It involves the question of death and resurrection, the killing of the old and the development of the new, the destruction of the carnal nature and the development of that which is higher and holier, the heavenly. It is the destruction of the flesh, that the spirit may be saved.

We would emphasize this principle of the value of good ground. God does choose men to higher conditions when they are faithful on the lower plane. There is a great deal said in the Bible about election. The old idea is that God chose some men from all eternity to be saved, and predestined the rest to endless hell. The Presbyterian church is being much stirred up about this at the present time, and some are determined to modify it. They want to bring the love and Fatherhood of God to the front. They are not willing to put the statements about God's love in a footnote.

We rejoice in the assurance that these principles are moving on and on, and that the Christian churches are coming to see that the old ideas of election are not in harmony with the fundamental teachings of the Word of God concerning the Fatherhood of God and the brotherhood of mankind.

Election *is* much spoken of in the Bible; but on what ground? If a man would be chosen to a higher position, he must be faithful in the lower. We elect men to office in this government. We mean to do it for the good of the nation. Sometimes we succeed and sometimes we make great blunders. Sometimes men get into office because they have money to buy votes. But no one can purchase an election in the kingdom of God. The only thing that will secure a man an election in God's kingdom is merit, and that will secure it every time. Christ says, If a man is not faithful in that which is least, who will commit to his trust the true riches? If you would be brought up higher, be true, be earnest, be devoted, live up

to the light you have. Do not neglect present duty and expect to be blessed as if you were faithful. God honors faithfulness. He saw Saul of Tarsus, and he virtually said, "Here is a man who is faithful on the wrong side, and I will give him more light." If he had not been faithful, he would not have been counted worthy. If a man will not be faithful when he thinks he is right, though wrong, he will not be faithful when he is in the right. God elected Paul for his honesty, integrity, ability and power.

If we would be promoted, we must be faithful and use well the faculties we have according to the light we have. Let us hold our hearts open and ready to know what our duty is, and in God's due time light will be given us, and we will be rewarded and blessed and brought up to the knowledge of God.

All this does not touch the question at all as to the great outcome, the final success of God, of Christ, the victory of right. In due time every human soul will be raised out of its lethargy, out of its condition of sleep, and brought forward into the light of God. But we do not believe that any person will ever obtain a high, exalted condition through careless, slipshod, easy-going, good-for-nothing living. He must first learn principles of integrity, of honesty, industry, and then God will bring him up higher. These principles are easily understood by the young as well as the old. They are applicable to every condition of life. Wherever a man may be, or in whatever condition, let this word come to him, Walk up to the light you have. Be honest, true, and faithful, and ready to receive more, and you will be blessed.

And those who understand what has been said, will see that it is in perfect keeping with all the New Testament teaching that salvation, or life eternal, is *not* of works, but is God's *gift*, through Christ, who is the very essence of the Word of God's Gospel and Kingdom. But the Lord is a good Husbandman, and sows or plants his seed in good ground.

HEAVEN.

My heaven is not in some far distant clime,
Where tangled vines from languid bowers swing,
And birds, their coverts haunt on beauteous wing,
And every movement melts into a chime.
'Tis not beyond the mountain peaks of time
That pierce the pathless clouds; where angels sing,
And crystal seas o'er golden pebbles ring,
And endless anthems siege a throne sublime.
But 'tis within me that my heaven lies—
A consciousness wide-reaching as the skies,
Where every joy-bird sings o'er duty done,
And God has built himself a throne of old,
Whose waves of splendor quench the rising sun,
And sweep o'er stars like beds of shining gold.

YALE, MICH. IRA BILLMAN.

HELL.

THERE is no *place* where souls are close confined
In punishment. Were Alps on Alps thick piled
As cobble stones in masonry fit styled—
And all with triple brass o'erlaid; the mind
Were not an instant stayed: nor chains can bind,
Nor cables wrought in Titan forge. The child
Of Omnipresence, it doth wing the wild
Of universal space, still undefined.
All mingling in that vast, eternal world
As here, the one is blest and conscience free,
The other filled with pain and misery.
Where light abounds, in outer darkness hurled!
Thus each one occupies his own estate—
The bad man's Hell, his Heaven is—his fate.

YALE, MICH. IRA BILLMAN.

MORE depends on state than place, and so Christ makes an end of *sin*, and brings in everlasting *righteousness*.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Hezekiah's Reign.—2. Chron. xxix. 1-11.

(Lesson for June 7.)

One hundred and fourteen years pass between the death of Joash and the coronation of Hezekiah. They were not prosperous years to Judah. Idolatrous practices were introduced by some of the kings who reigned during this interval and the nation was again and again smitten by its enemies. Ahaz, Hezekiah's father, went farthest in wickedness. He introduced the worship of Moloch and burnt his children in the valley of Hinnom. It seems strange that so bad a father should have so good a son, for Hezekiah was one of the best of Judah's monarchs. His name signifies "the strength of Jehovah." He was Judah's thirteenth king.

His first act was to open and repair the temple. For this purpose he brought the priests and Levites together, told them the bad state of the house of God, which might well serve as a type and a cause of the broken and spoiled nation. He set them to work to repair, to cleanse and sanctify the temple and thus lay, in a figure, the foundation for the prosperity of the nation. All this was done, and in the second month a great convocation assembled from Judah and Israel to keep the passover. The ten tribes were at this time in the toils of Assyria, but those that escaped heard gladly the call and came to worship at Jerusalem. After this they removed all traces of idolatry from the land of Judah.

The efficacy of this course to insure prosperity and victory over their foes was soon to be tested. The king had been paying tribute to Assyria. For some cause he concluded to withhold that tribute. Incensed at this, Sennacherib sending many arrogant and insulting messages to Judah, gathered a large host and marched against Jerusalem to besiege it. Hezekiah knew that he had not the earthly forces to withstand this attack, and that his dependence was on the arm of the Lord whom he had served with no half-hearted zeal. So the king, and the prophet Isaiah, prayed and cried to heaven for deliverance. "And the Lord sent an angel which cut off all the mighty men of valor and the leaders and the captains in the camp of the king of Assyria. So he returned with shame of face to his own land."—Ch. xxxii. 21. They that trust in the Lord shall not be confounded.

The time came for this good king to die. "There is a time to die." And death when it comes in the right time and way is not the least of God's good gifts. But Hezekiah thought he had not lived long enough. Life was sweet to him and death was dark. His bitter cry arose to heaven, and God gave him his wish and added fifteen years to his life, fifteen more weary years, in this dark, cold bewildering world; years in which to sow seeds that would yield bitter harvest in the future, for his heart was lifted up, therefore there was wrath upon him and upon Judah and Jerusalem. He revealed the treasures of his kingdom to the spies of covetous Assyria, which knowledge baited them to the conquest of the kingdom. He gave life to a son whose name is linked with infamy and who did much to cause the downfall and the ruin of the house of Judah. Life is indeed a grand possession, but this earthly phase of it is but one form of death, and in the sleep called death we but yield up our lives to his keeping whose we are.

The Book of the Law Found.—2. Chron. xxxiv. 14-23.

(Lesson for June 14.)

We come, in Judah's history, to her last Godly king,—(until He should come whose right it is,)—Josiah, great-grandson of Hezekiah. "His reign makes the last dying glory of the earthly kingdom of David." He was crowned king at the age of eight years. His wicked father, Amon, and still more wicked grandfather, Manasseh, had thoroughly and permanently, they believed, reestablished the old idolatrous forms of worship throughout the land. The young king's court was thoroughly corrupt and Godless. The temple of God was neglected and ruined, a place of rubbish and decay. All surrounding influences were downward.

Yet against this mighty current Josiah set his face like a flint to serve the Lord and to reform the kingdom. Whence he had the grace to do this we are not told. He was a son of David. Perhaps an inherited affinity for truth and righteousness was aroused to

life by the instructions of a good mother or the counsels of a wise teacher. Perhaps the excess of wickedness around him led him to revolt against it. Sin in its maturity is not often attractive to the innocent eyes of a child.

When he was still a mere lad, but sixteen years old, he began to seek after the God of David his father. Four years later, he began the cleansing of the temple and the destruction of the idols. This was preparing the field for the seed of truth.

Among the rubbish of the temple, a roll, carefully enclosed in a case, was brought to light. The wondering priest undid its fastenings and examined its contents. It was the book of the law by Moses, the Pentateuch. How long it had lain there, its thunders clothed in silence, its lightning sealed in gloom, we are not told. A seed in a mummy's hand will hold its life-principle for ages. Neither use, nor abuse, nor neglect can ever nullify or exhaust the power of God's Word. The priest held in his hand, fire to cleanse, life to quicken, bread to sustain the ages. O words, words, what are ye! Even instruments through which the Almighty has undertaken to build the universe, to save the lost, to reveal HIMSELF.

The priest handed the recovered treasure to the scribe, the scribe hastened with it to the king. He first gave an account of the progress of their work, and then told the king of their late discovery.

The king, yet scarcely more than a child, had been struggling on toward the light through darkness, ignorance and sin, without this invaluable guide. Now he would hear for the first time the truth, spoken by the Almighty concerning himself, the nation he was called to govern, and their God. He listened spell-bound while the scribe read on and on, wonderful history, matchless precepts, stern commands, awful threatenings. He recognized in vivid outlines, the nation's likeness and its approaching doom. A shaft of clear sunlight had penetrated the murky recesses of a dungeon, long unused to such a visitant. The horrors it revealed had only been imagined before.

The reading was interrupted by sobs of grief and penitence. The young king called his counselors and sent them in haste to Huldah the prophetess, to inquire if aught could be done to stay the hand of vengeance, to repair the ruin wrought.

Jeremiah and Zephaniah both lived at this time, yet this woman was sought in counsel and she did not fail them. Her words were kind but unflinching. "Tell ye the man that sent you to me, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah." It was too late to permanently avert the threatened calamities. Something might be done for individuals, but the nation's vitals were diseased.

"As for the king of Judah who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard: Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes and weep before me; I have even heard thee also, saith the Lord."—Seeking God, hearing his Word, heeding him, is never one-sided—always mutual.—"Behold I will gather thee to thy fathers."—This expression of gathering to the fathers is frequent throughout the Bible, and doubtless refers not to the place of burial, but to the abode of the dead.—"Neither shall thine eyes see all the evil that I will bring upon this place and upon the inhabitants of the same."

This message did not allay the zeal of the king. He did all he could to prepare the people for the coming judgments. A great revival swept over the land. The feast of the passover was solemnized by the assembled nation. All that a king could do was done; and then he died not yet forty years old.—L. A. A.

WHEN men are dogmatically debating concerning the nature of our Lord Jesus Christ, it might be well to moderate their assertions, in view of his own words: "No man knoweth who the Son is, but the Father; and no man knoweth the Father, but the Son, and he to whom the Son will reveal him."—Matt. xi. 27. The Son reveals his Father's character, but his own nature remains a mystery.

Vessels of Mercy.

THE elect are usually supposed to be designated by this term, Rom. ix. 23. This is no doubt the true application of the peculiar term, for a peculiar term truly it is. So also the reprobated are supposed to be meant by the name "vessels of wrath," which name is also truly peculiar. Is it not possible that under the *shadow* of these peculiar names things are designated which in application are misunderstood? So it seems to me. According to the accepted theology, *subjects* of mercy would mean the same thing as "Vessels of mercy." But when examined, the two different terms bring out entirely different meanings, as will be readily admitted.

A subject of mercy is one who has received mercy for himself, and there it terminates. A vessel of mercy is one who receives and is filled with mercy, but it does not terminate with him, because after being a recipient of mercy, he is also used as a vessel to distribute the blessing he has received to others. Man may indeed be called a vessel, but it depends much upon what the natare of the vessel is. Man is a living vessel with abilities for delight, emotion and sympathy. He is not a lifeless jug or pitcher. While man is able to enjoy to its full extent what he receives, yet his joy is increased, as he is moved by good will to divide his blessings with his brethren. To think otherwise of man, as a vessel, is to make him a dead, selfcomplacent jug;—nay more, a selfish brute.

The apostle speaks in that sense, in Rom. xi. 31, concerning these vessels of mercy: "Even so have these [the blinded Jews] also now not believed, that through your mercy they also may obtain mercy." God has bound the race together. by one common bond of *unity*. "What God has bound together, let not man put asunder." "If one member suffers, all suffer." In this visible world it is a sin to be heartless or merciless to the needy, and even to criminals. How then can this character of heartlessness become a virtue in the next world? Has the next world a lower standard of virtue than this? "Love never faileth;" it never ends; and a love that has no sympathy, is no love.

Christ is the mediator between God and man. "All the fullness of God dwells in him." He is therefore the vessel of mercy from God to man. What did he do with the treasures of that mercy? He was moved with compassion to the sick, possessed of devils, criminals, (John viii. 11.) and all manner of suffering. True, he had his time, when to administer the relief, but he had compassion for all, and promised help to all, that would ask for it. So acted the Head, will not the members follow in the same line? How could they be Christ's members and not do his will?

Christ gave his disciples (the vessels of mercy) power to heal the sick, raise the dead, cleanse the lepers, to cast out devils, etc.—Matt. x. When did he take back that power? Or when will it expire? I think he will not, if at all, take it back till his work is done. John xv. 16; Isaiah iv. 7. But when we do not see this wonderful power fully manifested before our eyes, we must not on that account conclude that it is not in existence, or that it has expired or will end at the time of physical death. No such thing is even intimated in Scripture, but just the contrary. "He shall prolong his days and the pleasure of the Lord shall prosper in his hand."—Isaiah liii. 10. "And they truly were many priests, because they were not suffered to continue by reason of death, but this [Christ], because he continueth ever, hath and unchangeable priesthood."—Heb. vii. 23–25. Christ is our priest now; thus he stands related to us now; but if physical death destroys that relation to us, then his priesthood is changed; for it is admitted that he himself remaineth forever.

But it must never be forgotten that time is an essential factor in the dispensation of the saving operations of the Lord. He has his time for everything he does. Every Bible reader ought to know that. Our time of duty is always, but his time to save us, he has reserved to himself.—John vii. 6; Acts i. 7. We have no right to limit the Holy One of Israel.

Importunate prayer in sincerity for our own, or our fellow-men's deliverance is admissible, but no sincere(?) impertinence. The best undertone in our prayer will al-

NOTES ON SUNDAY-SCHOOL LESSONS.

Captivity of Judah.—2. Kings xxv. 1-12. (Lesson for June 21.)

THE kingdom of Judah, from its establishment under Saul the son of Kish to its overthrow by Nebuchadnezzar at the close of Zedekiah's reign, lasted 513 years. A list of its kings, the length of their several reigns, with Bible reference we give in the following table for the convenience of those who have not the Bible Chronology.*

Saul	Acts xiii. 22.	40	years
David	1. Chron. xxix. 27	40	"
Solomon	2. " ix. 30	40	"
Rehoboam	" " xii. 13	17	"
Abijah	" " xiii. 2	3	"
Asa	" " xvi. 13	41	"
Johoshaphat	" " xx. 31	25	"
Jehoram	" " xxi. 5	8	"
Ahaziah	" " xxii. 2	1	"
Atholiah	" " xxii. 12	6	"
Joash	" " xxiv. 1	40	"
Amaziah	" " xxv. 1	29	"
Uzziah	" " xxvi. 3	52	"
Jotham	" " xxvii. 1	16	"
Ahaz	" " xxviii. 1	16	"
Hezekiah	" " xxix. 1	29	"
Manasseh	" " xxxiii. 1	55	"
Amon	" " xxxiii. 21	2	"
Josiah	" " xxxiv. 1	31	"
Jehoiakim	" " xxxvi. 5	11	"
Zedekiah	" " xxxvi. 11	11	"
Total		513	"

This ruin of the earthly kingdom, whose history had been signalized by so many and wonderful divine interpositions, and which has had a more important bearing on the history and destiny of mankind than any other kingdom that ever existed, marks an important epoch in the development of God's plan.

Here began the "seven times" during which the nation was to be punished.—Lev. xxvi. 16–18. Never since then has Israel been an independent people. They have been the sport of the winds of heaven, tossed like a foot-ball from nation to nation, conquered and reconquered, homeless, landless, hated and despised, "trodden under foot of the Gentiles;" and this state of things must continue until the "Times of the Gentiles"—the "seven times," 2520 year-days, measuring from the date of their captivity—are fulfilled.

Why have they thus suffered? Why have they, God's own favored people, through whom have come such priceless blessings to the world, been singled out as a target for all the arrows of wrath that have been hurled against them? If it be given us to look behind the facts in the case, we might answer, that they have sinned against the greatest light and the highest privilege. Their national characteristics seem a capacity for unparelled development either in a right or a wrong direction. Their good men have been the noblest, purest of aim, grandest of intellect, soundest of heart, the world has ever seen. Their bad men have gone to extremes that no other people ever dared.

They sinned against great light. Their light became darkness, and how great is that darkness. We are compelled to add in their favor that the light that was given them was not the kind that saves. It was *law*, and law reveals sin, develops it, hardens the heart in sin, but never cures it. "The strength of sin is the law." The effect it had on the nation of Israel was the same effect that it must have had, in a less degree perhaps on any other nation. It was the effect God designed it should have on them, for their fall was the riches of the world.

Why then have they been held responsible and punished so severely? Well, God is not through with them yet. If they have been great sufferers, they are the better prepared for great joys and high positions of usefulness and honor. It was necessary that some people should undergo just the experiences they have felt. God chose them and his future blessing in fulfillment of his promises to them may yet prove that they have gained rather than lost, even through sin and suffering.

Temperance Lesson.—Isa. xxviii. 1-18. (Lesson for June 28.)

"WOE to the crown of pride (Samaria), to the drunkards of Ephraim." The prophet wrote this when the Samaritans were falling under the power of Assyria. He calls the attention of Judah to their fate and the cause of it—drunkenness. Palestine was especially

*Published in DAY DAWN.

a land of grapes. Wine flowed there like water and the people were drunken.

"Behold the Lord hath a mighty and strong one"—Sennacherib, king of Assyria —"which as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." A people stupified with wine and debauched with horrible idolatries, would be no match for a wary, crafty foe, watching his opportunities to sweep down upon so inviting a prey.

"In that day shall the Lord of hosts be for a crown of glory and a diadem of beauty, unto the residue of his people;"—Judah, who at the captivity of Samaria were left, and who, under good king Hezekiah, so humbled herself unto God that the Assyrian army in answer to the king's prayer was miraculously slain, (Chap. xxxvii. 36), the Lord of hosts —of armies—thus proving himself a crown of glory and a diadem of beauty unto the residue of his people.

"But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."

The prophet might have been describing one of our congressional debauches at the close of a session. Or he might have looked upon a jury assembled to try a case of infringement of liquor law, dismissed by the judge because there was not a sober one among them.

A horrible devil-fish has throttled our nation. It has fastened its fangs in the brains of those who make our laws. It wreathes its giant arms with their terrible suction valves around the working millions, the bone and sinew of the land. It sends out its inky defilement, obscuring the vision and sickening the soul of prophet and priest.

Israel of old was dragged down to death by such a monster. Would that Isaiah with his refined lips were here to describe the drunkards of America and foretell their doom.—L. A. A.

SEND names for sample copies.

THE GOLDEN LINK,

or

THE SHADOW OF SIN.

THE above is the Title of a book—"A Story of Our Times"—written by sister Ermina C. Stray, which, if the Lord prospers the plan, we propose to publish.

The book has been written with an earnest Christian purpose, with the design of illustrating, by a series of life-scenes and home-like conversations, presented in a very readable manner, the present state of society, and the peculiar agitations and changes of these days concerning the social, financial, political and religious problems. Most of the names and places used are fictitious, but many of the characters and scenes are drawn from real life. We think many of those who believe the general teaching of the HOPE and DAY DAWN, will be interested in this effort to put these truths in a form adapted to the capacity of those who are not prepared for more solid reading. Jesus in his parables was constantly using this word-picture method of illustrating higher truths. Those who do not feel the need of such books for themselves, and do not see their use for others, as a means of conveying truth, may remember that others—a great multitude—are differently constituted, or in a different condition. We must not measure others by our own mental standard. And we are to "Sow beside all waters," or, Adapt the truth to different minds. Word-pictures, like paintings, are good or bad according to the character of the pictures. This method of writing is often used for low or evil ends, but it can and should be used for a good purpose, and may be very effective in sowing the the seeds of truth. Sister Stray is using her God-given talent on the side of truth and righteousness.

We cannot yet say exactly how many pages "The Golden Link" will contain. But it will be gotten up in good style, with good paper and clear print, and will be well worth a dollar. By arrangement with the author, we have for the present, full control of the book, having assumed the responsibility of its publication; and all who are interested in helping us in this work, can do so by subscribing and paying for the book *in advance*. Past experience shows that we have the confidence of our readers, and therefore the more freely we ask this favor.—EDITOR.

UNQUENCHABLE FIRE.

We find in a Rochester (N. Y.) paper the following extracts from a sermon by Dr. Bridgeman, on the occasion of his resigning the pastorate of the Madison Avenue Baptist Church, Brooklyn, N. Y. The text was Mark ix. 43, 44, having reference to hell, the undying worm, and the unquenchable fire. The Doctor is said to be "one of the most eloquent and scholarly ministers of the Baptist denomination." His remarks clearly indicate the direction of modern Christian thought.—Editor.

"Now we know," said the doctor in the course of his sermon, "without my staying to describe it, what the popular opinion is, or has been, concerning the hell of which it speaks in the text; and I must need begin by rejecting it, from the constraint, the irresistible constraint, of the conviction that it is directly opposed to all that Christ has shown and told us of God; that it is contrary to the revelation he has made to us of the Father. I do not acknowledge that it has that support in the text which has been claimed for it. I believe, on the contrary, that a careful and unprejudiced examination of the passage in the light of the context and of the Scriptures generally, would have led to far other views, would have discovered a far truer presentation of God—one that is indeed, stern and severe, yet in perfect accord with the Divine Fatherhood which it has declared.

"To my mind the ungodlike and terrible hell which casts its lurid glare upon our books of theology would scarcely have been found here at all, but that the searchers, in their approach, brought it with them and having unwittingly inserted what they brought, it soon appeared to belong there. The difficulty is now to dislodge and cast it out and descry the reality. It is difficult because of our traditions; because the fearful thing has for so long been associated with this teaching of it.

"It is obvious that the Lord had no reference to a state of eternal torment by that use of the word. In speaking of 'Gehenna,' he thought of it as a place of corruption, as representing the gathering together of the worthless and the outcast. That is the sense in the passage of the text—the hell against which the Lord had warned the people is just the inward depravity which selfishness and unbelief and unfaithfulness are certain to breed. Such as I understand it, is the doctrine with reference to hell-fire. If we neglect or refuse to judge ourselves for our purification, the Lord will judge us, and nothing will cause Him to refrain. He will be unquenchable toward us, burning against our evil with an ever-increasing intensity, resolutely, perseveringly, even until there is no more any sin.

"This is my message this morning, a message long meditated and which I have spoken to you with a profound sense of its solemnity and of what is due to the gospel of God."

In speaking of his resignation, Dr. Bridgeman said: "For many years I have felt that the doctrine of endless torment was inconsistent with the spirit and even the letter of the New Testament, and a contradiction of the instincts of the moral sense which God has put in our nature. It cannot be squared with the doctrine of Divine Fatherhood which seems to me central in the teaching of Christ."

THIRD EDITION OF DAY DAWN.

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THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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JUDGMENT ONLY FOR CHRISTIANS.

SOME are always threatening the dead sinner with judgment and fire, but the only way of getting into God's fire of judgment is by becoming a Christian. If you want to keep out of the fire, remain dead. It is only living persons—that is, those in whom the new life has begun—who ever give Satan any trouble. He lets the dead ones alone. It is the ones who are trying to get away from him he is after. It was a begotten child of God who was delivered over to Satan for the destruction of the flesh, that the spirit might be saved.—1. Cor. v. He was not an unbeliever. He was not a dead man, even if he had committed a very great sin. He had not yet gotten rid of the carnal nature. He was in the midst of the warfare, and for the time being the carnal seemed to get the upper hand. He was a member of the church; he was quickened, and he was under discipline because of that fact. Judgment does not begin until the quickening of the spirit of man by the Spirit of God has taken place. Peter shows that only the "house of God," the church, is judged in this age. And judgment will come on the world of mankind when they are quickened, just as it has been with the church in this *their* day of judgment.

It seems to me there is danger of laying too much on the world of men. The Jews were in the habit of laying a great deal on the Gentiles. They were willing they should have all the curses, but claimed all the blessings for themselves. The church has been doing the same thing, claiming all the good things for themselves and laying all the curses and punishments on the world. But the Bible plainly teaches that when the judgment is in process it is the children of God, the quickened ones, who are the subjects of God's fire, and it is a process of purification. I do not think that the lake of fire is something from which men ought to escape. God's fire is not a lake now, but the same principle is in operation now as will be then. There is no other way to come to God but through fire. It was by shedding the blood and burning up the corrupt element—the car-

cass—that the atonement in type was made. The same is true in the antitype. There is no other way into the perfect condition but through the fire. The lake of fire is really God's method of making the *world* of men like himself.

I cannot go to the poor, ungodly, dead sinner, and threaten him with the words: "If you do not become a Christian, you will be put into a lake of fire." Some do this to induce or frighten men to become Christians. A man cannot become a Christian that way. A man cannot become a living son of God by his own will. "Of *His* own will begat *He* us, by the word of truth." John tells us that this matter of begetting was not of the will of the flesh, nor of the will of man, but of God. God alone can begin that work. The sinner cannot do it. No responsibility in that direction is laid on the poor dead sinner. The responsibility is on the part of Christ and those whom he uses to speak men to life. Not the dead, but the living, are responsible. I believe it is our privilege as well as duty to become co-workers with Christ, instruments in preaching the good tidings, by means of which life is to be spoken to the dead, just as the word of Christ spoke Lazarus to life. Lazarus had not one particle of responsibility about coming out of the sepulcher until after Christ had quickened him. There is no such thing as the freedom of the human will in this matter. There is only one will that is free and that is God's will. There is no such thing as responsibility on the part of the dead sinner to become a Christian. There is responsibility enough after God has begun the new life. Obedience to God is the *result* of life, and not the *cause* of it. It is after a man is alive, that he is held responsible. Exhortations to obedience, commands and threatenings are all for the Christian. All we can properly preach to the world is the Gospel, the Good Tidings, the love of God revealed through Christ. This word has in it a quickening power. The grace of God bringeth salvation to all men, and *then* teaches them to deny ungodliness and worldly lusts, and to eat of Christ and walk in the light. It is *then* that neglect of duty brings fiery judgments. Let us not in our preaching, put what belongs to us, over on the dead world.

GOD AT THE HELM.

It is well to be zealous in a good cause, but it is possible to be more anxious for immediate results than God is. It is well for us to bear in mind that we can never get ahead of Him. We are to be *followers* of God, but we can never *lead* him. He works and none can hinder. Men can do nothing against the truth, but for the truth. It is the mission of the Son of God to seek and to save the lost. The lost cannot save themselves, neither can they, while lost, accept of salvation. They cannot accept anything until they are alive,—until after the work of God has begun in them. When men begin to desire *true* salvation, or to obey the Lord, it is evidence that He has found them, and is bringing them home.

Some think our work moves very slowly, but it is a remarkable fact that the work we are trying to do is going away out beyond us, and is being done on a large scale, world-

wide. Fifteen years ago it was a rare thing to hear one of these ideas expressed except by one church. To-day these thoughts are spread in books and papers and through human speech in all churches as wide as the Christian world.

I believe the Lord is using us and that he will use us. And I believe it will be well for us to know that we cannot get ahead of him. We can only go where he leads and do what he enables us to do by his own Spirit.

Let us look to him, watch his face and know what he would have us do. When we have done as Mary did, "what she could," little as it may seem, let us remember that the Lord accepts of the little just as he accepts of the great. God help us that we may know and do just what he wants us to do. He is at the helm and will bring the ship into harbor.

WHO ARE FREE?

MUCH is said, by a certain class of teachers, about the "Freedom of the human will," and about man being a "Free moral agent." But the idea is as foreign to the Bible teachings as are the expressions. And when people would teach unscriptural ideas, they are very apt to use unscriptural language. We have said that there is only one Will free —absolutely so—and that is God's. And we are told that "He worketh all things after the counsel of his own will," and that under his direction "All things work together for good."

If it is right to call it *freedom*, we may say that man is free to bring forth fruit after his own kind, or out of the abundance of the heart. The tree has this same kind of freedom. Jesus used the tree as an illustration of man; and He says: "A *good* tree *cannot* bring forth *evil* fruit; neither *can* a *corrupt* tree bring forth *good* fruit." He is free only to show what he is, by his fruit. Paul teaches the same thing when he says that "The natural [or fleshly or soulical] man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them: for they are spiritually discerned." And again: "The carnal mind ["To be carnally minded is death."] is enmity against God; it is not subject to the law of God, *neither indeed can be.*"

Then men in that condition are not *free*, but are literally *slaves* of sin. And only when the Son of God breaks their chains by giving them his own life, ["To be spiritually minded is life."] can it be truly said that they are *free* to will and to do according to the will of God. "Whom the Son [who is the life] maketh free, he is free indeed." Then he can work out his own salvation [which God has *begun*] with fear and trembling; for it is God that worketh in him both to will and to do of his own good pleasure." These are free,—the Lord's free-men,—because the will of God becomes supreme in them. "Stand fast, therefore, in the liberty wherewith Christ hath made us free."

MAN is a microcosm, a little universe. God, who put his wisdom into the production of the spiritual and natural worlds, embodied both in man, so that he might receive all of those principles of love and wisdom of which the spiritual and natural worlds are the effect, behold the principles of his own life reflected in the things of both worlds, and use both in the love and service of God.—*Sel.*

"SALVATION: WHAT IS IT?"—NO. 1.

I ONCE thought Salvation meant to be kept from, or saved from eternal torment; but since I have studied into this subject carefully I do not regard this as a good definition. In fact I do not believe that it is the correct definition at all, nor anything like it. Then what *is* salvation? What does the word mean from a Bible standpoint? Answer:—It means "safety," "soundness," "ease;" and to be saved means to be in a condition of safety, soundness and ease. Jesus came to "Save his people from their sins" (Matt. i. 21.), and as I now understand it, the true meaning of salvation is to be saved "*from* sin" and all its consequences; and this means a great deal, even a condition of absolute "safety, soundness and ease."

Well, says one, if your definition is the correct one, there is not a single person on this earth,—in mortal flesh,—who is yet saved; for none are yet in the condition described; none are yet entirely freed from sin and its consequences; and the good men who say they are already saved, and who always speak of salvation as a condition of present possession, "Saved by the love of the truth," etc.—must be mistaken; they surely have erred in their judgment, and claim something which they have not!

In answer, I would say:—Men of God often speak of those things which be not, as though they already existed. So sure are they that they *will* be. This is also God's way; he "calleth those things which be not, as though they were."—Rom. iv. 17. The Bible abounds in precedents of this kind, such, for instance, as Christ "*hath* abolished death;" that is, in *due* time (this Scripture must mean) he *will* do it; for we see not yet death abolished. [Except in Christ himself.—Ed.] and again, in speaking of man, "One in a certain place testified saying, * * Thou [God] *hast* put *all* things in subjection under his [man's] feet;" that is, in *due* time, God will put all things in subjection under man's feet; "But (says Paul, or whoever wrote Hebrews,) we see *not yet* all things put under him." But that such will be the case, God is so sure, that he speaks of it as if it were already accomplished. Even so, those who are now "being saved," are so sure that he who has commenced the good work within them is able to, and *will* finish it, that they speak of it as already an accomplished fact; which manner of speaking is all right, I think, and in harmony with the Scriptures. But, of course, none of us, as yet, are saved in fact; we are only "saved by faith;" and "faith is the substance of things hoped for, the evidence of things not seen;" or as Paul expresses it, "We are saved by hope, but hope that is seen [that is by actual possession of a thing] is not hope, for what a man seeth [or has] why doth he yet hope for it?"—Then it is plain that the best of us, as yet, are not saved, except "by hope." We are far from being fully satisfied with our present attainments and condition. We are still in bondage in "this body of death." We are groaning within ourselves, waiting to be delivered; for when we would do good, evil is present with us. We are not yet actually freed from sin and its consequences. This fact is plain to all of us, espe-

cially as touching the consequences; and John said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1. John i. 8. Who are "we" and "us?" It is "the church," "my little children," and I, John, "*us*" who are now "being saved."

Salvation is a process, a long and tedious one; and this process, according to my understanding of God's word, is the "resurrection" or "judgment" process. And to claim we are saved at the time of conversion, making it an instantaneous work, is like graduating from a school on the same day you enter or begin: for conversion is simply the beginning of the process whereby we obtain salvation or full freedom from sin and its consequences. It is a life work, a long process. "He that endureth to the end shall be saved."—Matt. x. 22. "Be thou faithful unto death." To overcome the world, self and the devil is a part of the process. Think ye this can be done in a day? Nay verily, it requires "manifold temptations," trials and tests in many forms and ways and for many days. In fact, the work of the overcomer is never complete until he is delivered from this "bondage of corruption;" or, in other words, the overcomer's work can not be completely finished while he depends upon mortal breath for existence; and he is never saved, until he is saved, or safe. And sure it is, if we would live with Christ, we must first suffer and die with him.

"He died unto sin once,"—(Rom. vi. 10.) underwent the whole judgment process of temptation, suffering and death; and so must we. There is no other way but Christ's way—the way of the cross. "If any man will come after me, [said Christ,] let him deny [self] himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross [his "death to sin"] and come after me [follow in my footsteps] cannot be my disciple." Only one way to be saved, and that is "in Christ" and in his way! "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death;" which is the death of the cross; and "God forbid that I should glory, save in the cross of our Lord Jesus Christ (that is, one *like* his) by which [see Diaglott] the world is crucified unto me, and I unto the world."—Gal. vi. 14.

Again, I repeat, there is only one way to be saved; and that is by crucifixion, "crucified with Christ." Many can see only one crucifixion, that of Jesus of Nazareth, which they think he suffered that we might not suffer it. But I firmly believe that the time will come, when we all can look back and see, not only one crucifixion, but millions; in fact, one for each and every one who is saved. [The *One* may include them *all*, as the seed includes the crop.—Ed.]

I once believed,—as substitution teaches,—that we are saved by Christ *from* death, and that Christ took our place and curse in our stead; but I now see that we are saved in, and with him, and by him *through* death, and *out of it*. Our only chance for life, that is, "Life

indeed," is through death, and by it, that is, "death to sin." All who are now "being saved" are "baptized into Christ's death," not in form (water symbol) only, but in reality. They "die daily," die hard, some of them, in crucifying the lusts of the flesh, which is the death "*to* sin." But they know the promise is, "If we be dead with him, we shall also live with him (Christ);" otherwise, we shall not; for only, "He that is dead (to sin) is freed from sin." "He that loseth his life shall save it;" or in the exact language of our Saviour, "Whosoever will save his life, (that is, will not die to sin, or the life of this world, carnal-mindedness) shall lose it; but whosoever shall lose his life, (that is, die to sin) for my sake and the gospel's, the same shall save it (real life)."—Mark viii. 35.

Then it is plain that we must die in order to live; and the at-one-ment of God and man, through Christ, is not vicarious or substitutional; that is, Christ did not die in order that we should not die, nor suffer in order that we should not suffer; but rather, he took our place—one just like ours—in order that he might lift us out of it, in the same way he got out, which was through suffering and death. He conquered sin, and suffered and died in doing it, and so must we, and, not of ourselves, but by the power of his Spirit or life in us, we will.

Christ's way is not by escaping death and judgment, but by means of them, by passing through them. According to God's great plan and wisdom, they are made the way to life and righteousness; and whoever expects to obtain either without going in that way, will be disappointed. Death and destruction are not the end, as many think, but only stages of the appointed way, the means to the end, which is life; for death must and will be swallowed up of life in all cases, for as in Adam all get death, even so in Christ will the same all get life. God does indeed first "turn man to destruction," but again he says, "Return (from destruction) ye children of men."—Psalm xc. 3.

Sin is a disease and it leads to destruction, but our great Physician is Homeopathic in his treatment, that is, "like cures like." "Thine own wickedness shall correct thee." And by and "through death" (to sin), death (in sin) will be destroyed, and in this way the disease of sin will be removed, entirely cured; and not only so, but even "him who has the power of death, that is, the devil," will, in this way, also be destroyed. —See Heb. ii. 14. A good example of this homeopathic principle is found in 1. Cor. v. 1-5, wherein the brethren were instructed by Paul "To deliver such an one unto Satan for the destruction of the flesh [the carnal mind or nature] that the spirit may be saved in the day of the Lord Jesus." Think you that God has no use for the devil? If he has not, then I feel sure he would not permit him to exist, for God is supreme. I would as quickly believe that poisonous plants and medicines cannot be used for good, by those possessing the wisdom and power to rightly use them, as to believe our "Sovereign God" cannot, and will not use and over-rule all evil for good, even the very essence of evil, the D-evil himself.

"All things are of God," and for God and good in the end. "He

worketh *all* things after the counsel of his own will;" and this means absolutely "all things." So I believe and teach. Let him who may and will change this passage to read,—"God worketh *some*, or a *few* things (that is, the good things) after the counsel of his own will;" I cannot, dare not, and do not need to. My views are too broad to require it, also my faith in God's power, supremacy and wisdom in creating evil (or permitting it, if you please), would not allow me to *thus* curtail or "take away" from this grand Scripture.

PIERCE CITY, Mo. J. W. BRITE.

WORD FROM AN AGED MINISTER.

I CEASE to wonder why so many thoughtful men are troubled by the apparently conflicting statements in the word of God. I attribute much of this to the effects of early training, which fetters the judgment in our mature years. The dawning of that light, which enlighteneth every man that cometh into the world, is needed to free the mind from the bondage of improper early training.

One class of the recipients of this light discover in our Creator a Being the essence of whose name and nature is everlasting Love; who without respect of persons, assumes to be the Father of universal humanity, and who, as revelation teacheth us, had a purpose in the creation of man, even before the world began, (Eph. i. 4.); and that the mystery of His good pleasure should be accomplished in the fullness of time.—Verses 9–11. And although man fell through disobedience, yet the original Divine purpose was not frustrated, for help for the fallen was laid upon one who is mighty to save; and his future salvation was still further assured, when the Son of God on the cross tasted death for every man; verifying the cheerful record that though sin abounded, "Grace did much more abound."

Such is a mere synopsis (which might be much enlarged) of the views held of revealed truth by a respectable minority of the Christian Church. There is another class who also claim divine enlightenment, but who also are affected by early training. These constitute a large majority in the church. The spirit of proscription is not confined to the Romish or Russian Churches, but the numerous subdivisions of the Church exhibit more or less a spirit of intolerance, generating a bitter, jealous feeling toward each other, culminating in an implied desire to assign all opposers of their will to the regions of eternal despair. Among this number, doubtless, are many talented and pious men, who oppose any attempt to reconcile apparently conflicting passages in the word of God; and who, relying upon questionable combinations, think themselves authorized to neutralize the Divine purposes, by attempting to shut the door of future hope upon the many millions of our unfortunate, erring brothers. Bro. Paton, through your teaching in the HOPE, you exhibit to the world "a more excellent way." The Gospel of reconciliation is gradually operating upon the hearts of the masses; thereby weakening the forces of proscription, and encouraging the hope, that he who is Heir of all things, shall in due time come into the full possession of His rightful inheritance.

Bro. Paton, in the prosecution of your work, you have nothing to fear from the combined talents of your opposers. Your catholic spirit, in spite of my early training, (which occasionally intrudes itself,) has materially altered my opinions, so that I rejoice with you in the hope of witnessing the final triumph of redeeming love and mercy, in the universal salvation of the human race. May our Father endow you with the spirit of wisdom in the vindication of his honor and glory.—AMEN. GEO. MCINTYRE.

JEDDO, MICH.

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SANCTIFICATION AND HOLINESS.

The above two words, though related, are not identical in signification. To sanctify is to *set apart* to good uses; to be holy is to be *whole* or *perfect*. Sanctification is a means; holiness is the end. Some seem to regard them as being just alike, and so speak of a sanctified person as being holy. But it seems that if ever a person is to become holy or perfect, he must be sanctified, or set apart, to the Lord's service, while he is yet imperfect. It seems that the Christian life is a growth from the time of the setting apart until perfection is gained.

A person may in a sense be counted holy from the time the process, or growth, begins, on the principle that God, who sees the end from the beginning, calls those things which be not, as though they were—or things begun, as if they were finished.—Rom. iv. 17. What is sure *to be*, in a certain sense *is;* because He that has begun the good work is sure to carry it on to perfection—or to holiness. It is in the same sense that men are said to be justified—that is, made righteous or just—when the good work of making them right is only begun. This is why the Apostle speaks of righteousness being *imputed* or *reckoned* to them.—Rom. iv. 1-11, 22-24,—Comp. Old and Revised Versions. Now if they were really holy or righteous, it would not need to be imputed to them. But they have received Christ, who is the Way, and the Power to lead them in the way, even to its end; and as he is their Security, the Apostle could rightly say: "Ye are complete [righteous or holy] in Him."

But the work and aim of the Christian life is to realize as a personal attainment, what is counted to them in Christ. His righteousness is to become theirs, as a result of the operation of his Spirit in them. And at the beginning of this process, they are set apart, (or sanctified) to the service of God.

Some think men may live in a justified condition, for a longer or shorter time, without being sanctified. But this seems to be a mistake. God does not forgive sin with the understanding on the man's part that he will continue to serve the evil one. Paul says God has chosen us to salvation through sanctification of the Spirit and belief of the truth.

While there must therefore be a setting apart to the service of God, (all good uses,) at the *beginning* of the Christian life, it may still be proper to speak of sanctification as a *progressive* work. As light increases, responsibility increases, and so faculty after faculty may be brought into a right use, which formerly in ignorance had been used in a wrong way.

While exhortations to practical Godliness are common in the Word, and are important, it has occurred to us that sometimes some of our correspondents, as well as others, are inclined to regard following Christ in self-sacrifice, and becoming holy, as a matter of *human will* and *effort*. They say that perhaps the knowledge of the truth is after all a *secondary matter*, and we should therefore *first* see to it that we are becoming Christlike in sacrifice and character.

It is certainly true that to be like Christ, or to be holy as God is holy, is the thing of *highest* importance. It is the *end* of all means—the state of heaven itself, but it can never be reached without the knowledge of God.—John xvii. 3. It should never be forgotten that man can no more change his nature and become holy by *trying* to be good, than a crab-apple tree can bear peaches by trying. God must first impart His life and Spirit-power, before man can bear fruit unto holiness. And Jesus expresses God's way of securing the end, when he prayed: "Sanctify them through thy *truth:* thy *word* is truth."—John xvii. 17. And it is worthy of attention that when the Apostles exhorted to a life of self-sacrifice and godliness, they always preceded the exhortation with the statement of some important truth. In Rom. xi, we find God's great plan of the ages, concerning Israel and the Gentiles; and then it is followed by the exhortation: "I beseech you *therefore*, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, etc." Search will show many other illustrations of the same principle.

We do not under-value either sanctification or holiness; neither would we belittle the truth, given as the means to the end.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Word Made Flesh.—John i. 1-18.
(Lesson for July 5.)

"In the beginning was the Word." Christ declares himself to be the Beginning, the First, the Alpha of all things. He had declared himself thus to John, the writer of the Gospel, on the Isle of Patmos. This is one of the proofs that John wrote this Gospel after he returned from that exile. He had seen one there who had a name that no one knew but himself, "And his name was called the Word of God." John having learned this important fact, takes the first opportunity to communicate it. This is one of the secrets of the Lord which belong to them that fear him. Did John break faith in declaring it? Nay verily; all who learn any part of that wonderful secret are bound to make it known as far as their tongues can voice it or their pens publish it. And yet it remains a secret.

As the mind reverts to that remote period, "the beginning" it is confronted by these two, God and the Word, which is God: God and HIMSELF; God and his right arm; God and the agency through which in the cycles of eternity he shall transmit himself, materialize himself, utter himself, give expression to his infinite variety of thought and heart.

We might call these two cause and effect, and express part of the truth.

"Without him (the Word) was not any thing made that was made." He spake, and it was done; he commanded, and it stood fast.

"In him was life and the life was the light of men. The light shineth in darkness and the darkness comprehended it not." God seeks to be comprehended. And to intelligently express, reveal, declare himself is the mission of the Word. Have we a hint here as to why man was made? Light, which is life, shining in darkness, in an incomprehending, stupid, unsympathetic atmosphere, is wasted. Light must shine until it reaches an eye to see it, even if it make that eye.

Light from the sun shines through nearly a hundred million miles of darkness, and the darkness comprehends it not. It reaches our atmosphere, and immediately, with responsive thrill and glow and tremble, a world leaps into being. It is because there are eyes to see.

The first expression of the Word in the creation was in the form of light. "Let there be light." And the Word became light. Now that same Word has a higher mission, yet of a similar character, to perform. "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2. Cor. iv. 6. "There was the true light coming into the world."—R. V. The first light was but a symbol, a figure. It existed but to prefigure the true.

This true light thus heralded and introduced has a mission to perform. It lightens every man. For this purpose men were made that the light might be seen, comprehended, appreciated. "He was in the world, and the world was made by him, and the world knew him not." Men were made with eyes to see this light, but until the coming of this light, those eyes remained undeveloped.

The order of creation seems to be light, and then the power to comprehend it; life, and then a body in which it may dwell. The cause creates the effect.

"The Word was made flesh and dwelt among us, full of grace and truth." Did it ever seem a startling truth, a wonderful concession to human conditions, that God should undertake to reveal himself in human language, thus making education a necessity for spiritual development? From whence did language come? Is it a human invention? Or did the first man learn it in converse with his Maker? Some have been accused of making a God of the Bible. It may be that some do worship the letter of that wonderful Book, and if so, they are idolators, as much as the poor heathen who worships the sun, or who makes the letter of nature, its material form, his god. Whoever catches the spirit of either, worships the true God, for he has used all forms in which to hide himself.

The highest condition of life is not in the abstract, but in an entity, an individual. If God be not an entity, an individual,—One who thinks, feels, loves,—then man is higher than his Maker. God, to be known and loved, must be revealed to us, not in the abstract, but as a person. Until he is revealed, the

light shines in darkness. In due time that light unapproachable, itself approaches the condition in which we dwell. Our own atmosphere begins to glow with its radiance. Christ appears, the word made flesh, and eyes are developed to see him, and life begins to move rapidly towards its goal.

"No man hath seen God at any time. The only begotten Son which is in the bosom of the Father, he hath declared him." All revelations of God outside of Christ are external revelations. Christ reveals him from the inside, because he alone is in the bosom of the Father.

Christ's First Disciples.—John i. 29-42.
(Lesson for July 12.)

"THE next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world."

John the baptizer had thirty years' training for less than a year's work. Thirty years he was nourished at Nature's heart; thirty years he drank in lessons of wisdom, of fortitude, of courage from his teacher, God. The peer of them born of women was not stinted in opportunity for growth, but his mission was as speedy in its accomplishment as it was elaborate in design, grand in scope, mighty in effect. It culminated in the above words: "Behold the Lamb of God, which taketh away the sin of the world." Had he made but that one gesture; had he spoken but that one sentence; his work would still have been deathless. The ages had been waiting for its utterance; the ages have since been listening to its echoes.

Herod might now proceed to entomb the intrepid prophet in the deepest vault. He might lay his sword on those fearless lips, but the words were spoken. Death itself were powerless now, to hush that voice from out the wilderness. It must now go on crying, gathering might with rolling years, swelling in heavenly music to the ends of the earth and to the uttermost parts of the sea; repeated in every tongue, flashing the "light of the knowledge of the glory of God, in the face of Jesus Christ" into millions of darkened spirits. Herod might as well seek to put out the risen sun as to quench the light which John had thus heralded. No human power can capture, imprison, silence, or in any way abridge the power of a truth once spoken.

Speak then ye living oracles of God. Sound forth your message, though hell be moved to quench its light. Shun not to declare the full counsel of God. It shall not return to him void, but shall accomplish that whereunto it was sent. The Word of God is not and can not be bound.

Here are three factors in the great problem of human history and destiny; the World, its Sin and God's Lamb. We see the world with all the glorious possibilities inherent in its nature, struggling in the anguish of a mortal disease, Sin. Thither we see a Deliverer hastening, the great Physician. He takes on himself the nature in which the disease inheres, and the conditions under which it flourishes. He was made sin for us, and subjected to the most severe temptations. He conquers the enemy by destroying in himself that on which sin feeds and fattens, the carnal nature, the flesh. He stamps it out, crucifies it, and thus becomes the world's Saviour. He is God's great parable of salvation, the gospel to man. "Behold the Lamb of God that taketh away the sin of the world."

John's witness to the truth did not wait long for results. The next day two of his own disciples heard his testimony and turned and followed Him thus designated. Thus was begun the gathering of the people unto Shiloh.—Gen. xlix. 10.

"And Jesus turned and saw them following, and saith unto them, What seek ye?"

The world is full of eager seekers; hurrying feet, and empty, outstretched hands, pale, intent faces, and eyes, whose restless vision ever seeks the thing not yet attained.

What seek ye? Wealth, fame, pleasure, learning, happiness, forgetfulness, death? Vain answers, hopeless quest. Know that your longing will never be satisfied until you find your home in God. "Master we would know where thou dwellest." There by thy side, in thy heart, we would find rest for our weariness and balm for our wounds.

They came and saw where he dwelt, and abode with him that day. One of these was Andrew, and his first work was to find his brother Simon and bring him to Jesus.

We know but little of the work Andrew accomplished. But he brought Peter to Jesus, and Peter brought three thousand to Jesus at Pentecost, opening to Jew and Gentile the doors of the Kingdom. He who brings one soul to Christ, does a work that God and eternity alone can measure.

Christ's First Miracle.—John ii. 1-11.
(Lesson for July 19.)

THIS lesson might be headed Weddings and Wine from the Saviour's standpoint;—two of the most important themes for the social economist, for anybody who has the interest of humanity at heart. Just at this time, it would be difficult to find a thinking person whose mind has not dwelt deeply upon these subjects, and who does not hold some decided opinion about them.

The question of the lesson is, What opinion did Christ hold? Have we the mind of Christ upon these topics? What did he think about the matches and mismatches of this marrying world? How did he look upon the countless homes built upon a lie, whose children are weary of life before life begins, at war with themselves because the natures which gave them birth were never truly joined of God? What of hopefulness and good did his eyes, purer than to behold iniquity, see in this dark cesspool of legalized lust, enforced and brutalized love, from whence, handicapped, crippled, cursed in their birth, spring by far too many human lives?

In the instincts that lead to marriage, God gave man a part of His own joy, the greatest blessing and the keenest delight of earth. But through ignorance, falsehood and sensuality, those instincts, and the institution of marriage itself, have been the fruitful source of the profoundest sorrow, the cruelest anguish, the blackest crime.

O, when will the clear-voiced harbinger of a new life sound forth his message to the world? When shall the light smite off the scales from blinded eyes? When shall the purifying fire of God burn out the corruption that is eating at the very core of human existence? Not until men and women learn the divine purity of love, the fiendish vileness of lust, will the longed-for Sun of righteousness arise with healing in his wings; not until men and women learn the right of the unborn to be well-born in holiness, in truth, and in health, can this world's millennium come. Thus must a highway in the desert be prepared for our God.

Christ gave us the key-note of the true social system when he said: "What God hath joined together, let not man put asunder." Can this properly include all legal marriages? What God has joined, man *cannot* put asunder. Would that all whom God joins not might remain unmarried.

The great purpose of the marriage relation is a typical one:—"And did not *He* make one? * * And wherefore one? That he might seek a seed of God?"—Mal. ii. 15. The earthly things were made after the heavenly pattern, and the pattern in this case is Christ and the church, the basis of the world's regeneration. Earthly life is short, and deformed and imperfect and blackened as it is, yet God takes all human offspring, the fruit of lust, disease and cruelty, and transforms them through the regeneration into his own image.

It seems probable that the marriage at Cana of Galilee, "on the third day," the only marriage with which Jesus had anything to do in his earthly life, the marriage at which his mother and his disciples were present, where his first miracle was performed, and wherein he "manifested forth his glory," was a type of the marriage of the Lamb, that occasion for which all other weddings were made.

So much for weddings. What about wine? Did Christ make or use anything that could work injury to the minds, or bodies, or morals also, of those whom he came to benefit? No! a thousand times No! ! We back this unfaltering denial with the principle that controlled his life. As the friend of humanity, he was not the friend of alcohol. God yearly makes out of water the countless globules of wine, sweet, rich, refreshing, in the grape-cluster. Man ferments this to poison, as he does many other good gifts.

This first miracle at a wedding on the third day may illustrate the "making all things new" when Christ shall drink with his disciples of the fruit of the vine made new in the kingdom of God.

These themes are better treated in a book than on a page. But the things we have not said in this limited space, may already be found in many volumes. L. A. A.

PEACE OF GOD.

"PEACE I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John xiv. 27.

No doubt when the Lord spake these words, his heart was full of heaviness and sorrow. It was not long before the time of his departure. He knew he must go away. His apostles did not fully understand him in many of his sayings, neither did he expect them to then. They could not appreciate the depth of his love for them and for all men. They loved him and believed in him, yet did not understand him. There are many Christians to-day who do not understand him. We can understand Christ only as we are in sympathy with him,—his personality, his character, his purpose and motives, his work of redemption, and his method of saving the world of mankind. The highest aspirations of the Christian should be this spiritual oneness with Christ—to be identified with him in aim and purpose, zeal, energy and devotion. O what joy for those who walk in the light (not in the dark) of his countenance; with the spiritual eye open, and the love of God shed abroad in the heart; having on the whole armor of God, that they may be able to withstand all evil. "For we wrestle not against flesh and blood, but against principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places." The loins must be girt about with truth, the word of God; the breastplate of righteousness(right doing) must be on; the feet shod with the preparation of the gospel,—a right understanding of the good time of peace which shall be unto all people: and above all they must wear the shield of faith,—peaceful trusting in his promises.

With these we shall be able to quench the fiery darts of the wicked. And we must have the helmet of salvation,—the saving power; and the sword of the Spirit, which is the word of God. Praying always, and if in any thing we lack wisdom, we can ask it of God. O, I am so glad we can get it of him, for he giveth to all men, liberally too, and upbraideth not. And it shall be given him. It says: Allscripture divinely inspired is indeed, profitable for teaching, for conviction, for correction, for that discipline which is in righteousness, that the man of God may be complete, thoroughly fitted for every good work."

How much the Christian needs to study the Scriptures, daily! O let us search as for hidden treasures. God's store-house is full of unrevealed truths. We need not think we have it all yet. The Spirit will lead us into all truth.

At the time Christ spoke about the peace of God, they had not received the Holy Spirit, therefore were not in a condition to comprehend many of his dark sayings. But after receiving the Spirit on the day of pentecost they found them full of meaning.

Must not their hearts have burned within them, as they thought them over and reasoned about them, and the depth of their meaning. And do not our hearts burn within us as truth after truth reveals itself to our understanding? Does it not bring joy and comfort and peace to every saint of God, while on this journey toward the heavenly city whose maker and builder is God? And as we pass through the wilderness, we find very little peace from a worldly standpoint. It is not all smooth sailing, for the true Christian. But on the contrary, we find it very tempestuous and rough all along the way. Even the apostles to whom these cheering words were spoken, had sore and grievous trials, yet they did not despair nor flag. They saw Jesus, who was made a little lower than the angels, for the sufferings of death. He had the flesh nature to overcome in himself. He overcame, and is crowned with glory and honor.

Glory to his name! He died for the sins of the world. He not only died but he is risen again, and maketh intercession for us. Therefore we faint not in the Christian warfare.

O that all might see that the work of righteousness shall be peace, and the effect of right-doing quietness and assurance forever.

Blessed are they that sow beside all waters.

O then dear ones, let us take hold with renewed energy and do with our might what our hands find to do. For God is our staff, our shield, a present help in time of need.

"Let not your heart be troubled, neither let it be afraid." How true the Saviour's words: "In the world ye shall have trouble, but *in me* ye shall have peace."

DETROIT, MICH. M. A. FINK.

EXTRACTS FROM LETTERS.

INCLOSED find Two Dollars, for which please send me two copies of "MOSES AND CHRIST," and one copy of "THE GOLDEN LINK," when published. I should hail with delight a story as interesting as "UNCLE TOM'S CABIN," having for its *central idea* Universal Salvation according to the Scriptures.

I have tried to circulate Mr. Adams' "BIBLE HARMONY," and earlier, Mr. Russell's writings; but few manifest more than a passing interest in the great subject. I have finished reading "DAY DAWN," and find it a wonderful book. You seem to be a little clearer on the atonement than Mr. Adams; and in giving special attention to human conduct, you evidently minister to a certain class of believers; while Mr. Adams, in emphasizing the Sovereignty of God, and exhorting to "Wait upon the Lord," serves another class equally well. Mr. Russell is doing a great work too. He is helping a host who are willing to *believe*, but who dislike to *think*. (The thinkers are not *all* outside of his list of readers.—Ed.) His very bigotry in regard to that pet idea of the "Ransom" recommends him to many who, in spite of themselves, are grudgingly letting the creeds slip from their grasp. It is quite clear that the dawn of a better world is now appearing.

CITY POINT, FLA. G. E. C.

I WOULD have been glad to attend the meeting at Buchanan, but it is not convenient for me to leave here at present. My desire and prayer is that much good may result from the meetings. That all may learn more of true, practical goodness, and may be revived and strengthened spiritually; which, after all, I doubt not, is the most essential and important for every Christian to learn. I think our greatest efforts should be in the direction of endeavoring to be literal followers of Christ, continually crucifying self; killing the old man and letting the new grow into the likeness of Christ more and more day by day.

Let us prayerfully meditate upon such Scriptures as the twelfth of Romans. Let us seriously remember that if we desire to be of the Bride-class, we must be clothed with the white garment, which is the righteousness of saints. Is there not a tendency among some of us, to console ourselves with the thought, that we have the truth "Theoretically;" and therefore God will accept us, and place us among the overcomers? But is that not a delusion? "By their works ye shall know them!" Do works save us? No; but without works our faith is dead or idle (Rotherham) which is as much as to say that without our faith manifesting itself in a Christ-like character and good works, it is perfectly useless; and if we lack those important qualifications of our faith, it would no doubt have been much better for us if we had never had the light; for in such a case it will only be condemnation for us. Then dear friends, in view of this solemn conclusion, let us endeavor to so shape our life, that it may indeed be in the likeness of Christ our blessed Master. And let us show men that we not alone preach the "Largest Hope" but also believe in literally exemplifying Christ in our lives. May God help us all to seriously consider this subject, and may he lead us into all truth and keep us in the narrow way is my sincere prayer. Your Bro. in Christ. J. S.

CHICAGO, ILL.

SOME time since, I wrote you, requesting you to send the HOPE to a friend, and promising to send you the money for the same.

I now inclose you two dollars, one for my own subscription and the other for my friend's. Oh! the sweet consolation that comes to us in the HOPE. I would not be without its precious visits for twice its price. And I can honestly recommend it to any one that has become lost in the wilderness of sectarianism as had I. For the last five years I have been living alone, as it were, having become satisfied that I could no longer conscientiously endorse the doctrines taught by the sects. I withdrew from all, as I could not harmonize the teachings of any with what I found written in God's word. The HOPE has been indeed like a lamp to my feet [God's word is the lamp.—ED.] guiding me in the paths of righteousness, for which I am deeply grateful; and I will continue to send in my mite for its support, as the Lord shall prosper me. With earnest prayers that the

time will speedily come when God's people shall have come out of Babylon,

Ft. Griffin, Tex. H. C. W.

Dear Bro. Paton:—

I feel it my privilege to advise you and our brotherhood, that my dear partner in this life and in the flesh, was gathered by Father's hand, tenderly from my side May 10, at 9 a. m, after one week's attack of pneumonia in a very mild form. She was 76 years, 8 months and 17 days old. We have walked together as one, 41 years and 10 days. Two neighbors officiated at her funeral, and bore testimony that her Christian light had reached the entire community and that she was loved by all. She sleeps in peace and we would not have her return to resume the mortal conflict. Her corruptible nature had been in process of elimination for some time back, and her life and character had been matured, ripened and perfected. Father has gathered her as a ripened shock and she will shortly eliminate all that is gross and mortal from her begotten nature, and be perfected for birth.

Loving hearts and tender hands laid her away as sweetly as possible. I expect shortly to lie by her side and rest from all the conflicts of mortality till Father shall call us up to perfect birth in his own likeness.

Life and immortality so lift the cloud that we travel with perfect loving trust, ready to lay down our mortality when Father shall require. In loving sympathy with all the holy brotherhood, Your waiting Brother.

Amelia C. H, Va. G. B. Stacy.

Beloved Brethren in Christ:—I am anxious that some able preacher should come into our county and preach the full gospel; like Paul, not shun to declare the whole counsel of God. We have a good country, good soil, and a fine and healthful climate.

Society is good and the people are peaceable. Do not think Arkansas is populated with rebel cut-throats. No brethren;—I am an ex-federal soldier, and there are ex-confederates in the same settlement with me. They are my best friends. We know no difference in this country between federals and confederates. The majority of the people have left the two old political ships, and have clasped hands across the old bloody chasm,—knowing no north, no south, no east, no west. We see the vine of the earth is ripe. O angel, [messenger] come and cast in thy sickle, for the harvest of the earth is ripe.—Rev. xiv. 15.

The Babylon of this country holds many good people who are Christians at heart; but they need some one to teach them more perfectly the way of the Lord. Who will volunteer to come over and help us? We are poor financially, but will divide the last bushel of corn or joint of meat with any efficient Gospel laborer. You need not lose any sleep on that account, my brother. We want you to come recommended and equipped in the "Glad tidings of great joy which shall be to all people;"—seeing no failure in God's purpose of the salvation of the fallen race, in and through Christ the second or real Adam. Any one wishing to know more of this country can write to the undersigned, and full particulars will be given by private letter.

Mt. Vernon, Ark. G. B. Brown.

I wanted to go to the general meeting very much, but could not. But if I had to stay at home, it was with the assurance that "He doeth all things well," and with a heart full of rejoicing in the knowledge that the crooked shall be made straight, and the rough places plain, and that all flesh shall see the glory of the Lord together.

Bro. Paton, I was very glad to see in the last Hope, that you had decided to publish sister Ermina Stray's book; for I believe a good work of fiction plays a very important part among the people as a teacher and disseminator of truth on all social, moral and religious questions. And I fully believe that more has been accomplished by the pen of some of our writers of fiction than could have been brought about by all the utterances from the pulpit, or those sent out by the lecture bureau, or from strictly theological or religious treatises of any kind, however good and strong and helpful they may have been. A good story drawn from real life brings facts and truths right home to the hearts and lives of so many who would never read a sermon.

It has been conceded by all that Victor Hugo's novel, *Les Miserables*, was the means of bringing about a much-needed reform in

the criminal laws of France. And here in our own land, it is a well-known fact that Mrs. Stowe with her *Uncle Tom's Cabin*, started the ball of thought and sentiment, and did more for the liberation of a poor, down-trodden portion of humanity, than all the abolition speakers and pamphlets that had been sent out.

Inclosed I send my dollar in advance for the book, as I know something of sister Ermina's talent as a writer of fiction, having had the privilege of reading one of her books.

ELYRIA, O. AVIS.

HELL AND HELL
or
Hades and Gehenna.

LET us all carefully note the distinction between Sheol and Tophet in the Hebrew or Old Testament, and Hades and Gehenna in the New.

1. Sheol, interpreted by Dr. Robt. Young, in his Analytical Concordance, "the unseen state," is the state of the dead. It is interpreted "grave," and "hell" thirty-one times each, and "pit" three times.

2. Jacob expected to go there, Gen. xxxvii. 35; xlii. 38; xliv. 29, 31.

3. To Sheol, Korah and his company went alive, "the pit" A. V. Numbers xvi. 30, 33.

These are the only references to hell in the five books of Moses, excepting Deut. xxxii.22.

4. The Lord Jesus Christ poured out his soul or physical life unto death, (Isaiah liii. 10, 12,) and the pains of Sheol gat hold upon him, (Ps. xvi. 10, xxx. 3; Acts ii. 27, 31.)

5. Typically, Jonah had previously gone to Sheol. (Jonah ii. 2.)

6. Sheol hides the dead. (Job xiv. 13. It is the devil's prison-house, as death is his arrow to give the the wages of sin, Heb. ii, 14.)

It violently takes away the sinner (Job xxiv. 19; Ps. ix. 17.)

7. In Sheol there is no thanksgiving. (Ps. vi. 5;) The wicked are silent there. (Isa. xxxviii. 18.)

8. But God is there, (Ps. cxxxix. 8. Amos ix. 2.) and in his own time he will ransom all who are there and destroy it. "I will ransom [iniquitous Ephraim] from the power of Sheol. O Sheol, I will be thy destruction, (Hos. xiii. 14. See Rev. xx. 13, 14.)

9. Sheol is a place of darkness, (Job x. 21, 22;) meaning, like the Saxon hell, a covered place; this is true of the Greek synonym hades; but Tophet, the Valley of Hinnom, and the Greek synonym, Gehenna, is open and bright with fire. (2 Ki. xxiii. 10; Jer. vii. 19; Matt. v. 22.)

10. Hades occurs eleven times, always translated "hell" except in 1. Cor. xv. 55.

Please mark these texts in your Bible.—Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; Rev. i. 18; vi. 8; xx. 13, 14.

The church, the body of Christ, will be brought out of hades, (Matt. xiii. 18,) at the resurrection of eternal life (*Zoe*, John x. 29; Rev. i. 18;) Not only so, but all the dead will come out of hades, (Rev. xx. 13;) and then hades will be destroyed in the lake of fire represented by the Valley of Hinnom, or Gehenna.—Rev. xx. 14.

TOLEDO, O. H. VEYSEY.

"OUR FATHER."

Our Father in heaven, Thy blessings descend,
And hallowed Thy name shall be;
Thy kingdom must rest in the hearts of men,
On hill and dale and sea.

Thy will be done! oh Saviour Lord,
Thy holy will divine!
The answer comes with sweet accord,
When we yield our will to thine.

Give us Thy bread for each hungry soul,
The bread that sustaineth life;
While the waves of temptation around us roll,
Keep us from evil and strife.

And forgive as we forgive, oh Lord!
How little we should receive,
If 'twas measured to us in deed and word,
Exactly as we forgive.

But God is love; He forgives our sins,
By His grace and power divine.
The glory is His. His great love wins.
The blessing is yours and mine.

ERMINA C. STRAY.

"My life, which was so straight and plain
Has now become a tangled skein
Yet God still holds the thread.
Weave as I may, His hand doth guide
The shuttle's course, however wide
The chain in wool be wed."—*Sel.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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GOD IN CHRIST.

ALL the truth, the love, the sympathy, the mercy and goodness, to be found in the life and gospel of Jesus Christ, are but manifestations of God's love, God's goodness, God's mercy, God's power and character. There has been a tendency on the part of some theologians to emphasize the love of Christ as if it were not the love of God. The love of Christ is nothing more nor less than a manifestation of the love of God in human form. The mission of Christ is to manifest God's love. God *is* love. He did not need to be made loving. Christ did not come to purchase his Father's love, as some have told us. He did not come to appease his Father's wrath, nor to reconcile God to man; but to reveal the Father's love, mercy, sympathy, and goodness, and by these to reconcile man to God. All the qualities we see in Christ, revealed in the flesh, are qualities of God. They are characteristics of the Father himself. As Jesus says in one place: "The Father himself loveth you." It is the Father who loves, and Christ came to make it known.

We do not in this belittle the love of Christ. The very opposite is true. We say that the love of Christ is the love of God manifested, brought where we can realize it. He came right down into our lives, and met our necessities, in his experience learning to feel for man. His experience brought him into such intimate sympathy with humanity that he could pour in the oil of God's love, the healing, quickening power, into every human heart. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

It is good to think that *God* loved us, and that Christ came to make known that love; to manifest the nature of God and his loving purpose; to show that love had no beginning, and will have no end, and that the purpose of that love must of of necessity be realized. How could it be otherwise?

Suppose now, away back in the beginning, before men were created, God says, "I will make a race of men; why should I do it?" The thought is prompted by his very nature. His purpose must be a loving purpose. His object must be one

that would take into account the the good of all the creatures that would come of his creating power. Though he foresaw that there would be a life of suffering and trial first—of low, ignorant, natural, earthly conditions, bringing into human experience all the various elements of trouble,—he saw that in and by these very sufferings there would be a manifestation of good. The gospel reveals that no matter what evils have been, are or may be, God, who is love, has arranged and permitted them; and in due time he will prove by the experience of men that all these things work out good; and his love, which is without limit, will fill every avenue, every human heart. "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."

The plan is, first, God in himself, then God in Christ, then, by and by, God in all. God is the fountain, Christ the channel, and human hearts the reservoirs into which the channel pours the treasures of wisdom and knowledge and love. When we come to realize the truth that is in the gospel of Christ, we will know why it is *called* the gospel,—"good tidings." The whole plan is in harmony with this. When the angel announced the birth of Christ, he was jubilant. "Behold I bring you good tidings of great joy, which shall be unto all people." This was a grand, joyous, outflowing expression of the angelic heart in sympathy with humanity, and shows that they had some knowledge of the purpose of the revelation of "God in Christ."

☞"SEND names for sample copies.

IMPORT OF BAPTISM.

It was John's mission to introduce the Saviour. He was His forerunner. He came to manifest Him to Israel by baptizing with water. It may be a wonder to some how baptism with water could in any way manifest Christ. But that is just what John i. 31. says: "That he should be made manifest to Israel, therefore am I come baptizing with water." Surely this teaches that there is something in the work and gospel of Christ that is represented by water baptism. It is a symbolic death and resurrection; and it will be seen that the great gospel facts concerning Christ were symbolized and manifested by that ceremony. Therefore John's mission was not only that of a formal introduction of Christ, but a manifestation of the great principle of His work, first in Himself, and afterward in all the world, whom He represented.

Just before making the above statement as to baptism, John had made the grandest utterance concerning Christ: "Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. How did or does Christ take away or destroy the sin of the world? First, he did it in himself, (he being the embodiment and representative of the world, and therefore the bearer of the world's sin) by his personal death and resurrection—death to sin, and living to God.—Rom. vi. 10. Second, he does it, and will do it fully, by enabling each one of the world, whom he represented, to follow him in the process of dying to sin and rising to God and holiness. This needed change, or transformation, is salvation to the full extent;

and to pass through this change is the real baptism, of which water baptism is the symbol or manifestation.

Whoever can see this relation between the reality and the symbol may derive several advantages. First, he may be saved from making *too much* of the symbol,—thinking the ceremony is all there is of baptism. Second, he may be saved from making *two little* of the symbol,—thinking, because it has a deeper meaning, and he has been permitted to know it, that therefore he does not need to obey the command. Jesus, who knew and carried out the deeper meaning, submitted also to the ceremony, and says, "Follow me." Third, by seeing the relation between the reality and the symbol, he may see *how* Christ destroys the sin of the world, and *why* John said, "Therefore am I come baptizing with water." To thus baptize, was then, and is now, a practical method of preaching the gospel, or manifesting Christ to the world, whom sinful Israel typified. What wisdom the Lord has shown even in the choice of a ceremony!

"SALVATION: WHAT IS IT?"—NO. 2.

I AM often asked by my "Orthodox" friends: What advantage, then, has the Christian over the sinner, if we are saved, as yet, from no one thing brought upon mankind, by the sin of Adam, only by faith and hope? Also if all will be saved anyway, what is the use in being in a hurry? Why not put it off and have a good time as long as we can? Why try to save anyone, or ourselves, in this world?

Ah! my friends, there is much advantage every way in being saved now; there is much gain in being judged now. If we "die to sin" in this world, that is, if our life of selfhood is judged, condemned and slain now, we will have a peace of mind, freedom from fear, and wisdom which the world knows nothing of, and also we will have great reward in "the world to come," and never come into the general judgment, for we will already have passed from death unto life, not only by faith and hope, but in reality,—in fact, while all others must die "the second death." Such as die now,—the "elect of God,"—those who have "part in the first resurrection (that is the first judgment process) over them the second death will have no power" (Rev. xx. 6.), while all others will "have their part in the lake which burneth with fire and brimstone: *which is* the second death."—Rev. xxi. 8. "How shall we escape if we *neglect* so great salvation?" We can not! and if those who are righteous in this life are scarcely saved, where will the ungodly and the sinner appear? How need they expect to escape the judgment of "Gehenna" fire (hell)? They can not; and seeing that these things are so, need we ask why be in a hurry? Why not put it off and pass through a conscious death of suffering for a thousand years, in the world to come?—pass through the lake of fire with the devil and his angels, for such will be the lot of all whose names are not written in the book of life; for we are told that "The rest of the dead" (all those who failed to overcome "the beast," or their "carnal natures;" all those who failed to make their calling and election sure by a baptism into Christ's sufferings and death, in this

world); all such "*Lived not* until the thousand years were finished." They will be "awakened" from the "sleep" of physical death and "come forth from their tombs" (graves) at the beginning of the thousand years' reign of Christ, but they will not come forth unto "Life," but "unto the resurrection of judgment," which is death, the second death, "the lake of fire;" and they will "*live not* until the thousand years" are finished. Then they will live, for by that time they will be made alive in Christ. And this precious gift, in due time, is for each and every one who died in Adam. "As in Adam *all* die, *even so* in Christ shall *all* be made ALIVE." When? "Every man in his own order;" first, "the church of the first born" ones, or what is called "the elect," or "the Christ (anointed) first fruits: afterwards they that are (or become) Christ's during his presence" or reign.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment," (or trial.) What advantage is it to be judged and saved now? How can you ask? Know you not that if we suffer with Christ now, we shall reign with him in the "world to come?"—Sit down with him on his throne,—be "priests and kings," officers of rank in the King's family,—the King of the universe?—even be above angels, and assist in judging and ruling them, as well as all unsaved mankind, in mercy and love?

Will our, so-called, good time in sin and frivolity now, justify or pay us for putting off salvation, and failing to become one of "God's elect," thus missing such a "high calling?" I think not; especially when we realize that to our loss of the high prize, will be added the judgment of "the second death," for all who fail to die with Christ now, that is, "die to sin,"—must die the second death; for by and through death is the only way to life. "Baptized with fire!" "Saved by fire!" "Our God is a consuming fire;" and said Jesus, "Every one (no exceptions) shall be salted with fire."—Mark ix. 49. Thank God, salt is saving. Even God's elect had to be "salted with fire;" for they could not "die to sin" without both "the waters and the fires." These two elements are absolutely necessary for purification. (See "Tabernacle Teachings"). Even Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered: (that is, by the fires through which he passed;) and being (thus) made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. v. 8, 9.

Then, dear friends, think not to escape; Christ's way is the only way—neither delay, for loss of time means loss of reward, as well as added heat to the fires of judgment and trial; for "Whatsoever a man soweth, that shall he also reap." "Every man shall be judged according to his works." The more and longer we sin, the more and longer will be our judgment. Think on these things, and be saved now, for it will pay you. Not that you are in danger of *endless* hell fire, or eternal torment. I do not preach such an unscriptural doctrine, but I do preach "a judgment to come," "aionial kolasin,"

(the punishment of the age, a pruning and restraining process) for all who are not judged and pruned in this and past ages. Amen! So may it be, for thus it seemeth good in God's sight.

This is God's way, and the *only* way to "Life." Rejoice and be glad, for behold Christ will come to judge the earth in righteousness; "and when the judgments of the Lord are in the earth, the inhabitants will learn righteousness;" that is, they learn it by judgment, chastisement, God's fire, which is *suffering* in many ways, and of many kinds. Bitter experience has corrected thousands of men in the past, and it will continue to do so even in "the world to come." It is the fire of God's anger, kindled in love, for the final good of his creatures; and without it, the dross in man can never be consumed, nor the gold part of him be refined and purified.

Then, I thank God for judgment. I thank him for the present judgment day of his "elect," or church. ("Judgment begins at the house of God." "He shall redeem Zion with judgment.") And I also thank him for the great judgment day to come, the judgment of the world, "for mercy rejoiceth against judgment." And the meek and lowly Christ will never see the travail of his soul and be satisfied until he "bringeth forth judgment unto victory,"—the victory of the good over the bad; that is, the victory of the good in man over the bad that is in him,—the victory of the "spiritual mind" over the "carnal mind,"—the victory of life over death, "mortality swallowed up of life," until the last one is delivered and "there shall be no more death," no more anyone held in this condition, death, "no more pain," "no more sorrow nor crying," in fact, "no more anything accursed." —See Rev. xxii. 3. margin R.V.

Come quickly, Lord Jesus, and judge the world, for judgment is good, and thou lovest it. "Righteousness and judgment are the habitation of thy throne," (Psa. xcvii. 2) and without it the "carnal mind" in man will never be killed, and he never be "transformed" into "the spiritual;" but by it, even the most hopelessly "lost" prodigal son may, can and will be, brought to himself. Then, "Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."—Psa. xcviii. 8. 9.

Many claim that it is dangerous to preach our "Larger Hope" doctrine, future probation and the final salvation of all; inasmuch as it would seem to encourage a continuance in sin, and cause the neglect of salvation in this life. But if all those who make such claims could carefully read and understand the preceding thoughts on salvation, and the *way* to be saved, do you think they could truthfully continue to urge such objections to our doctrine? Would they not rather decide that the popular views of the "creeds" are the more dangerous of the two?—especially such song-book theology as "Jesus paid it all, all the debt I owe;" and also such doctrine as "Once in grace, always in grace;" and if one is once truly converted, no matter how instantaneous the conversion may be, that is all that is necessary to salvation,—already safe and saved,—and this, not-

withstanding the fact that the majority of all such continue to live just about as they did before they had this so-called change of heart. They continue in their greed for gain, "mammon worship," and humor the lusts of their flesh about as much as ever, and yet they have "Once upon a time," been converted, therefore they are safe. They are, on this account, exempt from reaping as they sow. Christ suffered *instead* of them, therefore they will not have to suffer. The fact that "God will in no wise clear the guilty," until they have reaped as they sowed, they think does not apply to them. But I'll tell you, my brethren, except you die with Christ, you can not live with him. Except you crucify self and the lusts of the flesh, and overcome even as he (Christ) overcame, you can not be with him in the world to come. Except you pass through the fires of judgment now, and have selfishness and evil in you judged down by the "refiner's fire," which purifies, then you must pass through the fires and judgment in the world to come. "He that hath an ear, let him hear what the Spirit saith unto *the churches*. He that overcometh [in this world] shall not be hurt of the second death."—Rev. ii. 11. But he that fails to overcome,—letting the pleasures, and the money and the honors of this world overcome him,—he will be "hurt of the second death, which is the lake of fire and brimstone."

But blessed hope! God burns to cleanse. His fire consumes the dross in man, not the gold part of him; it only makes the gold more valuable. "He wounds to heal." "He kills to make alive." The way of life is through death, death to self and the world. Seeing that these things are so, I beg of those,—whose doctrine is *not* dangerous, like ours,—to "Flee from the wrath to come;" for not many are doing it, not many even in the churches, are willing to crucify self,—die to self, and the allurements of the world; the sacrifice is too great, the cost more than they counted on; therefore they fail, even after being called; "Many are called, but few chosen." Hear how this great truth is emphasized in Luke and Matthew, Diaglott translation:—And as Jesus "passed through cities and villages, teaching and travelling towards Jerusalem, some one said to him: Master, are those few who are being saved? And he said to them, Earnestly endeavor to enter through the narrow door, [Christ and his cross of self-sacrifice] for many I tell you will seek to enter in, and will not be able. How strait [narrow] the gate, and difficult the road that is leading into the life, and few are they finding it." So we believe and preach, and if it be dangerous, we know of no one in more danger than the average church-member, or even ourselves, through failure in making our "calling and election sure."

In addition to the foregoing views of the method and plan of "Salvation," let me remark that I trust no one will claim our teaching to be that through "death to sin," man alone and unaided, saves himself: for only as we imbibe or partake of the Spirit or life of Christ, can we overcome self or "the carnal mind." In other words, without the "Spiritual mind," or mind of Christ *in* us, the fleshly mind can not be judged and slain. This overcoming power must and can only come from Christ,

and we get it as we "eat the flesh" of the Son of man, "and drink his blood," [life]; that is, as we eat "the word of God," understand it, and drink *in* "the spirit" of it. This is "the washing by the word,"—"Washed in the blood [life] of the Lamb;"—and no one can be cleansed or saved from sin without it. "Except ye have the Spirit [mind or life] of Christ, ye are none of his." Then we are "reconciled to God by the death of his Son," when we die with him, and "saved by his life," as it is imparted to us during the process of salvation.—See Rom. v. 10. So it seems to me, and I trust no one will misunderstand us on this point. But it seems that some *have* done so,—claiming that in our teaching of "death to sin" we have no need or use for Christ, as man simply saves himself. To all such, we reiterate our absolute belief in the fact that "there is none other name under heaven given among men, whereby we *must* be saved;" and that name is "Christ," the anointed of God.

—AMEN! J. W. BRITE.

PIERCE CITY, Mo.

THE WAY OF THE WORLD.

The hands of the King are soft and fair;
They never knew labor's stain.
The hands of the Robber redly wear
The bloody brand of Cain.
But hands of the Man are hard and scarred
With the scars of toil and pain.

The slaves of Pilate have washed his hands
As white as a king's may be.
Barabbas with wrists unfettered stands,
For the world has made him free.
But thy palms coil-worn by nails are torn,
O Christ, on Calvary!

—*Selected.*

Knowledge of Truth makes free; the belief of error makes slaves of men.—J. W. B.

MEN WANTED.

THE World wants men
Of broad and honest gauge,
The nation and the age
To save; as when
On Reformation day,
Great wrongs, with old oppression gray,
The people strode;
And Luther rose, of giant soul,
Who shook the earth from pole to pole,
And loosed the heavy load.

The State wants men;
Not politicians crafty, sly—
Not demagogues that voters buy
In blocks of ten:
But men of Jove Olympian brain,
Whose thunderbolts would cleave in twain
The party boss, who sprung
A hint of purchase price, but unawares;
To take the place of Senate Millionaires,
Whose purse strings are their tongues.

The Church wants men;
Not Parson Honeyblows, and grows,
So sweet of speech, the wonder grows
The hive mistakes him for a rose,
Instead of spider's den; teach,
But manly men, who like the prophets
And with iron plainness dare to preach
In public, all they hint in private speech,
And take the consequence. of clay,
Such men as never quail before the face
Nor ever words for wealthy sinners weigh,
And who would vote just as they pray,
If left without a pence.

Give but such men;
With awful mountain's granite brow,
Yet hearts, that melt about a prow
Like ocean's wave, and give them now—
The tongue, the pen
Of Church and State, and in an hour,
A revolution of such fearful power,
As ne'er of wrongs before, flood,
Has gathered high and low to mighty
And drenched the plains of earth in blood,
Would thunder at our doors!

YALE, MICH. IRA BILLMAN.

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DEATH.

DEATH is the sum of all dark, cursed activities. Hence it is written, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be;" and so the Apostle says: "To be carnally minded *is death*."—Rom. viii. 6. Death, then, is active enmity against God; it is sin in the flesh,—sin which fills, rules, controls flesh. It *reigns* in flesh; for the apostle admonishes the baptized: "Let not sin therefore *reign* in your mortal bodies." It is called the "body of sin;" and Jesus as the representative and embodiment of men, became the body of their flesh,—sin. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." Thus flesh and sin are identified, and personified, and called "sinful flesh," or flesh full of sin. Thus death, sin or flesh *reigned* from Adam to Moses, even over them who had not transgressed the proclaimed law of sin and death,—"For in the day thou eatest thereof thou shalt surely die."

Sin embodies, sin personifies, possesses the power of death; it reigns supreme and constitutes the prince, the royal ruler of the passions, emotions and dispositions of men. It is therefore "the prince of the power of the air, the [very] spirit that worketh in the children of disobedience." Such is sin, such is flesh, such is death. Now because all of God's children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the *power of death*, that is, the devil.

We have seen that the body is called, "The body of sin and death." The body is also called "the outer man," and "this tabernacle." Indeed, it is the house of "the strong man," of him who possesses "the power of sin and death,"—his reigning throne or seat of power. To deliver man from this curse, this sin, this death, Jesus must enter this strong man's house and bind him.

The conflict must be in the enemy's own house; on his own chosen ground, where he possesses every advantage; he must be utterly routed, overwhelmed. The contest is the great conflict between light and darkness, truth and error, life and death;—between the fallen, corrupt passions, inclinations and dispositions of debased and degenerate flesh, and the Life that *is* Life.

When Adam was shut out from access to the tree of life, he was "alienated from the life of God." The life that gave his soul or organism Godward aspirations and tendencies became latent in him, and his flesh became dominant; hence ignorance, lust, self, ruled his every impulse. This being the condition of human flesh and blood, Jesus, the Life, enters it to assert his absolute control of every passion, of every inclination, of every disposition. Yes, he enters this citadel of self, of enmity, antagonism, darkness, death. Having entered, his life and his light dispel and dissipate the darkness, and overcome the antagonism, the enmity. He enters into flesh and blood, that is, into the region of death, as its Master, its Lord, its Creator, and consequently controls and governs it. He abolishes its right of jurisdiction; claiming as his own, the heart or seat of affections of every child of man. He thus destroyed "death and him that had the power of death, that is, the devil." This is why he entered the region of death:—why he was made flesh and dwelt among us:—why he was made sin. His living presence and power must consume, destroy, annihilate, enmity and disobedience, and fill their place with filial love and joy.

Thus it is, and for the purposes of the great conflict, that Jesus dies or enters death, "to destroy him that had the power of death." To enter this region was to enter death; it was to die; because, as we have already said, sin, flesh and blood and death are equivalents. And thus his triumph over sin in the flesh, the assertion and exercise of his rightful jurisdiction, ABOLISHED DEATH, because it demonstrated that his life, which he came to give, abundantly triumphs, controls and governs every element and fiber of flesh. He came to destroy the works of the devil, and thus he consummates his work by wresting the scepter from self, sin, flesh, devil, and compelled them to bow submissively to his jurisdiction, whenever he put forth his power.

If physical death was the necessary scene of action, then it was the gloom of silence, of inaction, of inanimation. No conflict can

occur during the silence of inaction. Conflict results from contending and opposing activities. Men do not fight their battles while they are asleep. They sleep to rest, to recuperate their exhausted faculties. It is impossible that the silence, the rest and inaction of the grave should constitute the plane and scene of Jesus' conflict and triumph. His is the triumph over the carnal mind, over the enmity of the fleshly heart, while animate and active, not when silent in sleep and inanimation. He truly was baptized into death, and triumphed at and in every step he took in the region. He truly "bound the strong man armed, and spoiled *all* his goods." Thank God for an active and a triumphant conflict, through the power of our great Redeemer.

G. B. STACY.

AMELIA C. H. VA.

"KNOWING THE TIME."

How that Scripture rings through my heart! And when I see such men as ———— ————, and others, looking with such strong confidence for the coming of "the man of sin," and for a time of unusual trouble, after the Lord *has come*, and the Scriptures pertaining to the work to be done during his *presence*, being so manifestly fulfilled, I feel like saying to them: Go, buy oil, and replenish your lamps; or, buy eye-salve, that you may see.

The Scriptures teach demonstratively that the day of the Lord began in 1873, and that the "man of sin" was to be destroyed by the brightness of (not the act of his coming, but) his *parousia*, (presence); and not by war or trouble of that kind, but by the light of Scripture—the spirit of the Lord's mouth. The Holy Spirit bears witness to the Word of God, teaching and convincing men; and the saints, both men and women are filled with light, and also letting it shine, as never before; and the "man of sin" *is* being destroyed, as the darkness of the night is destroyed by the light of the rising sun.

Who is the man of sin? Is it not the entire sin family, everything that is adverse to Christ, whether it be systems or mankind? The man of God and the man of sin are spoken of representatively. The man of God, or the God-man; and the man of sin, or the sin-man! Each is head of his own family or system. Christ, the man of God, finds organic embodiment in the true Church system; and Satan, the adversary of Christ, has found organic embodiment in the great Babylon Church-system, that has been the curse of Christendom. But, thank God, the true light is now shining, and Babylon is falling.

Buy oil! Where shall we buy, and what shall we pay? No person can understand the Scriptures without the Holy Spirit to teach him. If we desire the light, let us search diligently and prayerfully, not only the Word of God, but those helps which he has ordained. He says: "How can they hear without a preacher, and how can they preach, unless they are sent?" Then when he sends them, is it not our duty to hear them? Are we not rejecting Him that sent them, if we do not give heed to their message? I believe the same Spirit that inspired the prophets and writers of the New Testament, indited the writing of that book called DAY DAWN. It is of God, and not of man. Studying it prayerfully and comparing its teaching thoroughly with the Bible, will open the eyes of all those who hunger and thirst after righteousness, or truth. It has *time* in it, glowing light on the time question, that would prevent all this uncertainty, or "stumbling," as the Bible calls it.

The rapture of the saints is another subject over which they are stumbling—not knowing the time. By the revealed "times and seasons," we know that Christ has come, and we have met him in the open field, or *air*, as Isaac and Rebekah in type met and kissed each other. Then and there, he received her to himself, while she was yet a virgin—his by espousal;—and we may readily believe there was rapture in her heart, as he accompanied her the rest of the way to the end of her journey.

This must all have its fulfillment. We have met in the open field; we have recognized his presence, by faith in the fulfillment of his Word, though like Rebekah we still have the vail [type of the flesh] over our face; and we are enjoying the rapture of his presence; and we only wait for that change which will remove the vail, and

bring us into that spiritual state represented by the mother's tent; and then shall we be forever with the Lord, and see him as he is.

I see by eastern papers that many are still looking for Christ *to come*—not knowing the time. They do not know that we are in the morning watch, or day dawn. They are asleep on that truth, and are therefore in darkness. They do not hear the voice of their Beloved, saying: "Awake, my love, my sister, my fair one, my *spouse*, for I *am come* into my garden." It is day dawn, time to awake and recognize his *presence*, and enjoy the *rapture* thereof, and no longer be looking for him *to come*. The Jews stumbled over the manner of his first coming, and continued to look for him to come, after it was past. And many are doing the same today, as regards his second coming. Thus he is a "stone of stumbling" to "both the houses of Israel."—Isa. viii. 14.

We have not yet reached the end of our journey, and will not until we lay aside our earthly tabernacle, the vail, the flesh; and we need his presence, and the light of his fulfilled word. These we have according to his promise. This is very conforting, encouraging and strengthening. I can endure griefs, and trials, and afflictions, alone with the Lord, (seeing his wisdom in permitting them); but I long for sympathy in my rejoicing. I do so long to have the brethren and sisters *see* this clear light on the *time* question. Then they can so readily see all these fulfillments of Scripture, and know just where we are, and that Christ is not *coming soon*, but actually *has come*, and says: "Behold, I stand *at the door* and knock."

I think MOSES AND CHRIST should go with every copy of DAY DAWN. I pray God to give a hungering and thirsting to all his saints not yet in this light.

BROCKPORT, N. Y. L. D. HEATH.

REMARKS: I think there is much in the suggestions of the above writer, concerning the "Signs of the *Times*," and the "Presence" of Christ, that is worthy of careful consideration, and which if understood, would prevent many from expecting physical manifestations, concerning both Christ and Antichrist, that will never be realized. It seems clear that many of the things occurring in these days,—as the shaking of old institutions; the falling of the old, creed-bound systems of Babylon; the conflict between labor and capital; and the beginning of the restoration of Israel,—are not signs of the *near coming* of Christ, but are due "*in the days* of the Son of man." The removing of the old systems and the restoration are equally the work of Christ after his presence has begun. That there will be some terrible troubles connected with this work of transition, there is no doubt; but it will be the trouble incidental to the *shaking and overthrow* of the old, corrupt systems, including the "Man of Sin," and not such troubles as would arise from their development. The *Light* has come, and his enemies must retire from the field, however desperately they may contest the ground. So I believe and therefore teach.

Allow me to say that I hesitated to publish what is said above about DAY DAWN being indited by the Spirit, lest it might be inferred that I endorsed it and claimed infallibility in my teaching. I have never claimed any such inspiration, though I think the Spirit's help is needed to understand the word. God's word is infallible, and I am simply a student and learner of that word, and have used in part the help coming thro' the teaching of other students, and have both changed and grown. Those who claim to be infallibly led or inspired are dogmatic in their teaching, and being certain they are right, they drive their stakes so deep that they can never pull them up, and are never able to advance. All I ask is that the teaching of DAY DAWN may be examined in the light of the word, and allowed to stand, as all *truth* must stand, on its own merits. It is a greater reward when anyone is the cause of setting others to searching, his writings being accepted as a help in the study of the word, than to have his ideas accepted without careful examination. It is a cause of joy and encouragement that so many have found DAY DAWN a help in Bible study, and to this end it is hoped that many more may be induced to read it.—EDITOR.

☞ WE are encouraged by the advance subscriptions on "THE GOLDEN LINK," and expect to be able to begin work on it ere long. The price is one dollar.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ and Nicodemus.—John III. 1-17.
(Lesson for July 26.)

THIS interview is supposed to have taken place on the Passion week—the first Passover of the Saviour's ministry. The setting is left to the reader's fancy, but the gem of truth there revealed glitters with unsurpassed brilliancy. The seethe and surge and tumult of the feast day have yielded to midnight calm, and Jerusalem lies sleeping in the broad, white light of the Passover moon. Nicodemus, a member of the Sanhedrim, whose day-light hours on this busy week may be supposed to be absorbed by the duties of his high position, now, that he is released from public service, yet seeks repose in vain. His attention has been riveted on the words and deeds of an obscure Galilean whose influence is beginning to be felt throughout the thronged city. Peculiar reports have reached him through the hum of the crowd, and something within him has thrilled and trembled in response. He must hear and see for himself.

He seeks a humble home,—presumably John's—on a retired street. He ascends the outside stairway to the guest-chamber. He finds the prophet waiting, expectant. He plunges into the heart of his errand.

"Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him."

Little heed to the compliment—great from such a source—does the Master pay. The honored teacher is his pupil and he will give him a lesson to be studied.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

At the very foundation of Jewish ceremonialism does the herald of the new era hurl this blow. He came from heaven to tell and to make good this truth. He was full to the brim of the great idea of a regenerated race. The full vessel is jostled, and the liquid spills and we gather up the shining drops of truth. The cup presented to the astonished Jewish Rabbi is one from which the ages have since been quaffing, and it is not yet drained. The natural mind is slow to comprehend the truth here forcibly stated.

Who is the subject of the second birth? Nicodemus took it to be the physical man, the one who comes from his mother's womb. He was mistaken. "That which is born of flesh is flesh," and is not to be reborn. There are *three* men in one: the man formed of dust,—Gen. ii. 7; the man who through the inbreathing of his Maker, became a living soul; and the man who through the regeneration becomes a quickening Spirit. This third incipient man is the one under consideration. He is that "spirit in man" who through the inbreathing of the Almighty comes to conscious life.—Job xxxii. 8. He is the man who lives not by bread, but by the word of God. This spirit man is not born of the flesh, for he is not flesh. He comes direct from the Father of spirits, and at death he returns to God who gave. He is the inner man, who is renewed day by day, though the outer man perish. He is the man, to whom the Lord imputeth not iniquity. He cannot sin because His seed remaineth in him. Body and soul shall both perish in hell, but the spirit will be saved.

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Of old, the Spirit brooding over the water brought forth light and life. But the water symbolizes death, and the spirit is life. It is through death and life that all life comes, and death, the death of the natural, plays no mean part as an agent of salvation. The birth by water and Spirit constitutes the one baptism which is salvation.

"Ye must be born again." This universal fiat has gone forth. It is a divine necessity. "We *must* be saved."—Acts iv. 12. "This mortal *must* put on immortality."—1 Cor. xv. 53. "He *must* reign till he has put all enemies under his feet."—1. Cor. xv. 25. Here is nothing left to human choice or will. These are born, not of the will of man nor of the flesh, but of God.

These words of Christ are seeds, and the ages shall roll by ere the harvests springing from them shall all be garnered. Nicodemus, moulded in the old Jewish theology, must have been stunned, dazzled, blinded, by these lightning flashes straight from the center of the glory that excelleth.

Christ gives his authority. "We speak

that we know and testify that we have seen." The Son of man who came down from heaven was competent certainly to speak of these things. He was telling the way into heaven, and having come over the road, he could act as a guide. He had descended, he was ascending. Even then, in his spirit life, he had passed through the first vail and was in the holy place, where the candle and the shew-bread were. In this sense, he was in heaven.

Moses lifted up the serpent in the wilderness. The serpent was the symbol of the plague, of the enemy that was laying waste God's heritage. Christ on the cross, the enmity slain, the flesh subdued; temptation, sorrow, pain and death made stepping-stones to immortal glory;—thus was the Son of man lifted up. His death, in its deepest significance, exalted him, and gained for him a name which is above every name. How readily literalism merges into symbol. Christ was on the Roman cross but a few hours, and a few thousand people saw him; but Christ crucified has been lifted up before the eyes of a perishing world. Millions shall yet behold him and be saved.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." This passage has been called the little gospel. Love, its manifestation, and its results, are herein vividly set forth. Its source is God; its channel Christ; its recipient the world; its effect salvation.

"God sent not his Son into the world to condemn the world." Love never condemns. It finds something to praise, and something to save. The condemning, fault-finding spirit bears on its forehead the mark of the accuser of our brethren.

"But that the world through him might be saved." What partialist can set aside the force of this sweeping statement? Or who can resist the conclusion, that if the world be not saved, Christ's mission fails?—L. A. A.

In John xvi. 7, Jesus showed that the operation of the Spirit in the world would be better than his own presence in the flesh. On what ground, then, can it be regarded as desirable that Christ should come again in the flesh and the Spirit be withdrawn, as some expect will be the case?

A COMMENT.

I NOTE with pleasure your account of the meetings held in the western part of the State. I am reading carefully your editorials, and have come to the conclusion that you have a large constituency. I should care but little for the misrepresentations of bigots. Some regard minds more as dead crystals than living germs.

Look at the unrest in theological thinking just now. What does it mean? If I discern correctly the signs of the times, they mean a more rational and spiritual religion—a religion far removed from a forensic and Latinized theology. But reforms come slowly, and men grow impatient. But God waits patiently, and dwells in the infinite calm of his love, and will finally make all things new.

I said once in a union meeting something like this: "It is a grand thought, that thrills like music, to know that evil will finally be ruled out, or wholly lost, and that no cloud will dim any section of this universe." This raised the cry of "Heresy" from several Calvinists, but it has passed away. In my sermon on "The Vision of the Holy Waters," preached here at a union meeting, this tho't of breadth and universality is clearly seen. It is free from dogmatism, and all liberal thinkers would endorse it.

I hope you are well. My sympathies are with you in your work of faith, hope and love. J. B. WHITFORD.

OXFORD, MICH.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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EXTRACTS FROM LETTERS.

NEXT to my Bible, I enjoy the reading of the new DAY DAWN, MOSES AND CHRIST, and THE WORLD'S HOPE, which are all a source of comfort and consolation to me, in times of quiet meditation. My hours of rest have been few of late, on account of increased work; but I still look ahead with a degree of encouragement that all will be well. I rejoice and take courage, and trust in the Lord, who fights his own battles, so to speak, and brings victory when and where it belongs, according to his own wisdom.

Myself and family are comparatively well. We are conscious of the over-ruling care of a loving Heavenly Father, and are thankful for his loving kindness toward us. That he may shower his blessings upon you, and your work for the good of others, is the prayer of your brother, E. I. W.

ROSEVILLE, ILL.

KNOWING you feel an interest in all the subscribers to the HOPE, I thought I would write you a few lines, and tell you of our great loss by flood. We have passed through a most terrible time of trouble. The lower part of Cherokee is all washed out. Five hundred, or more, people are without homes, that a few hours ago were comfortably fixed. I cannot help thinking: "Behold he cometh in the clouds." I myself have not been washed out, but we will all suffer more or less. Those owing bills cannot pay. The loss to the town and surrounding country must be very great. I enclose a little printed statement, a copy of which all the business men are sending to the firms with which they deal.

AN APPEAL.

—o—o—

CHEROKEE, IOWA, June 27, 1891.

To the American Public, whose Hearts and Pocket-books open simultaneously to every appeal of those in need:—

The enterprising, progressive and always prosperous little city of Cherokee is in sore distress. The floods have left us with five hundred people homeless and dependent on public charity. Many of these have lost everything they possessed, barely escaping with their lives. The damage done will reach $250,000. Every bridge in the city is gone and nearly every bridge and culvert in the county, so that outside of caring for those who have been rendered homeless our people feel the burden will be heavy. We feel that we cannot meet the immediate wants of all the people in distress, and ask the outside world for assistance.

Our people have always responded liberally to every appeal for aid, and much as we regret the necessity of asking it, we feel that it is only necessary to notify the American people and our appeal will be responded to.

Contributions may be sent to D. H. BLOOM, Mayor, and our executive committee will see that every dollar is properly expended. Respectfully,

DAVID H. BLOOM, Mayor,
Cherokee, Iowa.

Do with this whatever you think best.

I have been going to write to you for some time to renew my subscription for the HOPE. I cannot be without it. I would rather give up one meal a day than give up the little paper. I am only lately out of Babylon, but I think your way of teaching is right, and therefore I work on that line. I have no doubt suffered material loss on account of leaving the old church, but the Lord knows I did it to honor Him, because I felt it to be my duty. With this new trouble, I do not see what the result will be. But we can trust in the Lord, believing that he overrules in all things, and that he will take care of us. Pray for us.

I inclose money for my subscription, and also for the following new subscriber, —

Your brother, W. H. ELFORD.

CHEROKEE, IOWA.

[SUCH overwhelming disaster must awaken sympathy in many hearts. Material prosperity is not always a sign of the highest state, and does not always bring men up to the plane of morality, to say nothing of spirituality. It often fosters pride, and encourages forgetfulness of God. It is not to be supposed that the people of Cherokee have been worse than other people, or that this flood is the result of their sins. But it may be a blessing to them and many others if it leads to realize the utter folly of depending on earthly blessings and prosperity to satisfy the mind. The development of godly character, godlikeness, is of infinitely greater importance than what men usually call success in life. And afflictions tend to this

velopment of sympathy for the suffering—
ne of the qualities of God.—EDITOR.]

SOME of our readers are more or less familiar with the teachings of Stewart Carlisle. We have received a long letter from him without a request to publish the same, and perhaps it is just as well. But it has seemed best to make reference to some of his ideas and suggestions. A friend has sent him several copies of the HOPE, and he says:

"Your leading article in the June No. 'Why people do not accept the gospel,' suggests a train of thought, when followed out, which might lead to a definite answer: The gospel which was the power of God unto salvation to every one that believed, to the Jew first and to the Greek also, is by no means the gospel of today, as this is not 'a day of salvation.' And yet these good tidings of great joy shall be to all people; but not now, nor has it been so, since that day of salvation, which saved 'the first fruits of the Spirit.' If the same Spirit had remained in the world after the salvation and translation of these first fruits, then the case would be different."

He then goes on to claim that the body of Christ was completed and translated in the Apostolic age; that the Spirit left the world when that body was taken away; and that there has therefore been no salvation for man from that day to this, and will not be, until the manifestation of these translated sons of God. All the promises and all the names, which we are in the habit of applying to the church of the gospel age, now losing, he confines to the few of the Apostolic time. He says they and they alone are God's 'Seed of blessing'. And he counts all the so-called gospel work of the past eighteen centuries as the result of confusion and blindness, and as a stupendous failure and fraud. He says: "We cannot do otherwise than speak and write with a certitude which makes assurance doubly sure."

Now to us all this talk of his seems like confusion worse confounded. Does any one ask why? Well, admitting his premise, that the Spirit of truth, given to lead the body of Christ into all truth, was taken out of the world eighteen hundred years ago, and has not returned, it seems fair to conclude that Bro. Carlisle, as well as all the rest of us, is in *total darkness* on these themes. How *can* he know anything about it, when, according to his own showing, he is not a member of the body of Christ, and is not in possession of that Spirit which alone can guide into truth? It should be apparent to all who have even a spark of the light which comes by the leading of the Spirit, that a man who confesses that he is not a Christian, cannot be a safe teacher on things pertaining to Christ and his kingdom.

Let no one think this is unkind. We do not say (nor even think) that he is not a Christian, nor that he is not in any degree led by the Spirit of truth. We believe that no man, without the aid of that Spirit which he says is not in the world, could possibly gain such clear conceptions of the coming glory as he evidently has gained. His degree of light as to the result of the manifestation of the sons of God, contradicts his own theory. What he needs is *more* of the light by the same Spirit, revealing the Plan of the Ages, as fixed by God's revealed "Times and Seasons;" and then he would not rob all the quickened and faithful souls, including himself, of these eighteen hundred years, of the right of being called the sons of God;—would not give all the promises and names belonging to the whole church, to the few who lived at the first advent. If he has not studied these prophetic numbers, and has not seen the Plan of the Ages, it is not so surprising that he misapplies so many grand Scriptures; but it does seem somewhat surprising, that some of our readers, who seemed to have the light, should be led away by this strange notion that there are no Christians now, and that because the body was long ago translated, and the Spirit taken away. Surely neither Bro. Carlisle nor his followers will claim that they were led of the Spirit into this position of admitted darkness. God help them to see that "Light is sown for the righteous." If they are not in Christ, they had better not teach.

—EDITOR.

Hope, faith and love, and of these, the greatest is love, are the anchors that bind us to the life beyond; the golden link that cannot be broken; the anchors by which each soul is steadfastly moored to the kingdom of heaven. If, perchance, one of these anchors has been lost, or never possessed, then life is yet imperfect and unfulfilled; and no one can be at one with Christ until he possesses these anchors of the soul.—E. C. S.

TIMES AND SEASONS.

It is well known that during the last fifty years there has been a wide-spread expectancy of the Lord's coming and an attending change of dispensation. The idea of the change being near resulted from the study of the prophetic times, and mainly according to what is known as the 'year-day' method of interpretation.

There is a class of teachers who reject and even ridicule the year-day method, and the 'historical' application of the Book of Revelation, and who tell us that there are no time measurements spanning the gospel age and marking the dawn of the "Day of the Lord;" and yet they are quite sure that Christ's coming and his day are near at hand. How do they know? Are they not virtually building on the foundation which they reject? or, as might be said, "Stealing the thunder" of those who believe in definite time? It seems quite probable that there would have been no such awakening in these days, but for the study and application of the time prophecies.

One of the favorite positions taken by those who reject the year-day application of prophecy, is that the age for the election of the church—commonly called "The Gospel Age"—is like a parenthesis, forming a "gap" in the fulfillment of the prophecies pertaining to Israel; and that the gap or break comes in between the sixty-ninth and the seventieth weeks mentioned in Daniel ix. 24–27; (which, by the way, they accept as weeks of years); that the sixty-ninth week ended at the cross; and that the seventieth week will not begin until the end of the gospel age, or the "gap," whether it be soon, or ten thousand years hence, more or less. In this seventieth week, whenever it comes, they claim that the twenty-three hundred days (or almost six and a half years of ordinary time) of Daniel viii. 14, will apply; and that the twelve hundred and sixty days, or "Time, times, and half a time," of Daniel and Revelation, are to be literal or common time, and measure the latter half of the seventieth week, or seven years. This is the time when they claim that a personal antichrist (a man) will come and do the terrible work of the eleventh "horn" of the fourth "beast," (Dan. vii. 24–26); yet they are sticklers for the *literal* interpretation of prophecy. And this is to be the "time of trouble such as never was, etc." The millions slain by the Papal power, during twelve hundred and sixty *years*, do not meet their ideal of antichrist's bloody work.

There is no objection to the idea of the gospel age being a parenthesis between the suspension and the restoration of Israel; nor to the idea that certain prophecies pertaining to the Jews will continue to be fulfilled on them after their recovery; but *time cannot be suspended.* It goes on regularly, whatever happens. The sixty-nine weeks reached to Messiah (anointed), which anointing took place at the time of his baptism, when the Holy Spirit came upon him; "And *after* the threescore and two weeks [and the seven previously mentioned] Messiah shall be cut off, but not for himself." How long after? The next verse tells: "In the midst of the [seventieth] week."—See Dan. ix. 24–27. The twenty-fourth verse shows that the work of atonement in the person of Christ was included in the period under consideration. It seems self-evident that the seventieth week immediately followed the sixty-ninth, and that Jesus died at the end of a ministry of three and a half years, "in the midst of the week;" thus both finishing the work on the Jews, and cutting it short, by an act of righteous judgment.

In the search for the truth on the year-day prophecies, others are found not requiring that principle, and yet there is the most perfect agreement between them. The "Two Dispensations" argument, for instance, is not based on the year-day principle, while the "Times of the Gentiles" is; and yet by the combination of the two—the former ending in 1878, and the latter in 1915—we have a period of thirty-seven years for the restoration of Israel, even as they were thirty-seven years in falling, from A. D. 33 to A. D. 70. Is this mere chance?

Jerusalem was to be trodden down of the Gentiles until "seven times" passes over them. Had this been fulfilled in *ordinary* time, as in the type, it would have lasted only seven years; but the period of 2520 *years* is almost run out, and the "signs of the times" are strong evidence for both the year-day theory, and the general application. If the friends of the other view were familiar with the time arguments, as given in DAY DAWN, they would have good reason to change their minds on some of these things. They would no longer look for a personal antichrist after the restoration of Israel by the Great Restorer.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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SALVATION BY BLOOD.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10.

THIS text has two prominent thoughts in it—Reconciliation and Salvation. According to the Apostle, the first is by Death, and the second by Life! This is an important distinction; and yet in a certain sense, both come under the head of "Salvation by Blood."

Some in speaking of this subject are given to defining the term blood by death. They will quote a Scripture and put death in brackets to explain blood, and sometimes put blood in brackets to explain death, as if they were synonymous. But strictly speaking, "The blood is the *life*," not death.—Lev. xvii. 11-14. The shedding of blood (life) is the process of killing, and shed blood is the evidence of death—not life. Living blood, coursing through the veins, is the life of all flesh. So as a rule where the blood of Christ is mentioned, it should be understood as meaning *life*, not death; and yet death, that is, the *shedding* of blood, or the destruction of life, is a necessary step in the way of coming to God.

The two steps in this way are death and life;—that is, the death of the old nature, the flesh, the carnal mind, which the Apostle defines as being "enmity against God;" and the resurrection life, or life of God through Christ, by regeneration. The Apostle does not define the natural or carnal or fleshly mind as *at* enmity, as if *it* could be reconciled to God; but he declares that it *is* enmity itself, that it "is not subject to the law of God; NEITHER INDEED CAN BE."—See Rom. viii. 6-8. Hence it is an obstacle that must be removed by death, or complete destruction, in order that the man may be reconciled to God. The death of the fleshly or carnal nature is necessary to the regeneration or life of the spiritual nature, but the two things are not identical and should not be confounded. The destruction of the flesh, which is the sinful nature, is all the penalty the law requires, and in this sense might satisfy the law; and if man had no spirit to be acted upon by the Spirit of God, and become the subject of

the second birth, by the resurrection life of Christ, the death of the natural would be the annihilation of the man. But it is the glory of the plan of God, as revealed and exemplified in Christ, that it gives to death all that the law of sin and death ever had any claim upon, and yet saves God's child, the spirit of man, by regeneration.

When the carnal or fleshly nature is dominant, that is, when the spirit of man, or his spiritual nature, is dormant or unquickened or dead, ["You hath he quickened, who were dead."—Eph. ii. 1.] then the individuality of the man is identified with the lower or fleshly nature, and he is counted the child of the wicked one, or as of "the works of the devil;" and as a wicked one, a sinner, a child or work of the evil one, man cannot be saved, but must be destroyed. It is declared to be one part of the mission of Christ to "destroy the works of the devil," and the other part of his mission is to save God's own child out of the ruins. Man will not be fully saved, or perfected in the image of his Father, until the sinful nature, the child of the flesh, is entirely destroyed; but as soon as the spirit of man is *begotten* of the Spirit of God, by the Word of Truth, which is the Living Christ, from that beginning of the higher life, the individuality of the man, in Bible usage, is transferred to the quickened nature, and though still imperfect, and trammeled by the body of sin and death, he is counted and known as a son of God. And in this mixed condition the warfare proceeds, until He who began the good work, and is abundantly able to carry it on in spite of all appearances of evil victories to the contrary, completes it in the day of Christ.

It is an important Bible truth, and, when understood, is a great encouragement, that all that God has arranged that man shall be, has been wrought out, exemplified, secured and revealed in Christ, and is applied and *counted* as in man's possession when the new life begins, and the man accepts the truth or realizes that Christ is his Saviour. "Ye, [though imperfect] are complete *in him*." Though poor, "All things are yours." Though dead, "Your life is hid with Christ in God." Though in the flesh, which is enmity, "Ye are reconciled to God, by the death of his Son." Though in the flesh serving the law of sin, yet in mind serving the law of God, and "Saved by his life." None of these things as inducements to, or excuses for, continuing in sin, but simply because God, who sees the end from the beginning, calls his children by their right name, and as they are to be when they are born into his everlasting kingdom. The present is but for a moment; the future and unseen is the eternal; and to God all is light.

Flesh and sin are identified in the word, and so are spirit and righteousness. Hence the death of Christ in the fleshly nature involved the death of sin, or as Paul expresses it, death to sin. "For the death that he died, he died unto sin once [for all]: but the life that he liveth, he liveth unto God."—Rom. vi. 10, R. V. And inasmuch as Christ is the Head of every man, and therefore what he did was *for* all, and in due time is to be applied *to* all, so when we believe in him as ours indeed, the Apostle would say to us

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God, in Christ Jesus."—Verse 11.

The destruction of the flesh, in which sin inheres, is essential to the blotting out of sin. This lower nature, or sinful flesh, was in type represented by a lower animal, a beast, and its blood [life] was shed for the purpose of atonement. "And without shedding of blood [life, which involved the death of the beast] is no remission." This shows that sin could not be removed while the sinning nature lived. The life [or blood or nature] of the beast represented man's predominant, fleshly nature, which must die, or be destroyed. Christ took that nature, "the likeness of sinful flesh," (Rom. viii. 3), and so was "made sin for us," who himself was not a sinner, "that we might be made the righteousness of God in him."—2. Cor. v. 21. This coming to God required the two steps above mentioned. He took our lower nature and destroyed it by death, the shedding of blood, and gave us his own higher nature, or life, instead. The former destroyed sin and enmity, and so reconciled to God; and the latter imparted righteousness and life—"Life indeed." Reconciliation is by the lower life (blood) shed; salvation is by the higher life (blood) imparted.

BLOOD AS FOOD.

The law of Moses forbade in the most positive manner the use of blood for food, under penalty of death:—"I will even set my face against that soul that eateth blood, and will cut him off from among his people." The reason given was not hygienic, (though that might be a good reason for refraining from the use of animal blood for food,) but this: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is blood that maketh an atonement for the soul."—See Lev. xvii. 10. 14.

Mark the strange contrast between this law which says the man that eats blood *shall die* and the words of Christ who said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you."—John vi. 53. Why this difference?

If the blood of Christ in this passage were the natural blood, and had reference to the same "atonement" work as the other, it does not seem reasonable that one should be prohibited and the other commanded. The solution evidently lies in the fact that there are two distinct kinds of blood, as there are two kinds of life,—"For the blood is the life," in either case. Because the blood is the life of all flesh, literally, so in the spiritual or antitypical sense, the blood must be the life. This is the principle involved in the relation between type and antitype in all things.

Let it be remembered that in the way of coming to God there is one kind of life to be destroyed and another kind of life to be developed and sustained. The lower, fleshly, life is not to be perpetuated, but destroyed. It is the enmity, and its blood is to be shed as a means of atonement, or reconciliation. And hence to use the blood of the flesh for food would represent the encouragement of the animal nature, or living after the flesh. Such a course in type incurred the penalty

of death, as we have seen. And Paul says: "If ye live after the flesh, ye shall die."—Rom. viii. 13. This seems harmonious.

On the other hand, the higher, spiritual life is not to be destroyed, but sustained and perpetuated. It is the life eternal, both in Christ the Giver and in man the receiver, for, "Whoso eateth my flesh, and drinketh my blood, hath eternal life."—John vi. 54. This is not the blood which was shed for remission of sin, for the destruction of the enmity, or for reconciliation by death; it is the blood (life) by which we are *saved* after being reconciled, by which we live and grow strong in the Lord and in the power of his might. To use this kind of blood for food does not incur the death penalty; it is the way to live; it is the food of the spiritual nature; and the more this kind of food or blood is used, the less the other kind of life will be desired; as the spiritual grows stronger, the lower grows weaker, for, "If ye through the Spirit [or nature or life or blood of Christ] do mortify [cause to die] the deeds of the body, ye shall live."—Rom. viii. 13.

It will be seen that while the death of the lower is not the life or growth of the higher, still they are intimately related, so that spiritual life in man is by means of death, the more we die in this sense, the more we live, and the double work of destruction and regeneration goes on together; and the glory of grace is exemplified, in that while God through Christ is destroying the child of the wicked one, he is saving his own offspring.

This double work is death and resurrection combined as one great act of grace, and is symbolized in the ordinance of baptism; but the eating of the flesh, and drinking the blood of Christ, to sustain the higher life is represented in the Lord's Supper, in which we not only commemorate what Jesus did for us, and works in us, to secure the remission of sin and reconciliation to God, but partake of him, symbolically, as our life and strength. As men eat and drink to feed and sustain the natural man, so we eat and drink of Christ to feed and sustain the spiritual man, "For," said Jesus, "my flesh is meat [food] indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven, etc."—John vi. 55-58.

Were it not for their own claim, it would be insulting to the intelligence of some to say that they believe Christ in these passages referred to his literal flesh and blood, and try to hitch these sublime spiritual truths from the lips of Christ to their unscriptural and horrible doctrine of substitution. There were some among the hearers of Christ who thought he meant the literal flesh and blood, and said: "How can this man give us his flesh to eat?"—Verse 52. These were the Jews. But even some of his disciples said: "This is an hard saying; who can hear it?" And Jesus said: "Doth this offend you?" It seems, however, that in the blazing light of the Spirit and the Word in these days, none of his disciples should miss the words of explanation Jesus then offered: "It is the spirit that quickeneth; the [literal] flesh profit-

eth nothing: the words that I speak unto you are spirit and life."—Verse 63.

It should be known that it was the bread that came down from heaven (which certainly could not have meant his literal flesh and blood) that men must eat and assimilate into their being in order to have the spiritual nature grow up into the image of the Father and the Son. He is the Word, the Truth, of God, and the Spirit, or life, of that Word, is the blood which can safely and must be used for food. After being reconciled by his death, we must be saved by his life.

AVOID EXTREMES.

It is said that truth often lies between the two extremes, and no doubt it often is the case. There seems to be two extreme views on this subject of salvation by the blood of Christ. The one is held by a class of men believing in substitution. They make a bald literalism so prominent, as to the efficacy of the blood, to appease God and save man, that another class, seeing the absurdity, swing to the opposite extreme, and deny the Saviourhood of Christ altogether, only in the sense that he was a great Teacher and a good Example. And there has been much debate on this theme, and sometimes a good deal of "bad blood" shown by the disputants. It will be a good step in the right direction when men learn to "reason together" on these subjects without anger, and without feeling the need of cutting men off from fellowship for a difference of opinion.

Those holding to substitution have perhaps been more inclined than others to make their view a test of fellowship. They not only think that substitution is a correct *theory* of the atonement, but that a man must *believe* in that theory in order to be a Christian, or in order to be reconciled to God. No doubt it is an important thing for a Christian to search to know God's revealed method of operation in saving man; but it is nowhere implied in the Bible teaching that the correct *theory* of Christ's death reconciles men to God, but the thing itself, before we knew anything about it, accomplished that work. And in a practical sense, it could hardly be urged that *any* theory had done the work of reconciling man to God, when they are controlled by the spirit of enmity and bitterness toward men, those whose fortune or misfortune it is to see the subject of atonement in a different light.

The fact that many, on seeing the extreme of the substitutionists, have been inclined to take the other extreme above mentioned is the best apology for certain substitutionists thinking and asserting that *all* who reject substitution, deny the Saviourhood of Christ. But such is by no means the case. The swing to such an extreme is quite natural, and it may be quite common. And if the position is dangerous and even fatal, perhaps the horrible caricature of justice, that presents it as "satisfied with the blood of the innocent instead of the guilty," is partly responsible for the consequences.

But neither extreme is at all necessary. Between them is a view that has no wrathful God appeased by the death of the innocent, and yet that owns Christ as the Life-Giver as well as the Teacher, and pro-

claims him as the Saviour of mankind, without any mental reservation or even limitation. He is the way, the truth and the life; and no man cometh unto the Father except by him. God has made him the Head of mankind, the seed and Life-Giver of all the crop; and his life [blood] shall yet flow through the veins of all. There is none other name whereby we must be saved; and he will draw all men unto himself. To him every knee shall bow, and every tongue confess to the glory of God the Father. And the great change will not be by a mere theory, but by the impartation of his own spiritual life.

THREE KINDS OF BLOOD.

It seems necessary to discriminate between different kinds of blood. There must be as many kinds of blood as there are kinds of life, inasmuch as "The blood is the life." The first is the literal animal blood, that flows in the veins of all animals. This includes all literal human blood. The blood of the beast was used in the literal sacrifices of the typical age, and it is from the literal, or typical, that the spiritual, or antitypical, takes its name. Because of this, care should be taken not to confound the type and antitype. It is a great mistake to think they are the same in kind because the same name is used. Because Christ is called a Lamb, referring to the type, no one thinks Christ is a literal lamb. Then when the blood of Christ is mentioned, or the blood of the Lamb, no one should think it means literal blood.

It is a well-known Bible principle that the natural or literal things are used to represent spiritual things, and that the *name* of the natural is given to the spiritual thing represented. On this principle, truth is called light, bread, water, clothing, etc, according to the phase of it under consideration. Christ is called the Sun of Righteousness, because he is the light of the mental or spiritual world, even as the literal sun is the light of the natural world. For this reason, ignorance is called darkness, which is always akin to death, even as light or knowledge is called life.—John xvii. 3.

Any careful Bible reader can supply many illustrations of this important principle. And it should not be overlooked that the terms blood and life come under the same rule: the *name* of the natural is given to the thing represented.

It may safely be said that the literal crucifixion of Christ on the Roman cross, and the shedding of his literal blood, was not the *antitype* of the sacrifice of the law, but rather was the *consummation* of that legal system of literal, typical, bloody sacrifices. It was important for various reasons, but it may safely be admitted that literal blood never washed the sin of man away,—never saved any one from death.

The second kind of blood, to which reference is above made, is sometimes confounded with the literal, but it is in a sense antitypical, though not in the highest degree. It is the life or nature of the carnal or fleshly *mind*, while the first kind is only the life of the animal *body*. The carnal mind is in Scripture called "the body of sin," or "the old man," which is to be crucified with Christ —Rom. vi. 6. Its members, which are to be mortified, are described in Colossians iii. 5–8. This crucifixion or dying with Christ can in no sense refer to the literal shedding of the blood of the body on the Roman cross. It needs but little spiritual apprehension to see that reference is made to the "daily cross" which Christ bore, and which we too must take up and bear in order to be his followers. It was this cross of Christ by which he died to sin, (Rom. vi. 10.) that is, the *mind* or *will* of the flesh. There was a temptation in which he suffered, (Heb. ii. 18.) a terrible struggle and a victory, when he exclaimed "Not *my* will but *thine* be done." By the cross of Christ, Paul said he was crucified to the world and the world to him. That was the cross in which he gloried.—Gal. vi. 14, 15.

It is this "carnal mind," or body of sin whose blood [life] must be shed, in order to the remission of sin. And man cannot do this for himself. Christ did it for us in his

self, and he alone, as our Priest, can do this work in us. Such death is the way to the higher life—the life of Christ that brings to God.

The third kind of blood is this higher life, which is not to be shed but perpetuated. It is the highest and best of all. It is the spiritual and eternal. This is the blood of Christ which we are to drink, already considered. It is the antitype of all types on this line; and is no more nor less than Christ within by his quickening or life-giving Spirit.

WASHED BY BLOOD.

Much is said in ordinary preaching about being sprinkled with the blood, washed in the blood, and cleansed by the blood of the Lamb. This kind of talk has a basis in the Word, and is all right if it is understood. But very often the picture in the mind of both preachers and hearers is that of a gross literalism, and they are offended and raise their hands in holy horror if it be suggested that the literal blood of Christ cannot be so applied to human hearts, and would not cleanse away the defilement of sin if it were.

A certain evangelist of my early acquaintance said in the pulpit, that when he was converted, the finger of God was dipped in the literal blood of Christ, which had been carried up to heaven after it was shed on Calvary, and his heart touched therewith. Being impressed even then, as a lad, with its absurdity, and thinking I might have misunderstood him, I took occasion to ask him privately if he really meant what I understood him to say, and he reaffirmed it with emphasis. But I did not believe it. It is both unreasonable and unscriptural. Even those who are sticklers for salvation by the physical death of Christ, as a rule have no such thought as the literal washing in the blood. If the blood were literal, its quantity would be insufficient, and all must know that it could not be efficacious, as a means of cleansing from sin!

The Bible indeed says that a great multitude which no man could number "wash their robes and make them white in the blood of the Lamb."—Rev. vii. 14. But all will admit that the robes, the washing and the Lamb are not literal; why then should any one claim that it means literal blood. The passage is a grand statement as to the efficacy of the *real* blood of Christ in cleansing from sin; but the real is not the animal but the spiritual. Spiritual agencies alone can touch the heart and conscience.

Let the words of Christ be remembered: "It is the *Spirit* that quickeneth." Peter says: "Ye have purified your souls in obeying the truth through the *Spirit*."—1. Peter i. 22. Paul says it is by the *Spirit* that the deeds of the flesh are to be mortified.—Rom. viii. 13. And "God hath chosen you to salvation through sanctification of the *Spirit* and belief of the truth."—2. Thess. ii. 13. "Not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration and renewing of the Holy *Spirit*, which he shed on us abundantly through Jesus Christ our Saviour."—Titus iii. 5, 6. Is not the *Spirit* of Christ the cleansing, saving power? Is it not by it that the death to sin is accomplished, and the new life developed and perfected? Is it not his *life!* and if so is it not his precious blood? The blood is the life, and in this case is the incorruptible seed that liveth and abideth forever. "Ye were not redeemed by corruptible things, as silver and gold, [two of the most incorruptible of earthly things] but by the precious blood [life] of Christ." It is therefore not the animal blood but the spiritual that washes and cleanses from sin.

THE PURE IN HEART.

The pure in heart, the pure in thought,
Shall learn the law the Master taught,
Shall turn from ill and earthly strife,
And seek the summits high in life.

The pure in heart, the pure in deed,
Shall sow each hour some fruitful seed,
Which, falling here and falling there
Shall plant for harvest rich and rare!

The pure in heart, the pure in word,
Make music, sweetest ever heard,
And wake the tones of gracious good,
The tones of peace and brotherhood!

The pure in heart, the pure in prayer,
Shall feel God's presence everywhere;
Shall see His work on every side,
And know that life is glorified.—*Sel.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Christ at Jacob's Well.—John iv. 5-26.
(Lesson for Aug. 2.)

THE writer's aim in John's Gospel seems to be not so much to give a continuous and full account of Jesus' ministry, as to throw side lights on his life, revealing him in personal contact with the individual, showing his method of dealing with hearts so as to influence, interest, and awaken spiritual life. The things told by John are in the main features omitted by other writers, mosaics, rich in coloring, vivid in arrangement, which belong less to the public than to the family, the church, but which, nevertheless, best reveal character and vitalize history.

The book is stamped by the author's own individuality which seems to have been peculiarly sympathetic, intuitive and spiritual. If Christ could best declare God because he was in the bosom of the Father, John who lay on Jesus' bosom was best suited to reveal the heart of Christ.

In these opening chapters he gives a series of pictures:—The herald of Christ, God's index finger, pointing out the Lamb of God; Christ at Cana, "manifesting forth his glory" by countenancing human joy and contributing to social festivity; Christ, alone at night with a Jewish rabbi, tutoring him in the mysteries of a new theology; and, in sharp juxtaposition to that, our present lesson,—he, in whom are hid all the treasures of wisdom and knowledge, instructing one poor heathen outcast woman.

Sychar, a town about seven miles from the city of Samaria, at the foot of Mt. Ebal, is now called Aschar. Near this spot was the parcel of ground that Jacob gave to his son Joseph (Gen. xlviii. 22,) where Joseph was buried.

At a little distance from the town on a spur of Mt. Gerizim, about eighteen feet high, is Jacob's well.—Gen. xxxiii. 18-20. This well, below the depth of twelve feet, is dug in the solid rock and is now seventy-five feet deep and quite dry.

Here at eventide, (the sixth hour, the Roman reckoning was from midnight and from noon,) rested a weary traveler, at the close of a long day's journey from Judea. And hither came a woman from the village to draw water. Beside all earth's blessings, sits Jesus, pointing us to their deeper significance.

Weary, thirsty, hungry, houseless, yet his thoughts were not on himself. He saw before him one who had all earthly need supplied, but who yet was in far greater need than he; and the worst feature of the case was that she did not know her need. His great heart, so broad in its sympathies, overleaped the limits of social condition, of national and sectarian prejudice. He saw in that poor darkened soul, not an ignorant Samaritan adulteress, but one of his Father's children, whom he came to save. The full fountain, bursting, aching, with imprisoned life is always instinctively and intensely conscious of the proximity of a vacuum.

He, with consummate tact, paved the way to give by asking to receive. Jesus saith to her, "Give me to drink." She did not exactly refuse, but she parleyed with him. She recognized no ground on which he should ask or she should grant the favor. "You are a Jew," she virtually said, "and I a Samaritan. We have nothing in common. How dare you speak to me?"

"If you knew me, you would ask, and I would give."

Thus he piqued her curiosity, and aroused her interest. She was perhaps dimly conscious that his words had a deeper meaning which led her to urge the impracticability of their literal significance. "You cannot; the well is deep, and you have nothing to draw with. Art thou greater than our father Jacob, who gave us the well?"

"Art thou greater?" Christ's claims were always either the most unparalleled absurdity of egotism or the sublime humility of divinity.

He did not allow himself to be drawn off to side issues, however, but held his listener to the point,—himself and the living water. The difference between the earthly and the heavenly water was as great as the difference between life and death. Jacob's well is now dry. The fountain of living water wells in countless hearts, and is soon to become a river, broad and deep. At last the woman grows thirsty: "Sir, give me this water, that I thirst not." "Go call thy husband

and come hither." "I have no husband."

This was a lie, and yet the literal truth. Jesus rejects the lie, but takes the truth.

"He whom thou now hast is not thine husband." Was her history written on her face and in her heart? Did those clear, searching eyes read the blurred and blackened page of her life? Was the influence of those other lives so entangled with her own, indelibly traced on her soul?

"I perceive that thou art a prophet." They were getting acquainted with each other. There was intuition on her part as well as on his. His words, his voice, his manner, all told what he was, and she had sense to recognize him. She brings for his solution an old theological bone of contention between the factions of the nation.

"Our fathers worshiped in this mountain: ye say that Jerusalem is the place where men ought to worship." In the old system of worship, time, place and manner had much to do. But neither Mt. Gerizim nor Jerusalem could confine true worship. This poor woman had given the prophet opportunity to declare the grand truth to which God had been seeking through the ages to lead men. "God is Spirit, and they that worship him, must worship in spirit and in truth." Listening to his words, so profound, so full of strange mysterious power, beholding his face aglow with light and spirit, detecting in his voice the rich, sweet, inner music of heaven, a startling suggestion began to dawn on the woman's mind. Christ was coming; was it possible he had come to her? Swiftly she put this sudden inspiration to the test, and received the looked-for confirmation. "I know that Christ cometh." "I that speak unto thee am he." She believed and straightway left her water-pot and went to carry the wonderful truth. With a spiritual instinct, and the aid of a friendly hand, she had groped her way to the light. And to her ears was confided by the Master the first confession of his divinity;—that confession for which he was afterward crucified.

Christ's Authority.—John v. 17-30.

(Lesson for Aug. 9.)

A MAN sick for thirty-eight years lay beside the pool Bethesda in Jerusalem one Sabbath day in the time of the second Passover of Christ's ministry. Jesus healed him, and bade him carry his bed. The Jews were scandalized and furious. This man was riding right over their most cherished traditions, and moreover seemed to be upheld by wonderful power. He replied to their charges. He said:—"My Father worketh even until now, and I work." God's Sabbath rest began when the six days of the natural creation were finished. It still continues, else how could we be said to enter into his rest? It ends, perhaps, when Christ shall have delivered up the kingdom to God the Father, covering, it may be, seven thousand years. A week of such days would be seven times seven thousand years, and may be the prototype of the Jubilee.

"The Son can do nothing of himself, but what he seeth the Father doing." What is God doing? We may know in part by what Christ did, for his actions were but a reflex of the Father's. But we must see deeper than the mere act. We must look to the spirit of it, and its significance. Neither need we confine ourselves to the details of his earthly work, but may look at the life as a whole. What was God doing in him? He was saving the race. He was planting man for the harvest of the new creation. If the week's work was natural, God's Sabbath work is spiritual.

"For as the Father raiseth up the dead and quickeneth them." What dead does God raise? *All* of them, when he raised up Christ. They were all in him. "Even so the Son also quickeneth whom he will." God did the work in Christ; Christ does the work in man. This applying what God has done is the work of judgment. "For neither doth the Father judge any man, but he hath given all judgment unto the Son." God judges the world in Christ. Christ judges the world in man. That judgment in man begins when a man believes. If it be in this phase of existence, then he shall not come into the future judgment, but is passed from death unto life (the object and end of all judgment.)

"The hour cometh, and now is, when the dead [all of them] shall hear the voice of the Son of God." This is the work of judgment. As soon as they hear, they are alive, for the dead hear nothing.

"For as the Father hath life in himself, even so gave he to the Son to have life in himself. And he gave him authority to execute judgment, because he is the Son of man." In other words, he gave the Son life and power to impart that life to his relations in the flesh. Notice how inextricably life-giving and judgment are associated in this lesson.

"Marvel not at this; for the hour cometh in which all that are in the tombs shall hear his *voice and shall come forth.*" There are dead out of tombs, dead whose sepulchers are their own bodies, full of corruption; and of these he had been speaking. Now he refers to those passed into hades, the grave. These also shall hear his voice. Remember it requires ears that are spiritually quickened to hear the voice of the Son of God.

Let us enter in thought that shadowy land, the place of the dead. Here are gathered the unclothed spirits of all generations, sleeping in God's care. Here are spirit men in all stages of development, the ripened Christian fully grown, who in this life has sown to the Spirit, laid up treasures in heaven, and is ready at a word of awakening to enter that house not made with hands, that mansion prepared by Christ, that spiritual body which the life hid in Christ has wrought out. Here is also the man who has sown to the flesh. His carnal nature is fully developed, with all its appetites and passions and evil deeds. This carnal nature inheres in the soul, the life of the flesh, which man cannot kill, but which must nevertheless be destroyed in hell. —Matt. x. 28.

Looking at this vast assembly of silent sleepers we are able to judge as to who are poor, who are wretched, and who are blest. The man whose body perished in a pauper's grave has a wealth of character that the ages alone can unfold. The millionaire had not even learned that he was a spirit.

The hour of awakening comes. The voice of the descending Son of God (1. Thess. iv. 16.) reverberates through that dark realm. Those that sleep in Jesus, the very lightest of all sleepers, are the first to hear this shout. They that have done good come forth to a resurrection of life. Their spirits are made perfect, clothed upon with the house from heaven. Lazarus is carried by angels into Abraham's bosom. All who have in any way developed here, in whom resurrection has already begun, are the first to come forth. Blessed and holy is he that hath part in the first resurrection. On such the second death has no power. They have passed from death unto life, and shall not come into judgment.

But the voice of life still sounds and the sleepers are still arousing. This awakening is not the resurrection, but preparatory to that. This is the judgment for all who have not passed it here. They receive the things done in the body. They are made alive in Christ, but they must pass the birth pangs. "They that have done evil unto a resurrection of judgment." He shall bring forth judgment unto victory. He has the keys of death and his voice shall sound through that dark chamber until the deepest sleeper shall awake and put on immortality. Then shall be brought to pass the saying, Death is swallowed up in victory.

Three Thousand Fed.—John vi. 1-11.

(Lesson for Aug. 16.)

THE second year of Jesus' ministry comes between this lesson and the last. In this interval John had been beheaded by Herod, and Jesus had left Herod's jurisdiction, to avoid, it may be, further attack from him.

The incident of this lesson is the only one in the life of Jesus that is recorded by each of the four evangelists. It was at the beginning of the last year of his ministry. Both he and his disciples were wearied with crowds. They had no time to eat, no opportunity for quiet thoughts, no privacy for prayer. They came apart to a desert place to rest awhile. But not so could they escape the eager multitude, hungry for the help that Christ alone could give. Jesus lifted up his eyes and saw a great company come unto him. He manifested none of the impatience that would have been so natural under the circumstances. He did not send them away as his disciples suggested. He taught them; he healed their sick; and when the shades of night came on, and they were in the wilderness many miles from their homes, he was moved with compassion for their physical needs. But there was neither money nor bread in the wilderness.

Andrew, who seems to have had a talent for finding men, discovered the only one in the company who seemed to have anything to eat, a lad with his lunch-basket, five barley loaves and two small fishes. There seems to have been no hesitation about yielding up his small store to the Master.

The company were seated on the grass, in a hundred tiers of fifty in a tier. The loaves were broken, the blessing asked and the food passed to the disciples, who served it to the company. And they were filled.

He who would not, to satisfy the hunger of a forty days' fast, make for himself one loaf of bread, had no hesitation in providing a supper for five thousand, who were not half so hungry as he. He came not to be served, but to serve.

They gathered the fragments, twelve baskets full, an abundance for their own supper. The multitude dispersed to their homes. Jesus sent his disciples away in a boat, while he himself went up into the mountain for the few hours of well-earned solitude his spirit craved.

This lesson may certainly teach us the greatness of the Lord's sympathy for the needy, the unlimitedness of his power, and the unfailing provisions of his grace to feed the multitude with the spiritual bread, the bread of eternal life. He will evermore give us this bread. L. A. A.

A CONFESSION OF FAITH.

Mr. Spurgeon and Others Join in Affirming Their Belief in Orthodox Christianity.

London *Telegraph:* We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the word of God but is the word of God. From beginning to end we accept it, believe it and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament accompanied by skepticism as to the Old appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning "Moses and all the prophets" in preference to any of the supposed discoveries of so-called higher criticism.

We hold and maintain the truths generally known as "the doctrines of grace." The electing love of God the Father, the propitiatory and substitutionary sacrifice of his Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matt. xxv. 46: "These shall go away into eternal punishment," are in our judgment, revealed and fundamental truths. Our hope is the personal, premillennial return of the Lord Jesus in glory. * *

I was reading the Tribune, and came across the above "Confession of Faith," purporting to be from C. H. Spurgeon and several other popular divines of orthodox churches. Well, it seems to me a strange medley of truth and error, and reminds me of a saying of the Saviour of all: "They be blind leaders of the blind." What can we expect of the masses when the teachers subscribe to such heresies? I hope the light dawning on the world will prevent multitudes from falling into the ditch, through being led away from hope and God by such blindness in high places.

How important that all search the Scriptures for themselves, watching constantly against these errors that are so readily foisted upon us by those who seem only desirous of proving a position they have assumed regardless of truth or even correct quotations. Why should they quote the words of Matt. xxv. 46, "These shall go away into *eternal* punishment?" Oh! they wrest the Scriptures, and would make the Good Tidings of no effect through their misconstructions and false teachings.—M. L. Chicago, Ill.

Remarks: The above criticism is based partly on the notion that eternal means more than everlasting. But both are from the same Greek word, *aionios*, adjective form of *aion*, meaning age, and in the Revised Version both are rendered eternal. The strange thing is that such scholars, on account of a church-creed, should assume that it means endless. If *aion* always meant an endless period, there could not be more than one such period, and "forever *and* ever" would be nonsense; and "In the *ages* [*aionos*, plural of *aion*] to come" would not have been written by an inspired Apostle.

Each dispensation has its own age, and the adjective should be agical or agelasting. The reward of the sheep and the goats of Matthew xxv., refers to the difference between them during the age of judgment. The only good reason for regarding the age of life as longer than the age of punishment is not the definition of the word age, but because the life takes hold upon the immortal *nature* of God, and therefore upon his age which must be endless, while the age of sin and pain is declared *not* to be endless.—See Dan. ix. 24; Rev. xxi. 4 and xxii. 3.—Editor.

The Perfect Whole.

THERE can be no doubt that the number three in a Biblical sense means perfection. We know that the Father, Son and Holy Spirit, are one, in every thing that goes to make up a perfect whole.

We have three in various places in the Word as significant of completeness:—the three parables of Luke xv. showing how wonderfully God works to search out the lost, in their various stages of sin;—the three resurrections, which symbolize the eternal resurrection from the dead, where even one considered hopelessly lost is commanded to come forth and stand in the presence of the Son of God.

We can trace this wonderful number, three, through many stages of the world, and, at last, we pause at man, the noblest of God's creatures, made in the image of the Creator; and we must admit that man is triple, that he must be triple,—because the essentials of a perfect man are three, namely, body, soul and spirit. As Divinity could not be perfect, and work in perfect unison, without the three, neither can humanity.

The body is that coarser outer covering, that perishable material, which must sooner or later be laid away in the dust of the grave. And though it is often beautiful, yet it would be but little more than sculptured marble, or moulded clay, if it were not animated by the soul through the finer workings of the spirit.

God gives the spirit. It comes from God, and returns to God who gave it. Oftentimes it is unawakened, lying dormant and unquickened, and we say, That man is soulless, or he lacks that fine sense of spirituality, which sends its influences, out into the world, and makes itself felt and known, as something better than clay or marble.

No power on earth can chain it. It is not under the law, where lie the strength of sin and the sting of death.—1. Cor. xv. 56. It knows no law but the law and love of God. And when we realize this, in all its fullness and beauty, earthly conditions and earthly trials cannot torture us. The spirit rises superior, and thanks God that it is free to act and think for itself, under that divine guidance which will never lead it astray. In other words, we are content to let God work in us, feeling sure that the divine hand will guide us aright, and we shall be overcomers, even as Christ overcame.

But this condition cannot be attained without perfect faith and trust; or without the divine working of the Holy Spirit, the comforter whom Christ promised to send. Otherwise, we struggle against what we term adverse circumstances and bitter trials, the mocking irony of fate, and the things we cannot fathom or understand. And though the soul that sinneth, it shall die, because it is subject to the law: yet the spirit which is under an entirely different law, the love of God, will not sin and will not die.

The spirit is the inner man, the finer principle, the indwelling image, that will one day cast off its earthly dress and stand a spiritual being. Awakened, it is conscious of the weight of earthly conditions, but it is not hampered or cast down thereby; but rather soars away through miles and miles of space. The depressing influences that it often feels are from material things, that weigh it down for a time until the higher influence of spiritual things counteracts and returns it to its natural elasticity. It cannot be otherwise with this triple nature of ours. The physical too often predominates over the spiritual and causes mental misery. But when the spirit, which is the finer essence of the soul, asserts its supremacy, gross materialism is cast aside, and we are able even in this world to see as we are seen and know as we are known.

Paul went bound in the spirit unto Jerusalem, not knowing the things that should befall him there. So do we go bound in the spirit. We are more or less bound in the spirit, as long as earthly conditions prevail; it is eminently natural and can be no other way. And again, the spirit of a man will sustain his infirmity; but a wounded spirit, who can bear? And "He that hath no rule over his own spirit, is like a city that is broken down, and without walls."

We can and should have rule over our own spirits, then, that neither heart nor head should go wrong; but we cannot obtain this rule, unless we subject ourselves to the Lord who weigheth the spirits. And the moment we do that, we come into a bond of relationship with Christ and the Christian law of love, which shall lead to the regeneration, and final resurrection in the likeness of the loving Father who doeth all things well.

ERMINA C. STRAY.

IMPORTANCE OF GROWTH.

Nay; but he deceiveth the people.—John vii. 12.

NATIONS, like men, are at first aggressive and aspiring, then satisfied and conservative. A child normally, wishes to grow, to learn, to gain; a man in his old age desires to rest and enjoy. The grasshopper is a burden, desire fails, and alas! fears are in the way. So saith the preacher in Eccle. xii. 5. So is it with a nation's career. So with religions and denominations. At first, anxious to learn, and liberal, while manfully fighting with traditions and earlier creeds, the new society soon crystallizes or solidifies into a sect with a hard and fast system of doctrines, written or understood, tolerates no innovation of thought or departure from the established belief, and calls every reformer a deceiver.

Of all religions, the Jewish, as given through Moses, had the greatest reason to be conservative. Its laws and ritual were given direct from God by angelic ministry, (Acts vii. 53.)and both had a deep and typical meaning. But long ere the Lord Jesus appeared on the scene, the rites had petrified into forms and the people loved to follow the letter without the spirit, so that when the greatest of all reformers burst into their midst and exposed the hollowness of the human expression of the divine institution, and some with clearer intuition than others, said, "He is a good man," they were answered, "Nay, but he leadeth the multitude astray." (R. V.) We can easily discern the two parties: "the common people heard him gladly;" (Mark xii. 37.) the Pharisees and scribes, the religious element, "murmured" against him (Luke xv. 2) "derided him" (xvi. 14) and said, "This multitude which knoweth not the law are accursed."—John vii. 49. These covetous religionists, who said, "We see," (ix. 41,) wanted no further light; they could brook no new idea. As it was in the beginning and is now, so and so alone shall it ever be, was their motto, which led them to brand Him who came to express the Father's love, as a deceiver, one that hath a demon.

Here let us pause and ask, Is it not so today? Ideas, Romish, ritualistic and oppressive, mixed with more or less of Bible truths have again and again solidified into persecuting creeds which permitted no expansion of thought without raising the religious scarecrow and crying, "Heresy." Dear reader, are we spell-bound by any theory, formulated or unspoken, or are we ready to allow God by His Spirit to speak through any young unfettered brain that he may see fit to use?

Let us look at a few expressions in the Gospel of John which would appear to the Jewish doctors and religionists to be deceptive.

1. The spirituality of the kingdom. It was the kingdom of God, (John iii. 3, 5) or as only in Matthew's writings, "The kingdom of the heavens," (Greek) and not the restoration of "the kingdom to Israel"(Acts i. 6) of whose principles he spake. Do not the majority of religious persons today think and talk more of "the cause" and "our cause," "our society," "our church," than of the glory of God in their lives and work?

2. The necessity of being begotten from above. We have been legally born already; we are Abraham's seed, (John viii. 33. 34,) properly circumcised and trained. Is there not just as little understanding of this birth or begettal through the Word of God and His Spirit as in the days of Nicodemus? The continual talk about being adopted on the one hand, and baptismal regeneration on the other, declare it. Let us remember that the same Greek word is translated begotten and born, the one expressing the reception of the Word, "begotten (the same meaning but a different Greek word in Jas. i. 17.) by the word of truth," and the other the coming forth of the one receiving Jesus, the Word, (John i. 12, 13; Rev. xix. 13,) from the hidden condition of death, though really in Christ redeemed and justified.—Isaiah liii. 6; John i. 29; Rom. iv. 25, 26; v. 9.

3. That their religion and religiousness would not save them outside of the Lord Jesus. "If ye believe not that I am, ye shall die in your sins."—John viii. 24. How many merely church members will die in their sins!

4. That any one could be saved outside of their fold. "Other sheep I have which are not of this fold, them also (from the Gentiles Isa. xlix. 6.) I must bring."—John x. 16.

5. That God was not going to make anoth-

er national fold in this age. Hearing my voice, "They shall become one flock," the body of Christ, wherever its members, the sheep, are found, with one Head, one Shepherd.–John x. 16; 1. Cor. xii. 12, 27. Nearly every new sect think they alone are right.

6. That while salvation was from the Jews, (John iv. 22, R. V.) because he was a Jew, born under the law, (Gal. iv. 6,) and was only to be had in the aionian life, by faith, (iii. 15, 16) yet the world would be saved outside the Jewish nation,(outside the church too.) God's Lamb bare away the sin of the world. John i. 29. He came that the world through him might be saved, (iii. 17,) as truly as that he that believeth might in him have aionion life, (age-lasting life, life in the next, the glory age, the kingdom of God,) and he that believeth not will perish as to that age, and is condemned already.—iii. 14, 15, 18.

7. That there would be a resurrection of the just to this life from among (or out of the rest of) the dead, (Greek *apo*, John v. 29; Luke xx. 35.) How the creeds cry out today if there is any question as to a general judgment!

8. That the resurrection of the evil-doers would be to judgment (Gr. *krisis*, and R. V.) and not to endless torment, (John v. 29.) and this judgment is not only God's strange work, but even unto victory.—Matt. xii. 20. Blessed be God! Surely the judgment of God, though terrible, (for who can stand in the day of his wrath?) is God's best blessing to the sinner, next to the present salvation which he blindly rejects.—2. Cor. iv. 4. Notice it is the *day* of his wrath, the *day* of vengeance (Isa. lxi. 2) the *hour* of his judgment.–Rev. xiv. 7. He retaineth NOT his anger forever, because he delighteth in mercy, (Ps. ciii. 8,) which mercy endureth forever, saith one hundred times the precious word.—Ps. cxxxvi, and elsewhere. What do many earnest, Godly men dread more today than to hear of the love of God in Christ through judgment to those who die unsaved?

Many other remarkable points in the teaching of the Great Prophet, the Christ, might be mentioned. Let us learn to listen to the Word even when its teachings seem to be in direct opposition to our teachings and ideas.

All new truth at first seems heretical or false. How then can we discern the false from what appears to be so? Hearken to the priest, listen to the church, search the fathers, read the commandments, study the "helps," ask the ministers? No sir. "To the law and to the testimony."—Isa. viii. 20. "Believe not every spirit (or teaching) but TRY the spirits, (by the Word) whether they are of God."–1. John iv. 1. And as the Spirit breathes where it listeth and is not understood, so will you be when begotten and led of the Spirit.—John iii. 8, R. V. mar; 1. Cor. iii. 15.

Go on my brother, my sister. Search and pray, praise and search. The religious stereotype will call you a deceiver, and say you teach hellish, devilish doctrines. Be not troubled; they called the Master Beelzebub. Go on in the power of the Holy Spirit, not with human wisdom or for your own honor, but to the glory of him you serve and before whom you stand; and may God make you a blessing to many an humble, simple, teachable saint.

H. VEYSEY.

TOLEDO. O.

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THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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SIGHT CONVERSION.

"For now we see through a glass darkly, but then face to face, for we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away."

This principle in divine government is as old as the Hebrew race. It is brought out in the history of Jacob's family. His son Joseph had some dreams indicating exaltation and rulership in Jacob's family. His brethren hated him for these prophetic dreams and they said they would kill him and see what would become of his dreams. Man is free to will but not to do.

They put Joseph out of the way, deceived father Jacob, and supposed the whole affair was ended. But in due time they were compelled by circumstances to come before Joseph as suppliants for favors. Joseph spoke to them through an interpreter, treated them roughly, but finally made himself known as their brother Joseph. A great festival was held in the palace, and they were sent to Canaan with wagons and horses to bring Father Jacob and the whole family to Egypt. Jacob had never understood the problem of his family salvation, and said, All these things are against me, until the wagons were seen and the horsemen, shouting, Joseph is alive and governor over all the land of Egypt. Father Jacob said, It is enough. Joseph is alive, and I will go down and see him before I die.

The sacred history of Jacob's family is prophetic. The Jewish nation treated Jesus of Nazareth in a similar manner, and are yet to see him under similar circumstances, and it will be a sight conversion as a nation. Thomas, one of Jesus' disciples, is an example. I will not believe unless I can put my hands in the print of the nails. He was permitted to do it with the rebuke, Blessed are they who have not seen and yet believe. Saul of Tarsus was another example. He was proof against Christian teaching until Jesus said, I am Jesus whom thou persecutest. And the prophet says of that nation, They shall look on him whom they have pierced, and mourn for him as one mourneth for his only son, the house of David apart and their wives apart. The house of Levi apart and their wives apart.

"Your house is left unto you desolate, ye shall not see Me until the time comes when ye shall say, *Blessed is He that cometh in the Name of the Lord.*"

Shall a nation be born at once.—Isa. lxvi. 8.

The watchman shall see eye to eye (face to face) when the Lord shall bring again Zion.

Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people. He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

The gifts and calling of God are without repentance. Saul of Tarsus, one of the most bitter enemies of Jesus of Nazareth among the Jewish people, was called before he repented. He was not called because he repented, but he repented because he was called. And last of all he was seen of me also as one born out of the due time, or before the time for such births had come.

As it is written in Isaiah lix. 20:

There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins.

As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes.

Oh, the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counselor? Or who hath first given to Him and it shall be recompensed to him again. For of Him and through Him and to Him are all things. To whom be glory forever. Amen.—Romans xi.

C. Boardman.

Hartford, Conn.

As in Adam all die, even so in Christ shall *all* be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.—1. Cor. xv. 22, 23.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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SEVEN ELEMENTS OF UNITY.

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians iv. 3.

In the following verses the apostle speaks of seven elements of oneness or unity. The number seven is very prominent in the Bible. Many important things are counted by sevens. The seven elements here enumerated are: "One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all."

The foundation of this unity is mentioned last:—the fact that God is one and that he is the Father of all.

It seems appropriate at the beginning of these meetings that a few words should be said in reference to this unity, the ground of our fellowship, or our partnership;—for the idea of partnership is certainly included. We are sharers. We hold something in common. And the basis of this fellowship of Spirit, this bond of unity, is not in the oneness of religious opinions. This is not even mentioned in the passage. Among those here present it may be that no two hold exactly the same opinion about anything,—that see things just alike in all their bearing and application. And one of the best reasons why they do not see exactly alike about everything is because they think for themselves;—and thinking brings diversity of views. The reason is obvious: we are not all made alike mentally, and have been variously trained, and we necessarily look at things from our own standpoint. One looks at one side of the truth and another at another side; and truth is many-sided. It has many phases, and one may be able to receive but one portion of it; while another may be able to receive and appropriate another phase of the same truth, and truth that has another bearing on our minds and hearts and characters. It is good cause for gladness that unity of opinion is not one of the seven elements of the unity of the children of God. Variety may be essential, both now and hereafter, to the perfect unity of the family of God.

But there are seven things in which all Christians are alike. They all have one Father—God. They all have one Lord and Saviour—Christ,

"God manifest in the flesh." They all have one faith—the living link that binds them to the father and the Son. They all have the same baptism,—the one and only way of coming to the Father through the Son, that is, by death to sin, and resurrection or new birth to holiness, of which death and resurrection, or spiritual baptism, *water* baptism is the symbol or type. All may not have obeyed in the *form*, but without the *reality*, which the form symbolizes, they cannot be on the way to God. All are members of the same church or body of Christ. He as the Head has but one body. All in that body are animated and controlled by the one Spirit. And all have the same hope,—the glory of God and a share in his future work. All may not understand the fullness of these things; perhaps none do; but these seven things are sure to them all by the wisdom and love of God. They are all as truly one, in spite of differences of opinion, as are the children of the same parents. To deny or ignore this unity cannot change the fact.

It is not to be supposed that every member of the body is equally intelligent and has an equal share in the power of thought. As in the human body, so it is in the body of Christ. There are many members, and the Spirit divides to each as he will. He sends His vital force to each member according to its need and capacity for use. It is not for the members to choose what they will have or do, but the Spirit divideth to every one severally as He will.—1. Cor. xii. 4-11.

This passage is a clear and positive expression of the unity of the Church of Christ, and therefore strikes a heavy blow at the dividing, scattering spirit of sectarianism, which sets up house-keeping on its own account, and does not recognize the oneness of people as the Church of Christ unless they are able to pronounce a certain shibboleth, or give a certain password, according to a stereotyped creed. This text is against all that. The design of the Apostle is to strike a heavy blow at division or schism in the body of Christ. We are to endeavor, in spite of all tendencies to the contrary, to keep the unity of the Spirit in the bond of peace.

I am glad there is only one church; and it is *our* church. I do not mean this congregation. I do not say that this and all churches like this constitute the one church. I do not believe anything of the sort. What I do believe, is, that the man or woman who is united by the one Spirit to Christ is a member of the Church of Christ. The fact that I am able to move my little finger proves that there is life working through that little finger. Separate that member from my body and it will have no power to move. So any man who has the Spirit of Christ working in him is, by virtue of that Spirit, a part of the body.

There is much said about essentials and non-essentials. The only essential thing is the life of Christ in the person. This is the very essence of the Christian nature. It is this that makes a Christian. It is this that makes the difference between the man that is dead and the man that is alive. "You hath he quickened who were dead." No amount of ceremonialism will accomplish this. There are ordinances that are useful and appropriate in

their places, but what I say is that no act of obedience is essential to life as a *cause* of life. The point is that the life is a cause of obedience, and not obedience the cause of life. A dead person sees not, feels not, thinks not, cares not. A dead person is not only without power, but without desire. A dead person has no capacity in action. He has powers that may be quickened into action. When people begin to act on the spiritual plane, begin to seek after the Lord and obey him, it is a good proof that they have been made alive. Action is not the cause of life, though necessary to its continuance. Life and loyalty are necessarily related to each other. Loving obedience is an expression of the indwelling Spirit of Christ.

A "Christian" preacher once took exception to a statement similar to the above. He wanted me to say that no one could be saved without water baptism. I told him I would do so if he could find such a statement in the Bible, but as it was only a man's inference, I could not so teach.

I then called attention to Paul's statement that "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance," (Gal. v. 22, 23,) and then asked the brother: "Are you willing to take the position that no person ever had the Spirit and bore these fruits who had not been baptized in water?"

He did not answer at once, but looked thoughtful. I then made a more personal appeal:

"You are an old man, and I appeal to your knowledge, observation and experience, of human life: Do those only bear the fruit of the Spirit, thus giving evidence of the divine acceptance, who have been baptized? Take your own father and mother, for instance," whom I knew to have been earnest Christians, according to their light, tho' unbaptized, "had they no vital connection with Jesus Christ? Did they not bear any of the fruit of the Spirit? And if they did, was it not proof of divine acceptance? And if so, why should man reject them?"

He answered: "I never had any one present the subject to me in that way before."

He then admitted that he believed that his father and mother were Christians; and he went farther and admitted that he had neighbors who gave clear and positive evidence of being better Christians than some whom he had baptized.

If you understand me, you will know I am not belittling the ordinance of baptism,—not by any means,—but I believe it is essential we should know that the essence of the spirit of obedience is the Spirit of Christ, and it is by means of that Spirit in that body that we are constituted Christians.

Some say that the one baptism means that there is but one *mode* of water baptism. But I cannot think that water baptism is what is meant by this one baptism. It is not deep enough. It is not broad enough. It can refer to water baptism only so far as the external ordinance is a symbol of the spiritual reality. The gift of the Spirit is not the baptism here spoken of. That is a separate element of the seven unities. It is one thing to be filled with the Spirit, and another thing to be baptized *by* the Spirit, and this baptism is *by* the Spirit of

God. The baptism in water, which is administered by man, is at best an external expression of the real change. What is it to be baptized by the one Spirit into the one body? The Spirit is the Agent which baptizes us, and not the element into which we are baptized. It is true that on the day of Pentecost the Spirit filled the room and they were baptized in that sense; but that was not what Christ meant when he asked the disciples: "Are ye able to be baptized with the baptism that I am baptized with?" That was baptism into death. The Apostle understood this when he said: "Know ye not that as many of us as were baptized into Jesus Christ were baptized into his *death?*" [not water nor Spirit.] The ordinance of baptism is a symbol of death and resurrection. "In that he died, he died to sin once; but in that he liveth, he liveth to God." Here, then, is the point: It is death to sin, and a new life toward God. This is the one baptism that saves, and the indwelling Spirit of Christ is the Baptizer (1. Cor. xii. 13); what man can administer is a ceremony expressing it symbolically.

I cannot think that those who see the meaning and relation of the symbol and the reality are the ones most likely to neglect obedience to the *form* of doctrine. It is a grand way of preaching the gospel, when men act out in form what is their faith, hope and experience. But we must make clear the distinction between the ceremony and what it symbolizes. The only baptism that saves is death to sin; and when we see this, we will know why this is made one of the seven essential elements of Christian unity. There never was a Christian who was not baptized. There have been thousands of people baptized in water who are not Christians, and who know nothing about the deep, spiritual significance of this matter. There may be many, many thousands who never have seen the relation between the symbol and the reality who have experienced the reality and are enjoying the results of that reality in their experience. Yet it is a good thing to see the relation between the one and the other, between the kernel and the shell. Let us know and feel that the vital essential principle of baptism is death to sin, and resurrection into the life of Christ. When we see this, then we will understand why all Christians are one. The basis of fellowship is not that we think just alike about everything, but the fact that we are made one in Christ Jesus by his Spirit taking possession of us and leading us through his death into his life. This basis of fellowship is as broad as the church of Christ, as broad as the operation of the Spirit of Christ. We cannot disfellowship any one who has the fruits of the Spirit, and we have no desire to do it.

I do not say that people are not Christians because they cannot see the fullness of the Larger Hope, the grand, comprehensive application of the work of Christ in all its bearing. There are thousands who accept Christ Jesus, and who have the Spirit of Christ dwelling in them, who do not see all we do. I do not think anybody should be condemned for being short-sighted or long-sighted. You would not send a man to perdition because he could not see very far. He might see far

enough to take the next step. There are some who are the eyes in the body of Christ. They come into sympathy with the prophetic spirit, the far-reaching, comprehensive work of the Spirit of Christ. Some may think it a matter of no great consequence, but I tell you it is a matter of vital importance to some of us that we can see. We may have our difficulties and errors. All mankind are subject to the great law of human frailty. It may be that some good people are more easily kept from sin than others. I am satisfied that what holds some of us along the line of development toward the blessed character of Christ is the fact that we are able to see. We could not live on the diet that some people are eating. It would not keep us alive. What some live on seems to others as mere twaddle,—no vitality, no power. It gives no satisfaction, no food. It may be that some require more food than others, and we do not need to be stinted. Christ as the Truth is the Bread.

As God is one, Christ is his expression; so as Christ is one, the Church is his expression; and the whole world in due time is to be enlighted and their unity with the Father and the Son developed and manifested, when God shall be all in all. This is the hope of both the Church and the World. As God is one, his work, when complete and filled with himself, must also be one.

UNIVERSAL SALVATION.

[A sermon by E. Potts at the General Meeting, Buchanan, Mich., June 6, 1891.]

I BELIEVE that ignorance, superstition and bigotry are the causes for the reproach and persecution which believers in Universal Salvation have to bear. If it were not for these, there would be a broader and grander view of the divine word and plan than there is now.

The apostle Paul wrote to Timothy: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially them that believe." We have been talking, since this meeting commenced, with reference to the special salvation. Paul was a preacher of universal salvation. I find in all his letters to the churches, when I examine them closely, that he has spoken in each of them of universal salvation in Jesus Christ; and of the purpose of God before man's creation, that in Christ he should manifest himself to the world; and he prepared a human body whereby he might manifest himself to the world. I believe God could not approach the human family in any other way than through the medium he used for that purpose. Jesus said: "He that seeth me seeth the Father also." We were talking of the blood that atones. In the Acts of the Apostles [chap. xx. 28.] it is called the blood (life) of God.

The churches generally believe in a partial salvation, and yet they cannot preach a sermon, but what they bring in more or less of universal salvation. They tell you salvation is free, and yet they say you must do many things in order to obtain it. After we have done all we can do, we are unprofitable servants. The salvation that comes to us is called the gift of God. And it is also called a mystery that has been revealed in these latter times. At first it was manifest in type and

shadow, and later in substance. Thus Jesus Christ is spoken of as the salvation that God has prepared for the world.

When I go back to the writings of Matthew, Mark, Luke, John, Paul, Peter, etc., I find they advocate the very same doctrine which is so despised in this day. They write what Christ did in parable,—and without a parable spake he not unto them. And many of these parables refer to the salvation of the world. Take the parables of the lost sheep, the lost money and the lost son. These teach universal salvation. All the lost were found. Jesus says: "Other sheep I have which are not of this fold." These other sheep spoken of in the parable represent the whole human family. Ninety and nine are represented as being in the fold. One was lost, and the good Shepherd went over hill and dale and valley and mountain and sought until he found it. And when he found it, he put it on his shoulders and bore it safely to the fold. He came to seek and to save the lost, and his mission never will be accomplished as the Saviour of the human family until all the lost sons and daughters of Adam are brought into the fold.

A woman had ten pieces of silver and one was lost. Perhaps the woman may represent the church. Having ten pieces of silver given her, she loses one of them. She lights a candle, and makes a deliberate search until she finds it. Then she calls in her neighbors and friends to rejoice with her.

The sheep awakened sympathy and benevolence, and the son appealed to parental love, but the silver is loved only because it has an intrinsic value; and in addition to the other elements, there is an intrinsic value in the human family. The spirit is of God and returns to God who gave it. Therefore God has an intrinsic value invested in the human spirit and he will not allow one of them to be always lost. If one should backslide and fall away, it becomes the duty of the church to seek and to save the lost one, and also to look after and shepherd those in the fold. It becomes the duty of every Christian to work in harmony with Jesus in seeking the lost sons and daughters of Adam.

The prodigal had gone away from the father's house. The father's eye never lost sight of the son. We may all have sons that are gone forth into the world to do for themselves. I have sons far away, and my mind is upon those sons day by day and hour by hour. And if I know how to love and cherish those my children, even if they be wayward, does not God much more watch over his children? So the poor prodigal found. He had spent all his patrimony in riotous living. He made up his mind that he would live no longer in a manner unworthy of the dignity of his manhood, but would arise and go to his father's house.

O, in what a starving condition the world of mankind is! The lepers of Samaria, when they discovered the feast God had provided for them, said: "We do not well to hold our peace." And we do not well to hold our peace in this matter. We are to love God supremely and our neighbor as ourselves. We become coworkers with Christ in saving the world of mankind. The gospel is good news to all people. It

is the gospel of salvation. We have received it in type, prophecy and in substance or fulfillment. We have received it from the lips of the Divine One as well as from his chosen embassadors. It was revealed to Peter by the Father that Christ was the Son of the living God. Paul said the gospel he preached was not his, but of the Lord; and in all his letters, he has taught, in substance, that "God was in Christ reconciling the world to himself, not imputing their trespasses unto them. "Jesus declared: "I come to do thy will, O God; a body hast thou prepared me." In this body, the light shone forth, and the needed sacrifice was made. He humbled himself unto death, was therefore highly exalted, and said: "I, if I be lifted up from the earth, will draw all men unto me."

GLORIOUS CONDEMNATION.

(2. Cor. iii. 9.)

Those who have little or no acquaintance with the Lord are apt to look upon all his dealings which are not pleasurable to their physical senses, as being opposed to their welfare. Only the things that contribute directly to their enjoyment today, are considered as reason for thanksgiving. How seldom do people give thanks for the afflictive dealings of God with them; and yet we are told that "Like as a father pitieth his children, *so* the Lord pitieth them that fear him." Now, we know that many a father sees the wisdom of letting his child feel the pain occasioned by a fall or by burning, in order to place the child beyond the danger of these; but while the child is thus disciplined, the father kindly watches over and directs the matter.

One error in teaching leads to and causes another; hence the importance of having right conceptions of God and his plans, in order to bring ourselves into harmony with him and them. In the building of the temple, the material being prepared beforehand, so that the sound of axe or hammer was not heard, if one piece had been misplaced, all the others would have been out of place and a misfit. In like manner, the dogmas of endless torment and substitution are misconceptions of condemnation, both in nature and purpose, and produce misfit, inharmony and discord through all the plan of salvation.

To conceive and teach that our heavenly Father will condemn and punish his children without any corrective or reformatory purpose *hereafter*, is to force upon the minds of his children a misconception of his dealings with them *here*, hence they get the idea that pain and affliction, instead of being his mode of disciplining them, are evidence of his displeasure and anger, and of course not a cause for thankfulness.

How can such people, with such ideas, have a correct understanding of the apostle's words, in 2. Cor. iii. 9: "For if the ministration of condemnation be glory, etc?"

Here the ministration of condemnation is said to be 'glory,' or glorious. How can that be from the standpoint of the popular religious teaching of our day? Impossible! But from the standpoint of "the hope of the gospel," condemnation is truly blessed good-news and glorious; and it is full of sweetness to those who can "steadfastly look to the end of that which is abolished," (death under the law,) and see the glory resulting from death under the gospel.† But what is the difference between death under the law and death under the gospel? All the difference in the world. Condemnation and death under the law was for transgression of the law, and involved a loss of all that could accrue to one who was obedient to it. In other words, it was death without a resurrection; to keep the law was life, to transgress was death; but death under the gospel (good news) is death with a view to resurrection, a death without which there could be no resurrection; it is a necessary and essential pre-

† Death under the law, like all else under it, was typical of that which was coming under the gospel, and served as an example and "shadow of heavenly things," (Heb. viii. 5.) and this anticipation to those seeing it, invested it with glory, and in Moses' case made his flesh radiant, to such an extent as to necessitate "a vail."

(*Continued on page 249.*)

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(*Continued from page 247.*)

requisite that we die with Christ, in order to live with him. (2. Tim. ii. 11.)

Herein is the blessedness of the condemnation which places our "old man" under the death sentence for the purpose of raising us into newness of life with Christ. "Except a corn of wheat fall into the ground and *die*," is as truly essential to every member of the body of Christ as it was for Christ the Head.

With this view we can rejoice and be glad not only for the sentence of death in ourselves, but for the sufferings incident and leading to it. While we "reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us," why should we not be thankful, and if thankful, why not express our thanks, and praise God for this blessed condemnation wrought out by God *in Christ?*

Herein is the secret and mystery and wisdom of God in Christ; who transformed death and made it the precursor of life, made it subservient to his glorious purpose, and brought life, "the gift of God," out of it, and so he left death standing as "the wages of sin," "BUT the gift of God," rising right up out of it, "is eternal life through Jesus Christ our Lord."

Have we not occasion to rejoice with joy exceeding, especially when we consider that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God?"

With the nature, and, (in the wisdom of God) purpose of death set before us as the only way to resurrection and life, we may see with the apostle that it is truly glorious to die, glorious to suffer and die with Christ. We should not forget that this is the great salvation wrought out in him; he turned death into life, defeat into victory, this is the Ransom from death.

He did not die *instead* of us, that is, to save us from dying, but so that by dying we might live again. How glorious then the condemnation that causes death to end death, and how appropriate the words of Jesus on the cross, "it (death) is *finished*." Up to this time death had been the penalty of sin. It is still the penalty of sin, but with a new element added by Christ the Ransom. Whenever the sinner will volunteer to die with Christ (Rom. vi. 11.) the result of his dying will be to live again, (Matt. x. 39.) for now he dies to sin instead of dying in sin; he delivers himself up to death for a purpose, that purpose is at-one-ement with God, "that the life also of Jesus might be made manifest in our mortal flesh; (2. Cor. iv. 11). It is the same purpose which Christ had in dying for the world, for when he took our nature he placed himself where he had the same death to die that we have, though without sin he was susceptible to sin, else he could not be tempted, and he took the sting out of death by gaining a complete victory over sin. Romans vi. 10.

He did not prevent death, but he brought in life. So it is still true that "the wages of sin is death, BUT the gift of God is eternal life through Jesus Christ our Lord." This gift has been purchased for us by the death of Christ; that is how it is "the gift of God through Jesus Christ."

Jesus did not placate, pacify, nor conciliate the Father (which the doctrine of Substitution would necessitate) but as he was the manifestation and representative of God, he took of the riches of his kingdom (knowledge and power, Isa. liii. 11.) sufficient to redeem man, himself included, (Heb. vii. 27.) for "he was numbered with the transgressors,"—(Isa. liii. 12.) and says to the world, "follow thou me."* The world bereft of strength and life in Adam, have strength and life imparted in Christ.‡ To illustrate: Adam died insolvent, and the debt was entailed upon his children; it involved their *life;* they have nothing which they can offer as a ransom, (Psalms xlix. 7.). Silver and gold will not avail; it is life that is required, and life must be given. Here Christ steps in, does not remit the penalty of sin at all, but after, or in the very article of death, brings in victory by imparting a flood-tide of life; and the world impotent in Adam becomes potent in Christ.

This is the legal arrangement for the whole world, and takes effect with the individual as soon as he can be made to understand and receive it; hence it is said "As many as received him, to them gave he power to become the sons of God."—John i. 12.

FLEMINGTON, N. J. J. C. SUNDERLIN.

* Of course when speaking of Jesus as redeeming himself, we refer to his adopted nature. He humbled himself for our sakes, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham," which needed redemption.

He thus demonstrated the power of God to redeem man in his own person, thus giving us a "strong consolation who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast."—Heb. vi. 18, 19.

‡ This is our answer to those who say we teach that Jesus Christ was only our example. He was that, but more; he took our nature in his own person from under the curse, and not only acts as the example, but imparts the same power to us in proportion as the vessel can contain it. "Vessels of mercy, which he had afore prepared unto glory."—Rom. ix. 22, 23. We are both "vessels of destruction" and "vessels of mercy." The fleshly carnal nature must die, and in its place is imparted a spiritual nature by Christ, in whose human nature the same process took place, he thus becoming the "door," the "forerunner," "the Captain of our salvation."

How could he be "numbered with the transgressors," if he had a nature like Adam before the fall?

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ the Bread of Life.—John vi. 26-40. (Lesson for Aug. 23.)

"Ye seek me, not because ye saw the miracles," not because of the heavenly power displayed, not because of the eternal, spiritual element in his work, "but because ye did eat of the loaves and were filled." The great purpose of all true religious instruction; of all symbols, signs, ceremonies; of all miracles; of the Bible, and of Christ himself, is to teach spiritual truths through natural things. The great danger in this teaching is that the mind may be so impressed with the natural, the letter that killeth, as not to see the deeper significance. From this danger, Christ sought to guard his followers. Not the act, but its meaning; not the miracle, but the power that wrought it; not Mary's son, but God's Son, they were to see.

Temporal blessings always follow godliness. Loaves and fishes, health, prosperity, the goodwill of the good, are guaranteed to that blessed man who is as a tree planted by the river of water. But these are not the end sought. They are but incidental accompaniments, and hinder rather than help, if they crowd out of view the true bread, the health and wealth of the inner life.

"This is the work of God," his *one* work; his act, his strange act, the regeneration of man. What shall we do? We will lay bare our hearts to the influences of that quickening life that has come into the world. We will lie passive in his hands while by his power he creates us anew in Christ Jesus. We will aid him by removing all obstacles to his work, our own wills and all earthly loves. "This is the work of God, that ye believe on him whom he hath sent."

"The bread of God is he that cometh down from heaven, and giveth life unto the world." "Which of you that is a father, if his son ask bread, will he give him a stone?" Prayers are not words; they are desires. Millions of breadless lips had been pleading in mighty silence to God for food. Man's spiritual necessity down through the ages, his hunger, his thirst, his nakedness, his woe, constituted the unworded prayers that drew the bread of God out of heaven. Human need would have created a Christ, had not one been provided. God has not sent us stones, but the all-satisfying richness and sweetness and fullness of his own heart, which gives life unto the world. "Lord, evermore give us this bread."

"All that the Father giveth me shall come to me." Whom has God given to Christ? Let him answer: "All things that the Father hath are mine."—Ch. xvi. 15. "All mine are thine, and thine are mine."—Ch. xvii. 10. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—Ver. 2. "All that the Father giveth me shall come to me."—Ch. vi. 37. They are his, not because they come to him; but they come because they are his. "And I, if I be lifted up, will draw all men unto me."—Ch. xii. 32. "O thou that hearest prayer, unto thee shall all flesh come."—Ps. lxv. 2. "And him that cometh to me I will in nowise cast out."—Jn. vi. 37.

Much is said in the Bible and out of it about coming to Christ. Our ears are so accustomed to the phrase that we scarcely stop to consider that it is a figure of speech. In type, Abraham actually left his country and his kindred, and his old self, became a pilgrim and a stranger in the earth, seeking a city that hath foundations, coming to God. The nation of Israel left their old surroundings, their bondage, their idolatry, their darkness, and journeyed forth through the wilderness of judgment to the Canaan of God.

The journey from earth to heaven is prefigured in these types. We do not literally leave our homes, to draw nigh to God, yet we must leave our old surroundings, our old conditions, our old selves. Egypt and bondage, ignorance and sin must be washed out of us in the Red Sea. Baptized in the sea and in the cloud, we enter upon the wilderness journey of judgment, the fight with ourselves, and there we must wander until the old Egyptian-bred nature perishes and only the new and clean generation upon which God has set his love survives.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." *What* has God giv-

en Christ? He has given him the spirit man; that treasure of great price hid in a field; that child of God, imprisoned in the flesh; that latent, *possible* man who lies choked in fleshly lusts, overpowered, lost in the carnal mind, but which yet shall be found, freed, saved, and raised up at the last day.

"He that seeth the Son and believeth on him." How can one see the Son and not believe on him? The eyes that alone *can* see him are the eyes of faith, and it is written, "Every eye shall see him." "And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day."

Christ at the Feast.—John vii. 31-54.
(Lesson for Aug. 30.)

"WHEN Christ cometh, will he do more miracles than these which this man hath done?" The miracles which this man did were not juggler's tricks. He performed no marvels simply for the display of power. Neither did anything that he wrought harm anybody. No plagues and curses came at his bidding. He cast no spell upon the people to paralyze their judgment and charm away their reason. He brought no purported messages from the dead. He needed no lights turned down. He held no private seances. In secret he did nothing. All his work was wrought in dignity and daylight with the one direct object to benefit man and to glorify God. Could Christ do more? Could Christ do less?

The Pharisees did not relish such murmurings from the people, and, as if they could stay his influence thus, they sent officers to take him. We do not know just how they were hindered from taking him. The sweet influences of Pleiades cannot be bound. God alone can stay the bands of Orion. Jesus could not be interrupted in his work. When the interruption came, it was a part of the work.

Yet a little while and the officers might take him. Just a little while in which to bless and heal and teach. Could they not bear with him that little while? "Then I go unto him that sent me." How the thought must have sent a thrill through his homesick soul, weary of the chill gloom of earth.

"In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink." Picture this scene. Let the reader stand among that surging, jostling throng, made up of human lives each one a world in itself, each one with its cares and joys, its hopes and fears, its sorrows, its secrets and its sins. Among them were a few who had awakened to a thirst which earth could not quench; who ever carried in their bosoms a gnawing vacancy they sought in vain to fill. They had come to the feast as they yearly came, wishing, but not daring to hope, that here they could find ease. Suddenly, loud and clear above the din, a winning voice broke on their ears, "If any man thirst, let him come unto me and drink." Standing above the crowd, his face glowing with heavenly love, self-forgetful, indifferent to the sneers of unbelief, mindful only of his own, those scattered, hungry ones he came to save, stood the Nazarene. What words to fall from human lips! But O, how they have been verified! How many have drank from that refreshing fountain and filled their lives with joy!

At the last great day of the feast that voice shall yet sound forth. "Whosoever will, let him come and drink of the water of life freely." It shall sound till the great thirst of the world is forever quenched.

The Pharisees thought they had made a strong point against Christ when they asked, "Shall Christ come out of Galilee?" This shows the folly of superficial investigation. A little more research would have turned this sword in their hands against themselves. The trouble was, however, they did not want to be convinced, and one argument answered as well as another to ward off conviction. There was a sectional feeling in Judea against the Galileans, and they made the most of this prejudice.

"There was a division among the people because of him." He was God's sword of judgment to divide the false from the true, and the nation was rent in twain because of him. Wherever Christ comes, this division takes place. He is the touchstone that re-

veals the hidden gold. And this is true whether it be done to a nation or only to a man. When Christ comes to an individual, He cuts his life in twain. Old associations, old loves, old pleasures, are antagonistic to the new guest. But the best thoughts and feelings, the noblest aspirations of his nature cluster round and strike deep root into that new life. The man is at war with himself. One faction or the other must cease to be, before he can be at rest. Nay, verily; the right must conquer, for He must reign until He has put all enemies under His feet. The Jews killed their Christ, but he did not stay dead, and they did not gain peace. The crucified Christ gave them much more trouble than did ever the Prophet of Galilee. They themselves have had to bear the cross they laid upon his shoulders, and heavy indeed it has proved. They shall yet look upon him whom they have pierced and own him King, and be brought off more than conquerors through him who has loved them.

L. A. A.

Comfort in Hope.

Friends of my youth and my maturer years,
Ye disappear, and few are left me now;
Gone is the wife I loved, vacant is her chair,
A lonely feeling steals upon me now.

Father, Thee I need in these bereavements sad,
That meekly to thy sovereign will I bow.
Dear loved ones, you I long to overtake,
Ere second childhood may obscure my brow.

Father, thy nature as to us revealed,
Is essence pure of an unchanging love;
This ground of hope I cling to will sustain,
Until I reach the promised land above.

How universal is thy loving kindness!
Thy promise is to us and to our children too,
And the dear Christ, who pities our poor blindness,
In the dark flood, will guide us safely through.

Another comfort which to us appears,
Which our departed friends may jointly share,
That in the region of the great hereafter,
We shall be known,—and know each other there.

JEDDO, MICH. GEORGE McINTYRE.

THE GOLDEN LINK,
or
THE SHADOW OF SIN.

THE above is the Title of the book,—"A Story of Our Times,"—written by sister Ermina C. Stray, which we have arranged to publish, as mentioned in former papers.

The book has been written with an earnest Christian purpose, with the design of illustrating, by a series of life-scenes and home-like conversations, presented in a very readable manner, the present state of society, and the peculiar agitations and changes of these days concerning the social, financial, political and religious problems. The book is in accord, mainly, with our teaching, and no doubt many of those who believe the general teaching of the HOPE and DAY DAWN, will be interested in this effort to put these truths in a form adapted to the capacity of those who are not prepared for more solid reading. Some may not need nor care for fiction or word-pictures, but others have been and may be enlightened and otherwise benefited thereby. While this method of writing has often been used for evil purposes, it may also be very effective in sowing the seeds of truth; and Sister Stray is using her God-given talent on the side of truth and righteousness.

We have now fairly commenced on the work, but it will require several months to complete it. According to our estimate, the book will contain not far from three hundred and sixty pages. It will be gotten up in good style, with good paper, clear print and good cloth binding, and the price will be a dollar. By arrangement with the author, we have, for the present, full control of the book, having assumed the responsibility of its publication; and all who are interested in this work and would hasten its publication, can help us by subscribing and paying for the book in advance. We are thankful for the kindness and confidence of those who have done so already.—EDITOR.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii. 31, 32.

Special Salvation.

"God is the Saviour of all men, specially of those that believe."—1. Tim. iv. 10.

There is a sense in which every human being is saved already in Christ Jesus. We have, by divine arrangement, a Representative. Christ, as the Son of the Highest, is our Head. "The Head of every man is Christ." He is not only the Head of the church, but also the Head of every man. Every man has a part in Christ and in what Christ did. He died for us and he rose for us; he lives for us. His death was to reconcile us; his life is to save us. In the person of Christ, man has been made one with God. In the finished work of Christ, of which our good friends in other churches talk so much, God and man were made one.

That being true, is there not a sense in which all mankind have been saved in Christ, their peace made eighteen hundred years ago? "He died for our sins, and rose again for our justification." "Therefore," says Paul, "being justified, by faith we have peace with God, through our Lord Jesus Christ." It is in this sense he is the Saviour of all men. Then can you not see, that the salvation yet to be realised by each becomes a special salvation when we believe?

I am convinced that this passage does not mean that God will save all men by and by, and that he saves in a special sense those that believe in this age. Those saved in the next age will be believers as well as those in this age. If it be not in ten thousand ages, yet it will be true that the salvation wrought out on Calvary will become to each a special salvation when he believes it. So long as salvation is not understood and not believed, it does not have a practical effect upon us, and therefore does not save us in this special sense. But all will believe in due time.

All Lost; All Found.

The sheep is a stupid animal. It did not intend to be lost, but it wandered carelessly The silver was lost, but had no part in it. It did not lose itself. It was innocent; it was helpless; it was lost by somebody else. But the son was willful. He went away deliberately. Here we have the stupid, the helpless and the wicked, all lost, and all found. The sheep was brought home. The silver was sought after and found, and the son suffered the consequences of his wickedness just as long as he could stand it, and it brought him to his senses and he said, "I will go home." The Father who had watched him all the time, ran to meet him and rejoiced to receive him.

Every grade and condition you can think of are here represented. If you are a careless one, you are like the sheep. If you think you are utterly helpless, you are like the silver. And some of us may be like the prodigal son, the wicked wanderer, who suffered in consequence. But the grace of God, the love of Christ, is a power that saves them all.

I am glad of this. There is no person so far gone, so stupid, so helpless, or so wicked, that God cannot through Jesus Christ reach and save.

If there is any person who feels his need, and begins to inquire as to whether there is a fullness of mercy sufficient for that need, he may rest assured that there is no mistaking this. There is an abundance. The infinite love of God revealed in Christ saves to the uttermost. Though our sins be as scarlet, they shall be whiter than snow. This truth comes as the mighty power of the word of Christ speaking peace and love to each heart. O that these hearts may be able to hear the voice of the Son of God and find rest to their souls.

THIRD EDITION OF DAY DAWN.

The Third Edition of Day-Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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Address: J. H. Paton,
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ALL-ABOUNDING GRACE.

[A Sermon by J. W. R. Lister, at the General Meeting, Buchanan, Mich., June 6, 1891.]

THE LORD is good to all. It is the duty of his people to talk of his goodness and his mighty acts and the blessings he has provided for the children of men. We believe in common that the purpose of God in the gift of his Son is to redeem the world; to counteract sin and all evil, and establish truth and right in their place. Sin is in the world, and suffering and death by sin. We are informed in the Scriptures how it came. By one act of one man, the wickedness, suffering and all the ills that afflict humanity, were introduced into the world. And this was done before we had a being. We were in him who committed the act that introduced the suffering into the world.

Then, in the fullness of time, Christ, the Second Man, came into the world, and by one act, introduced a righteousness that is to take away the effects of that one act of sin. And this also took place before we had a being.

And this is true whether we believe it or not. Whether men believe that the one act of the Lord Jesus Christ introduced a righteousness that is to benefit and bless all men is true whether every person that is to be benefited by that act believes it or not. This seems to me to be the sentiment expressed by the apostle in Romans v: "Therefore as by one man's offence, judgment came upon all men to condemnation, even so, by one righteous act of one, the free gift came upon all men unto justification of life." It is not declared that this is so if a person believes it, but that *this is true.* "For as by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous."—Rom. v. 18, 19.

Our friends who object to the thought of the salvation of all men, claim there are Scriptures against our understanding of this Scripture. This reads that as sin hath reigned unto death by the act of one man, even so shall grace reign through righteousness by the act of one man unto eternal life. As sin has reigned over all to death, the favor of God will reign over all through righteousness unto eternal life.

An element in the commission that the Saviour gave his apostles is frequently brought up against this view: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved, and he that believeth not shall be damned." This is supposed to be opposed to the thought of the reign of grace securing eternal life to all men, because the one that does not believe the gospel preached is to be damned, while the one that does believe it is to be saved.

Now, it seems to me that the passage does not refer to the final condition of all men, but refers to the preaching of the gospel; as if the apostle were here today preaching to this congregation, and some of us believed and were baptised, and by virtue of this we would enter into that relationship to God through Christ, where we would stand in a saved state, while those who did not believe would be condemned. This is the record: God has given us eternal life and this life is in his Son. The one who does not believe it is condemned already.

Another Scripture thought to be against this view is, "The wicked shall be turned into hell, and all the nations that forget God." It is not strange that this is thought to be against the view we advocate. Men's minds have never been called understandingly to the thoughts of the grace of God that is presented in the gift of our Lord Jesus Christ. They have failed by some cause or other to grasp the truth, and the light that is to lighten the Gentiles seems not to have shone into their hearts.

By an examination of the Scriptures with reference to these things we find the truth. The nation that forgets God is turned into hell, and the person who does not obey God experiences condemnation and punishment for his disobedience. The city of Sodom forgot God and was turned into hell. It was destroyed by the fire of God. It was set forth as an example to them that should afterward live ungodly. The Jewish nation forgot God and was turned into hell. Christ said, "Ye generation of vipers, how can ye escape the damnation of hell?"

But this is not the end of the Jewish people. The destruction of Sodom was not the

end of Sodom. Sodom is to be restored. This does not seem to be generally known. I do not suppose the Scripture which teaches the restoration of Sodom is preached in this town outside of this church. Few there are who know that the wicked Jews who were cut off because of their rejection of Christ are to be restored. They think that if a person does not accept of Christ and falls under the power of death unconverted, that is the last of him. There is no mercy beyond. The mercy of God cannot reach outside of the limits of this life. What is not done in this life is never done.

But the apostle said: "I am persuaded that neither life nor death, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus." This is by many interpreted to mean that there is nothing that can separate God from our love. Is there nothing that can do that? Are there not many things that separate God from the love of men? Worldly honor, riches, sin, many things can come between our souls and God. But nothing can separate us from God's love. Death cannot do it. And if death cannot do it, and people die without being converted, that is no hindrance to God's purpose of saving and blessing all men.

The apostle said that God will have all men to be saved and come to a knowledge of the truth; and if he understood what he was saying, God will do it. "There is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The term "propitiation" signifies atoning sacrifice. Christ is the atoning sacrifice for the believer, and not for the believer only, but for the whole world. If he is to atone for the sins of the whole world, will they not be delivered from sin? He came to make an end of sin, to make reconciliation for iniquity and bring in everlasting righteousness. Did he accomplish his work?

Men teach that what he did was done for all who will believe it; that if we do not believe it, it will not affect us. But it seems to be true whether we believe it or not.

In the last part of the fourth chapter of Romans we are told that he was delivered for our offences and raised again for our justification. Therefore, being justified, by faith we have peace with God. We are reconciled by his death and saved by his life. Believing these things we rejoice. By faith we appropriate these blessings to ourselves. The gospel being preached, and men believing what God has done for them through Christ, appropriate to themselves the blessings of the gospel. Those who do not believe it still remain under condemnation. But because they remain under condemnation now, is no proof that the time will never come when they will come to a knowledge of the truth and be saved.

I will read for our consolation and encouragement from Isa. xlv: "Look unto me and be ye saved all the ends of the earth; for I am God, and there is none else. I have sworn by myself, and the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

Many have fallen under the power of death. Millions have gone down without the knowledge of God and without the knowledge of Christ. They knew nothing of him. Many that now live, even in this land of ours, this gospel land, know but little, if anything, of God and Christ. They are "alienated from the life of God through the ignorance that is in them." But they will not always remain so. To him every knee shall bow. The Saviour said just before his death, "Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto me." Now this is the language of Him in whom we depend. In him we rely for life and salvation. His words are surely true. This he said signifying what death he should die. If Jesus died on the cross, his word for it, he will draw all men unto him.

Death cannot hinder it. Satan cannot hinder it. There is no power in heaven nor in earth nor in hell that can prevent it. Paul said: "Let that same mind be in you that was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, yet took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus by the grace of God tasted death for every man. He is Lord both of the dead and of the living. He declares his power not only to save the living but also to save the dead. The time is coming when all that are in their graves shall come forth, they that have done good unto a resurrection of life and they that have done evil unto a resurrection of judgment. The term "damnation" applied to the resurrection of the unjust is commonly explained to mean their eternal loss or destruction, but that word is rendered judgment in the Revised Version, and judgment in Scripture frequently means state or condition, a knowledge of right and wrong, good and evil. The world does not know what good and evil are. They are to be brought to a condition where they will know good and choose it. They are all to be taught of God. The time is coming when all shall know God from the least to the greatest, for the earth is to be full of the knowledge of God as the waters cover the deep. He shall send forth judgment unto victory. When redemption through Jesus Christ is complete, there is nothing left outside; but all are in a saved state. There is no death, no sorrow, no pain, no suffering, for the former things are passed away. All died in Adam. All will be made alive in Christ.

THIS number of the HOPE is almost exclusively devoted to the talks, long and short, at the General Meeting. We regret that all could not be reported. More will follow.

TWO RENDERINGS OF TITUS II. 11.

"For the grace of God that bringeth salvation hath appeared to all men."—Titus ii. 11.

This is the way the Old Version reads and it is a manifest mistranslation. It is not true that God's saving grace has appeared to all men. It was not true when it was written and it is not true now. That saving grace has even yet appeared to very few.

The Revised Version reads, "For the grace of God that *bringeth salvation to all men*, hath appeared." That is true. God's grace does bring salvation to all, and it has appeared.

Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world. He does not say that we are to live soberly and righteously and godly for the purpose of winning the grace of God, nor for the purpose of securing salvation. The Bible plainly teaches that salvation is not of works lest any man should boast. We are told that the grace of God brings salvation to all men, and then we are told to live godly.

I believe that the doctrine of grace,—pure, simple, unmodified, universal grace,—has a greater power to win men from their sins and lead them to a life of loyalty and love and obedience, than if their eternal salvation depended upon their walking from here to Chicago. The fact that God has made it sure and absolute and certain, that it cannot be a failure, that there is no possibility of any human soul going down in hopeless death, that very fact brings an anchor to the heart that believes it. God's arm is thrown around him. He will not let him go.

We do not frustrate the law of right. We do not teach that men should continue in sin that grace may abound. O no, the very opposite! May the good Spirit help us not only to believe in this broad, universal grace, but to learn the lesson it comes to teach us, to be good, like God, not for the purpose of winning salvation, but out of gratitude and love to him who has given salvation.

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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REASON FOR OUR HOPE.

THE great truth revealed in the Bible is that God is the Foundation, the Source of everything, and Christ is his Expression or Manifestation. It is enough that the purpose for which Christ came was to reveal the Father, to make God known; and the work of Christ will never be done until God is known. And the Scriptures are very plain on this subject that God never will be fully known as long as there is any darkness or any death; that God will fill the universe with his own light and love; that all his enemies will be disposed of; and the great object seems clearly to be that the one God who is the Source will in due time fill all hearts and all minds with himself. God shall be all in all.

There are many people who believe in the final victory of truth and righteousness, or in universal salvation, who do not seem to see *why* all mankind will be saved. They seem to jump at the conclusion that sometime, somewhere, somehow—and they do not seem to know or care much as to when, where nor how—it will all be brought about.

I have asked such people why they believe it, and the answer seems to be, Because God is too good to damn anybody eternally. That is true, but it is not a very satisfactory reason, from a gospel standpoint, why and how God will save the world. We may go even a step further than that answer, and say that man is too good to be dammed eternally. Man is worth something because of the source from which he came. With all his faults, and ignorance, and imperfections, man has great possibilities, and is on the road to a grand and glorious destiny. He has sublime elements in him, capabilities of unlimited growth and development. In one sense, man is infinite. God is infinite, and there is a sense in which man also in infinite; that is, there is no end to his increase of knowledge or growth up toward his Father.

And yet this does not answer the question as to why all mankind will be saved. There is a gospel reason for it, a Bible reason. And the first idea I would present here is that all mankind will be saved be-

cause of God's relationship to them through Jesus Christ.

Now there are many who believe in universal salvation, who do not seem to see that relationship between the human race and Christ at all. They do not seem to realize that there is any vital relationship between Christ and mankind. They speak of Christ as a good man, but only as a man like other men; forgetting that if he was not the Son of God, he was the greatest impostor that ever lived. He was the only begotten Son of God. He was the absolute expression of the Father. It pleased the Father that in him should all fullness dwell, all the fullness of the Godhead bodily. In the Lord Jesus Christ are met the divine and the human. He took our nature, a body prepared for him, in order that the two might be made one. In his divinity he represented the infinite fullness of the Father. In his humanity he stood as the second man. We see at once that he was not the second man if he was simply a man. There were millions of men between Adam and Christ. But when we see that he was the Head of the race for the purpose of regeneration, even as the first man was the head of the race for generation, then we see his relationship to us is as direct as was Adam's; as his was on the plane of the flesh, so Christ is to us on the higher plane. We derive our lower animal life through Adam. We derive our spiritual, eternal life through the Second Adam, the Lord Jesus Christ.

This being true, we can see that our relationship to Christ is just as absolute, as certain, as incapable of being broken, as our relationship to the first Adam. This being true, we may see that it is utterly *impossible* for any man or woman to be lost eternally.

In this lower phase of life all are represented as being lost or dead. Christ came not to prevent people from being lost, but to seek and save the lost.

"In that he died, he died unto sin once," representing the whole race. In that he rose and lives, he lives to God, representing the whole race. So we read: "God was in Christ, reconciling the world unto himself." Not that God needed reconciling, but man needed it, and secured it in the person of Christ. The whole work of human redemption was wrought out in Christ. And it is just as certain that you and I will be saved, eternally saved, as it is that Christ lives. We cannot die hopelessly any more than Christ can die. We cannot die hopelessly any more than the throne of God can be pulled down. Our security is just as strong as that. Our eternal well-being, our eternal life, our eternal glory by being filled with God, is just as sure as that Jesus Christ is the only begotten Son of God, in whom all are created, in and through whom all are regenerated. He who can see this *relationship* can no more doubt the final and eternal salvation of every human spirit than he can doubt his existence, or the existence of the Father of our spirits, and of Jesus Christ our Lord.

Some seem to believe in the universal salvation of men because they do not believe the Bible. We believe in the universal salvation, because we do believe the Bible.

A kernel of wheat planted will

produce its own kind. When all were created in Adam they were created mortal, when all are made alive in Christ they will be like him, immortal. Adam could not give a *higher* life than his own: and Christ will not give a *lower* life than his own. We are just as sure of immortality as that Christ is immortal. "It is Christ that died, yea rather, that is risen again." We are reconciled by his death, and saved by his life.

SHINING AS THE SUN.

TEXT: "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43.

Now I would bring before you this idea: God's purpose, exemplified in the person and work of Christ, is also portrayed in the plan of the ages. What was given us in the form of a parable in the person of Christ, the world's death and resurrection and glory in him, is wrought out through the ages and revealed in various forms in the word of the gospel. It is in reference to this I would talk a little while from this passage I have chosen. In this thirteenth chapter of Matthew, we find that the Lord Jesus has given an outline of the work of his kingdom. It was at the close of the explanation of the parable of the tares and the wheat that Jesus said: "Then shall the righteous shine forth as the sun in the kingdom of their Father." In this parable is given the outline of the gospel age, and the text is its climax. Many have taught that this parable covers the whole plan of redemption from the beginning to the destruction of the world. But it seems as though the careful reader might see that it only covers the period between the two advents.

In a parable given before this, we read, "Behold a sower went forth to sow." He sowed some by the wayside, some among thorns, some on the stones, and some in good ground. Christ explains that he himself is the Sower. He sowed the word, and he sowed it broadcast. This work of sowing was at the close of the Jewish age. All who received the word into good and honest hearts became the nucleus of the gospel church, which began to be established at the day of Pentecost.

Here we can see how important it is that hearts should be right. While it is true that the gift of God is eternal life, yet the ground must be good, else the word seed will not grow.

I would call attention to the thought and emphasize it that the parable of the tares and the wheat did not begin to be fulfilled until after the primary fulfillment of the parable of the Sower, who gathered out from that age, and made his disciples the seed of the new age. In the first parable, the seed is the word; in the second parable, the seed is not the word, but "the children of the kingdom."

Christ planted his church in the world, the good seed being Christians, those who had been developed by the labor of the Sower.

While men slept, an enemy came and sowed tares among the wheat; that is, unchristian men crept into the Church. There was a mixed condition. The good and bad grew together. We all know how mixed things have been.

This parable covers only one age,

and in the end of the age there is a separation. "The harvest is the end of the age," not world as in our version of the New Testament. At the end of the Jewish age there was a harvest—a separation, gathering and burning. In this harvest, the tares are gathered and cast into the fire. What then? Then comes my text: "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Many teach that this parable sums up the work of Christ, when the tares are cast into the fire. But think of the text. Does not the shining forth suggest something more than merely having a good time themselves? Does the sun shine for its own glory, or for the good of others? Does not the sun shine to give light? Can there be giving without receiving? It is more blessed to give than it is to receive. Those gathered in this age and exalted to reign with Christ have the higher degree of glory; and the greatest glory connected with the salvation of these righteous ones is that they shine for other's good.

This parable as explained by the Saviour himself, so far from teaching that there is no hope for anybody beyond this age, teaches the opposite. The key is taken from this passage. Is it any wonder that Christ should say, "He that hath ears to hear let him hear?"

In 1. Cor. xv, Paul tells us about the glory of the resurrection life. He is talking about the resurrection of all mankind. This only relates to the first fruits, the church of first born ones. Paul in speaking of the whole work from the beginning down through to the final end, tells us that in the resurrection there are three degrees of glory, some like the sun, some like the moon and others like the stars. Now, if nobody is to be saved but the righteous of this parable, who are those who are to shine as the moon and stars?

We are not left to inference. In Revelation this church of the first-born ones is spoken of as the New Jerusalem. This glorious golden city is to give light, and he says that the *nations* shall walk in the light of it. Our translators tell us in that passage that it is the nations of *them that are saved*, that walk in the light of it. Just as though they were determined that the unsaved should have no light. There is not a single idea in the Greek to correspond with that clause. The idea is simply that the nations shall walk in the light of it. It is the nations of the *un*saved who *need* the light. Those *outside* of the city are walking in the light of it. Without are dogs and sorcerers, and all the other bad folks. Are not they the ones who need light?

Says one, "Those outside are going to stay out. They never can come in."

Who told you so?

"Why! they are the wicked."

But those are the very ones who need bringing in. Do you suppose those called dogs and sorcerers and adulterers and liars are any worse than mankind have ever been? It is an exact pen-picture of the human heart. It is not a particle darker than that given in the second chapter of Romans. The heart is desperately wicked.

These wicked ones need to be saved. Christ did not come to save the righteous, but the wicked. If he

id not come to save sinners, there ould be no hope for you and me. e are all included among the lost ntil found. The very glory of the ospel is that he came to save the orst. If I had the voice of ten housand angels I would proclaim it the very corners of the earth, to he poorest and meanest and most espised. He who knows your worst ondition yet loves you.

"O," says one, "they are outside of he city. That *must* mean that they e to stay out."

Again I ask: Who told you so? he Bible never says it. It says the ates are open day and night. They e never closed. For what purpose e they open? For the good folks go out? Then they would be icked. That is just what being utside means. The Lord Jesus ever opens the gates for the purose of letting his saved ones go out, cause if they go out they are lost. It says that those who do his commandments have a right to enter in rough the gates into the city.

Says one: "I supposed that meant e good folks who lived back here." no, we want to be there as charter embers. We want to be there hen the new city is organized; hen it begins to shine for the naons to see the light of it.

In the R. V. instead of saying, that do his commandments," it ys: "They that wash their robes, ay have a right to come to the tree f life and may enter in through the ates into the city." It is those who e defiled;—those who need washg.

It is said of the tree of life that ars its fruit every month, that the aves of the tree are for the healing the nations. Who need healing, not sinners? Who need saving, not the lost? Who need to be brought in, if not those without? You cannot find a single idea between the lids of the Bible that they shall never be brought in. We have the assurance that the Lord Jesus in his infinite love will never be satisfied while there is one poor sinner lost. He will find the last, and save the worst. His arms reach around them all. He knows none can be happy while in wickedness. When you catch the spirit of his mission then you will be just as determined to be saved as he is to save you.

THE GOLDEN LINK,
or
THE SHADOW OF SIN.

THE above is the Title of the book,—"A Story of Our Times,"—written by sister Ermina C. Stray, which we have arranged to publish, as mentioned in former papers.

The book has been written with an earnest Christian purpose, with the design of illustrating, by a series of life-scenes and homelike conversations, presented in a very readable manner, the present state of society, and the peculiar agitations and changes of these days concerning the social, financial, political and religious problems. The book is in accord, mainly, with our teaching, and no doubt many of those who believe the general teaching of the HOPE and DAY DAWN, will be interested in this effort to put these truths in a form adapted to the capacity of those who are not prepared for more solid reading. Some may not need nor care for fiction or word-pictures, but others have been and may be enlightened and otherwise benefited thereby. While this method of writing has often been used for evil purposes, it may also be very effective in sowing the seeds of truth; and Sister Stray is using her God-given talent on the side of truth and righteousness.

We have now fairly commenced on the work, but it will require several months to complete it. According to our estimate, the book will contain not far from three hundred and sixty pages. It will be gotten up in good style, with good paper, clear print and good cloth binding, and the price will be a dollar. By arrangement with the author, we have, for the present, full control of the book, having assumed the responsibility of its publication; and all who are interested in this work and would hasten its publication, can help us by subscribing and paying for the book in advance. We are thankful for the kindness and confidence of those who have done so already.—EDITOR.

GIVER AND GIFT.

[Sermon delivered by H. Veysey, at the General Meeting, Buchanan, Mich., June 7, 1891.]

TEXT:—"I will give thee for a light to lighten the Gentiles, that thou mayest be my salvation unto the end of the earth."—Isa. xlix. 6.

IN this verse you will notice that the little word "I" is made prominent. Did you ever notice the first four words in the Bible? In the Hebrew there are just two. "In the beginning God." Did you ever stop there? Yes, it is God. He is the first, the origin, the fountain, the beginning. "I am the beginning." In the morning it is God.

What is it when we awake? What is it when we take up our household cares? As we kindle the fires, and unlock the doors, we want to bring God into our house and into our business, and into our lives.

Notice how the "I" runs through our text. We have "I" and "thee" and the "nations" and the "end of the earth." We have the fountain,—the "I;" the channel,—the "thee;" and the objects,—"the nations."

In the first of Hebrews we have the passage, "God, who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken to us by his Son." To him he says, "Thy throne, O God, is forever and ever." "There are gods many and lords many, but to us there is one God, even the Father, in whom are all things, and we in him, and one Lord Jesus, through whom are all things, and we through him."

In our text, God is the "I," the Fountain, and the Lord Jesus Christ is the Channel, the Way. When I come to a bridge, I may say: What a wonderful work is this! What height, what width, what grand arches, but I do not stop and live there. The bridge is for a purpose. It carries me forward to my home. So the Lord Jesus Christ is the way, the truth and the life. He is the way to take us to God; the channel through whom God comes down to us. "He that hath seen me, hath seen the Father." Paul says God was manifest in the flesh. When we look upon the Lord Jesus Christ we see God.

Our text says, "I will give." God is the great Giver. His heart is not filled with wrath and indignation and anger against us. He is yearning over us, reaching down to us. He says: "I want you. I have given my Son for you." We look at God the Giver, and see Christ the Gift. So we say: "Thanks be unto God for his unspeakable gift."

Perhaps you have noticed that God is the Saviour. I cannot call to mind how many times God is called by the name Saviour. I am under the impression that he is called Saviour more times than the Lord Jesus is, not only in the Old Testament but in the New. There is that wonderful doxology: "Now unto the only wise God, our Saviour, be glory and majesty, dominion and power now and ever." Nine persons out of ten would say that this must be the Lord Jesus Christ. He is our Saviour. And how do we know it is not he? The Revised Version reads: "The only God our Saviour, through Jesus Christ our Lord, etc."

God is the one. He is our Saviour. It is God who so loved the world as to give his Son. God is the Source from whom this blessing comes. Jesus always declared himself to be sent of the Father. And when they said, "What must we do that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom he hath sent."

Now Christ is in glory. He is raised up by the power of God, and seated at the right hand of the Father, waiting till the time come when he shall say, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In Hebrews, the Father says to the Son, "Thy throne, O God, is forever and ever. Because thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." So the Father gives the Son the name of God.

The time comes when all things are put under him, but the Father who did put all things under him is excepted, and he gives up the kingdom to God the Father, and God is all, and in all. So it is God first, in the beginning, and God last.

But is it not the Lord Jesus who is the first and the last?

Yes, he is the Representative of God.

But are not the Father and the Son one?

Certainly, because they have the same art, the same mind, the same business, are gaged in the same work. It is always, "I, e Father, will give thee, the Son."

O blessed Lord Jesus! We adore him th all our hearts. We cannot live without m. He is our life and he is the expression the Father. You remember the titles he mself has taken; and he is expressly called e life. He is called love, and God is love. e is called light, and God is light. He is lled fire, and God is called consuming fire. ll these are manifestations of God, and Je- s Christ is his expression.

"I will give thee a light." God is light. e dwells in light, to which no man can ap- roach, and no man hath seen him, and no an can see him. In the account of crea- on, have you ever noticed that the light mes the first thing? "Let there be light, d there was light." On the fourth day, od said, "Let us make lights: the sun to ine by day and the moon by night."

You never read in the Scriptures that God the light of the world. Why? Because e is invisible. He is beyond us. We can- t reach him. He is like the light of the st day, unseen by us. Man does not know od. Man cannot by searching find out od. He has made the Son, the Lord Jesus hrist, his representative. As the sun drives way the darkness from earth, so the Lord sus Christ is the Sun of Righteousness, and rough him comes the light to us. Thus e says: "I am the Light of the world." hen he comes with healing in his wings, hen he arises in his glory, he will drive out rkness and sin before him. Now it is all rkness. The whole world lieth in the icked one. It is the world's night, but it is t always to last. A little while, and he at shall come, will come. The Sun shall ise with healing in his wings, and sin and lfishness and shame and sorrow and sick- ss will flee away. Sin cannot dwell with ghteousness any more than darkness can well with light.

The world is lying in darkness to-day. ome of you may have seen a missionary ap. There are fourteen hundred millions of people on earth to-day. Of these, two hundred millions are Catholics and seventy-five or eighty millions are Protestants, and these figures include every man and woman in the United States. They are all supposed to be Christians. And when you reckon them all, there are only about three hundred millions. While there are a thousand million dwelling in darkness who know nothing at all about God. You will see on the missionary map little tiny white spots in the surrounding blackness. What are these? These are where the missionaries are. How many Christians are there all through this region of darkness? About three millions, the fruit of all the missionary efforts of all the different denominations. Would to God this army of missionaries would increase, and yet I know this darkness is not going to be swept away till the sun rises. You may lift up your rush lights, but how little they shine. Bless God for lamps and candles and electric lights, but what are they all, contrasted with the sun? In the night we want them, but in the day we cannot see them.

God says: "I will give thee a light to the nations." But he is at the right hand of the Father. We cannot see him. A man said last Saturday, "I do not believe there is a God; I never saw him." A Christian replied, "You can see him by his works. Suppose I should say, I do not believe there are any watchmakers."

Men do not know God, but the Lord Jesus has put you as the light of the world. Have you thought of it? Have you lived it? When the sun has gone down in the west, how can we get a light but by the light of the moon? The sun shines upon the face of the moon and the moon reflects it upon the earth. How much better is that than the electric light! But the moon is so often in quarters and so often crescent. So it is with Christians. We do not get near enough to the light. O may God give you and me to be a light of the world, and represent the Lord Jesus like as the moon represents the light of the sun.

This is the glory of this blessed gospel. It presents Christ as having come a light into the world to drive out the darkness. You

(*Continued on page 265.*)

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(*Continued from page 263.*)

will look on the map by and by and you will say there is no darkness there. The knowledge of the glory of the Lord will cover the earth as the waters cover the sea. Bless God for all that is done by missionaries, but the world must still remain in its gloom until the Lord Jesus comes. As truly as he has been raised to the right hand of the Father, so surely he will come as the Sun. He is going to be a light to lighten the nations according to the promise made to Abraham: "In thee and thy seed shall all the nations of the earth be blessed." Thousands have gone down to death, but the Lord is true and he has said it. He hath sworn, and he will not change his mind. "As I live, saith Jehovah, every knee shall bow to me, and every tongue shall confess to God," or, as it is in the R. V., "Every tongue shall give praise to God."

We are all going to praise him. We cannot begin too soon. If it is a good thing to know God, without which we cannot be saved, it is a better thing to know him just now.

Notice that the Lord Jesus Christ is not only going to be the light to the Gentiles, but God's salvation. That is a peculiar expression: "My salvation." Why does it not say he will be man's salvation?

Some seem not to have noticed that God is a God of hope. In Romans xiii. 2, we read: "Now the God of hope make you to abound in hope." He subjected the world to vanity in hope that it should be delivered from the bondage of corruption into the glorious liberty of the children of God. God was not put one side by the evil one. His plans were not overturned because sin came. He knew the end from the beginning. He knew when evil came into the world, and he knew that he was going to bring salvation and blessing into the world. He knew all created beings should rejoice in his love.

I may think you are a very kind person, but if I should insult you and throw stones on you and libel you, and then you poured love and kindness on me, I would say, What a fool I was to treat such a man in that way! So when men have gone to the depth of sin, still God is going to put his arms around them and draw them to himself. God is going to bring salvation. It is "my salvation." Man does not save himself. God saves man. It is *all* of God. God does not help us to save ourselves. He does not say, "Do the best you can, and I will see if I can give you a lift;" but he saves us. The Holy Spirit is the vitalizing power of the Christian life. It is like the steam in the engine which drives the cars. When the apostle says, "Work out your own salvation with fear and trembling," he immediately adds, "for it is God that worketh in you to will and to do of his good pleasure."

Christ is God's salvation, a Saviour whom the Father has sent to do the work for him, God saving the world through the Lord Jesus Christ, to whom be glory forever. This Saviour is ours today and will always be ours, not because we are going to hold on to him, but because he is going to hold on to us.

We do not read in the Bible about the perseverance of the saints, but about the perseverance of God. He is not going to save us because of any goodness in us, but because of what he is himself. He will bring us into righteousness for the honor of his own precious name. We may rejoice in this. It is true of us and of all others.

How many of you are praising God for this salvation this morning? There are many who say, "I like this preaching, but of course I do not need to be converted, to be saved." That is not taught in this house. You never can be saved until you get the love of God, until you get the new birth. He that is in Christ is a new creation. Christ Jesus is the first-born of the new creation. He is the Head of this wonderful body. There is no way of getting into this relation with God except through the Lord Jesus Christ. How many of you can say with gladness, This Jesus is my Saviour; this God is my Father? How many of you can say, By the grace of God I have passed from death to life? Dearly beloved friends, how is it with you and me?

I bless God for the light. Christ Jesus is light and we are lights. We cannot be lights unless we are Christians. Says one: My religion is to do the best I can. I think if I do the best I can, it will be all right.

My dear friends, Have you passed from death unto life? Do you know your sins are forgiven? Do you know that Jesus Christ is more to you than wife or children? You wives have a special interest in your husbands. You do everything to please your husbands. It is not slavery; it is your joy. Is it as truly your joy to live for Christ? Are you counted one with God through the Lord Jesus Christ?

You may be the best man or woman in the world, but if you are not in the Lord Jesus, you are lost. Take him to be your Saviour, and joy and peace and love will flow into your souls and flow out to others. You cannot give to others what you have not got yourselves. God says, "I will give." That is true for you and for me and for all. It is God's blessed gift, and he will give until everyone has received. But why not receive it now?

THREE MEASURES OF MEAL.

Matt. xiii. 33.

In this figure of the leaven is represented the glorious work of Christ's kingdom. "Another parable spake he unto them: The kingdom of heaven is likened to leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Some people tell us that leaven always means something bad. They say this cannot mean universal salvation, because leaven is a process of death. It is true that there is the leaven of hypocrisy, the leaven of the Pharisees. Evil, as it does its permeating work, may well be represented as leaven. But there is a leaven of God, God's power operating in a similar manner, permeating, reaching out, until it gets hold of all. It is the kingdom of *God*, not of Satan, which a woman took and hid in three measures of meal till the whole was leavened.

If it be true as some claim that this leaven always means the operation of the devil till the whole is corrupt, it teaches too much the other way. It teaches universal damnation. It certainly teaches universalism in one way or the other.

My old chaplain in the army was a Baptist minister. One day I met him on the train. We had only a few minutes together. He said:

"Bro. Paton, tell me quick, what are you preaching?"

"I am preaching the gospel."

"Why yes, of course, but how do you look at the matter?"

I told him in a few words. At that time I did not see that *all* must be saved. I thought a few might be lost. I told him what I had just been telling an Advent minister about it.

"Well," asked the chaplain, "what did he say about it?"

"He said it was too big a pill for him to swallow."

The old gray-haired veteran dropped his head a moment, and said:

"If he will not swallow that pill, he will have to swallow a bigger one. Because if he cannot believe in almost universal salvation, he will have to believe in almost universal damnation. Bro. Paton, go right on. There is glory for God and humanity in it."

And I have been going on.

If there is not power enough in God to save every poor sinner, there is not power enough to save one.

"But," says one," "it depends upon us whether we will be saved or not."

I tell you if it is left to you and me, not one of us will be saved. The very spirit of the natural man is to drift away from God and keep away. If left to us, none of us could be saved. Thanks be to God, he has committed the work into the hands of him who has all power in heaven and in earth, and he has declared that the work shall go on and on, by the power of divine grace winning all to God, bringing them up through suffering into his own image. I repeat it: All will be saved, or none.

The language of this text certainly confirms it. The whole is to be leavened. If that means evil, then all will be lost, eternally lost. If it means the working power of God, then all will be saved.

What is meant by the three *measures* of meal? I understand that the history of mankind is divided into three periods or orders: the world that was, the world that now is, and the world to come. The woman is the

church. This age is for the purpose of selecting a church. When the church is selected, she becomes the Lamb's wife. When she is perfected, then the woman takes the leaven and puts it into all humanity outside herself. The world before the flood went down without a ray of light. In this world the great mass of mankind have gone down without light. Only a few, a select company, have had light. The great mass of mankind in the nineteenth century are living and dying, going down into death by teeming millions, without a single ray of hope.

But thanks be to God, these three worlds are to be leavened by the power of the Church. As the bride of Christ, she will take the Word of God and give it to the world. What will it do? It will do what Jonah's preaching did for Nineveh, in type. It will bring them to the truth. They will be saved because they repent. They will not be saved without repentance. When the truth in its purity and power, in all its fullness, is poured upon the hearts of humanity, they will hear. The Lord says he will conquer. We stand simply proclaiming the power of our Lord Jesus Christ. Doubt? How can we doubt? He tells us of a limited work, of punishments and judgment at its end, but beyond these there is no such thing as limit. It goes out and out and out, taking in the whole of humanity, enlightening, changing, bringing discipline, developing character, and unfolding the love of God.

But what will we do with the fact that leaven means a process of corruption and death? Simply this. God does save men by killing them. He saves sinners by killing them as sinners. He saved Nineveh by killing her. He will save the world by killing them. The leavening process is a quickening process. It raises the bread by killing an element in it. So men are to be killed as sinners, but saved as God's own children. Death to sin is the way of life toward God. May God help us all to appreciate this.

ANOTHER of the Lord's shalls: "The hour is coming, and now is, when the dead (without exception) shall hear the voice of the Son of God, and they that hear (without exception) shall live."—John v. 25. Good news!

IF WE KNEW.

COULD we but draw the curtains back
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Know the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force:
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.

—*Woman's Work.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

God's True Children.—John viii. 31-47.

(Lesson for Sept. 6.)

"If ye continue in my word." "The seed is the word." Germs of heavenly thought fall upon a receptive mind and the result is a Christian. God creates things by thinking of them. He annihilates them by forgetting them. His thought expressed concerning man is the Word of God. "My Word" of which Jesus spake was this same power issuing from the lips and life of the Word made flesh. Whoever hides this germinal force in his life is on the highway to that independent life of God which Christ came to reveal.

"And ye shall know the truth." Herein is promised success in the one great pursuit of Christian life. Throughout the great realm of human mind Truth is the great object of search. To find it is what mind exists for. And, illusive as the search often seems to be, yet in it is the only advancement from the dead level of animalism to the sun-crowned heights of God's holy hill. The path to that high summit is here pointed out. "Continue in my word * * and ye shall know the truth." Think; think purely; think deeply; think strongly. Whatever else you fail to do, fail not to use your mind. Right thinking leads to right living, leads to the formation of a noble, a perfect character.

When we know the truth, we know Christ. Every thought in this world that is worth anything bears on it the stamp of Christ. All that is not of him shall vanish from our view like the mocking mirage of the desert. "Heaven and earth shall pass away, but my word shall not pass away." To become acquainted with Christ is the ultimatum of Christian life. "Who art thou, Lord?" demanded Saul of Tarsus of the heavenly vision. And through long, weary years of toil and suffering he sought to grasp the mystery involved in the answer to his prayer. He pressed forward, in the face of weariness, hardship and death to know Him and the power of his resurrection.

"The truth shall make you free."

"God made all his creatures free;
Life itself is liberty.
God ordained no other bands
Than united hearts and hands.

Sin the primal charter broke,
Sin itself man's heaviest yoke,
Tyranny with sin began,
Man o'er brute and man o'er man."

What is sin? Lawlessness? Absurd, impossible, in a universe where God reigns. God himself could not impart to his creatures the power to depart from law. However bad a man may be, he is only acting out the nature that is born in him. He is acting according to the law of sin and death. There is an imprisoned child of God sepulchered in our flesh, crying out for utterance, for growth, for birth. Sin is the nature in which it sleeps, the hindrance in opposing which it grows strong and Godlike. Friction, obstruction, opposition, is necessary for progress. Sin is a means appointed for development.

"Ye are of your father, the devil." Whoso commits sin *is* sin. He is ranked among the obstacles which yet are helps to true growth. Yet in due time a latent nature shall awake even in this child of the devil that shall put to death the flesh, triumphing over all bondage.

"Why do ye not understand my speech? Even because ye cannot hear my word." Spiritual ears are required to hear Christ's word. Whoever hears it, will also understand it and be brought forward into life and light.

"Which of you convinceth me of sin?" No one ever yet convicted Jesus of sin. This fact alone proves his divinity, for there is none that doeth good but one, that is God. Jesus was good; therefore Jesus was God.

The theme of this lesson is "God's true children," and the great point that will be made in explaining it, is that all are not God's children, because some are called the children of the devil. Yet God brought them all into being. They all descended from Adam who was the "son of God."—Luke iii. 38. Could any power of man or demon make them cease to be of God? They were not like God. They had lived in the carnal nature which is enmity against God, which is in no sense related to God, which always has belonged and always will belong to the devil. This nature, person-

ated in them, was what Christ addressed as a child of Satan. But this does not touch the question as to the origin and relationship of that spirit man that dwells in us all.

Christ and the Blind.—John ix. 1-11, 35-38.
(Lesson for Sept. 13.)

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind?"

Evidently the disciples were somewhat acquainted with the doctrine of theosophy, to ask such a question. If the man's sin caused his blindness it must have been committed in a previous state of existence.

But not *all* calamity is the result of sin. Job's trouble was not caused by it. Jesus did no sin, and yet none ever suffered like him. Neither this man nor his parents had caused those sightless eyes. God's own hand had been laid upon those vacant eyeballs for a time, in order that long years of darkness might be repaid by the most blessed experience that was ever granted to human being.

We come into the world without the wit to see or understand or appreciate its wonder and its beauty. We gradually grow into an apprehension of all its vast and varied delights. But their face is so familiar by the time we are wise enough to really see them that the utmost display of grandeur and loveliness falls upon our wearied vision with the dullness of the commonplace.

Here was a full-grown man who had never seen a sunset, nor looked upon a violet's dainty bloom, nor watched the soft rose tints come and go on a baby's cheek.

Experience is poverty in a sense. One can enjoy the delights of a *first time* but once, and the first time has a novelty about it no subsequent seeing can possess.

The Light of the world, the Life-giver of earth, spat upon the ground, made clay with the spittle, and laid it upon the unseeing eyes. Would he teach by this means that it is the defilement of earth that causes blindness?—that it is clay that keeps men from seeing?

The world was made in the dark. Men are like kittens, born blind, so far as seeing God is concerned. To make them conscious of their defilement, of their imperfection, is the first work of the Life-giver. A world unseen lies around us, transcending in its light and beauty and life this world, as far as the day transcends the night. There are in us powers that are akin to that world. Indeed our true selves belong there. We have eyes that are formed for the glory of heaven, ears that hear not earth's discord, but shall yet catch the music of the still, small voice of God. "For judgment am I come," said Jesus, "that they which see not might see." Who are the "they" of this statement? Not men of flesh, for they see too much already, but the blind, buried children of God who are waiting the quickening to life that constitutes the judgment, for which Christ came.

"Go wash in the pool of Siloam." He washed and came seeing. It was the washing of water by the word, or according to the word, that completed the miracle. This is the washing of regeneration that lifts the child of God up out of the mire and brings him into true use of himself and into true relations to the universe.

But the work wrought by Jesus occasioned great indignation among the Jews, ostensibly because it was done on the Sabbath. The doing of such a miracle was its own justification. But they would not believe that it had been done. They brought the man before them and sought for some flaw in his testimony:

"He stood before the Sanhedrim,
The scowling rabbis gazed at him,
He recked not for their praise nor blame.

For he upon whose famished eyes
The whole world poured its vast surprise,
The open heavens were far too near,
His first day's light too sweet and clear,
To waste his new acquired ken
On the hate-clouded face of men.

He told his story o'er and o'er,
It was his full heart's only lore,
A Prophet, on the Sabbath day,
Had touched his sightless eyes with clay.

* * * *

Yet still they questioned, "Who art thou?
What hast thou been? Who art thou now?
And he still answered, "I am he
Who once was blind, but now I see."

The type had been completed. There was still the antitype to perform. When Jesus heard that the man's brave acknowledgement of his faith and his defense of his Saviour had cost him a place in the synagogue, he sought him out and put to him the searching question:

"Dost thou believe on the Son of God?"

"Who is he Lord, that I might believe?"

"I that speak unto thee am he." And he worshiped him. The glories of earth and heaven were opened to him on the same day. Of all the visions then revealed, were any half so precious as the sight of the Saviour's face?

L. A. A.

EXTRACTS FROM LETTERS.

It is just about a year since I took this "advanced step" into believing in the larger hope, and I can now more fully comprehend that the grace or favor of God bringeth salvation (that is, life for a dead race) to *all* men; it has now "appeared" to me more clearly.—Titus ii. 10, 11.

Without the least doubt, I now believe that Jesus will not fail in his mission to seek and to save the lost, nor be discouraged until the last one is found, brought home, made alive. This He has represented by the parable of the lost sheep. One hundred represents the whole, and the shepherd was not content while even one was lost.

Shall we think of him after he had found the sheep as *driving* it home? We might, according to the theory of the current creeds; but we are told that he laid it upon his shoulder and *carried* it to the fold.

What a glorious illustration this parable is to me! It seems to me to tell the whole story of the mission of Christ—which is that nothing, absolutely nothing be lost. He came to do the will of the Father, and he says: "This is the will of the Father, that of all which he hath given me, I should *lose nothing*, but raise it up again at the last day."—See John vi. 38, 39 compared with xvii. 2. All were made subject to vanity and the bondage of corruption, not of their own will, but according to the design of him who worketh all things after the counsel of his own will, and who has declared that they shall be "delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 20, 21. This is God's infinite Hope—(desire and expectation)—the *largest* hope possible, and it is sure and steadfast, and will anchor and secure every son and daughter of Adam.

Nothing is plainer to me in the study of God's word than that *all must* be saved. Otherwise God's plan of creation would be a failure. There is no other name (than the name of Jesus) given under heaven among men whereby we *must* be saved (Acts iv. 12) from this corruption into God's own liberty.

Aurelia, Ia. C. R. K.

I have just received and read and reread the Hope of August 1, and I want to say to you that I consider your article on "Salvation by Blood" one of the grandest and plainest expositions I have ever read on this subject. You bring out clearly and with indisputable Bible proof, the very ideas on the "how" of salvation, that I have been trying for months to impress upon my Z. W. T. correspondents; but your manner of explaining it is so much simpler and clearer than mine, that I want to thank you, and especially the Lord for the clear insight he has given you on the method of salvation. It seems to me I saw it just as clear as you make it before I read your article, but somehow I could not express it as you have done. And I will be thankful if you will send a copy of that issue of the paper to each of the following addresses * * * *. These are all Z. W. T. readers—substitutionists, but how they can remain so after reading your article, in connection with my letters, is more than I can see.

O, how plain it is, both from Scripture and experience, that as the "old man" dies day by day, even so is the "new man" renewed and built up day by day. The new saps the life and destroys the old, as in the growing wheat, and only as Christ is formed within us, can the old nature be killed and destroyed. J. W. Britz.

Pierce City, Mo.

Inclosed find one dollar, for which send to my address the book, "The Golden Link," when it is ready. I think that is its name, but am not sure; all my papers are gone, as I read them and then send them away. They are too good to lie idle. A friend orders the book by me, and I can read it.

Another friend says: "Give Mr. Paton this fifty cents, and ask him to write us something about "The Lost Sheep;" who are they? "The two houses of Israel;" and when will the camp of the saints be encompassed about?

I do thank you so much for your kindness in continuing to send me the Hope. It is a great comfort to me; and I try to do good with every one I receive. My husband is becoming quite interested in its teachings, and has quite a clear view of them. I wish I

could have the book, MOSES AND CHRIST. I think it would do good. If I had the means, I would send for it, and use it to the best of my ability. If you will send it, perhaps, sometime, I or someone else will be able to pay you. That the Lord may comfort and help you is my prayer. MRS. I. G. C.

SIOUX FALLS, S. DAK.

REMARKS: MOSES AND CHRIST has been sent, as bread upon the waters, trusting it may be a means of blessing to all who may find it. "The Golden Link" will be sent when ready.

I suppose the first question has reference to "The lost sheep of the house of Israel," mentioned by the Saviour. This seems more likely, because it is followed by the question about "The two houses of Israel," mentioned by Isaiah, the prophet. There is a very common idea, with a certain class of writers, that the two houses of Israel refer respectively to the *two* tribes— Judah and Benjamin— and the other *ten* tribes that revolted and were scattered in the days of Rehoboam, king of Israel. By such writers, it is assumed that these ten tribes are "The lost sheep of the house of Israel;" and there has been a good deal of speculation as to who and where they are among the nations today. Some think the North American Indians are the lost sheep. But the more common idea is that the Anglo-Saxons meet the required specifications.

Some go on to analyze further, and have concluded that the British nation is Ephraim, that the English speaking people in America are Manasseh, and that the Irish are of the tribe of Dan, etc.

I will confess that I have never read anything that seemed like *light* on the subject. Perhaps light on that subject is not for me, as I do not value the *earthly* relationship to Abraham, Isaac and Jacob as of much account, so far as the hope of the *Church* is concerned. "We know no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him so no more." Our hope and our citizenship are heavenly and not of the earth.

With my estimate of the earthly tie and the hopes based thereon, I would not turn my hand over to know that I am a direct, fleshly descendant of Abraham. It is that of which the earthly was a shadow that is of real value to the Christian.

But instead of seeming clear, even from an earthly standpoint, the claim of some of the writers mentioned seems dark and confusing. For instance, it does not seem consistent that the location on opposite sides of the Atlantic should make one man a descendant of Ephraim and another a descendant of Manasseh. It is not very long since there were no English speaking people in this country. Did it change our line of descent to cross the ocean? Was I born of Ephraim, and transferred to Manasseh? Was there a difference between those who first came and those who remained, though families of the same parents were divided? The whole matter seems absurd, on this line of thought.

On another line, I would say that I see no Scriptural evidence that the twelve tribes ever were divided into "*two* houses of Israel." It takes all the twelve tribes, the reputed children of Leah and Rachel, to constitute "the house of Israel," according to the flesh. —See Ruth iv. 11. We often read of "the house of Levi," "the house of Joseph," "the house of Judah," and others, as well as of "the whole house of Israel;" but Isaiah viii. 14 is probably the only place where we read of "both the houses of Israel." They were both to stumble over Christ. For the present, suffice it to say that I think it refers to the Jewish and Christian nominal churches, the former stumbling at the presence of Christ in the flesh, and the latter stumbling at his second coming. I repeat, I see no evidence that the fleshly nation was ever divided into *two* "houses of Israel."

It seems probable that representatives of all the tribes returned from Babylon to rebuild Jerusalem. At least those who did return were called "all Israel."—Ezra x. 5. And in both Ezra and Nehemiah the Levites are specially mentioned, and they were one of the ten tribes supposed to have been lost. They could have had no priesthood according to the Law, without the tribe of Levi.

It seems clear that when Jesus spoke of "the lost sheep of the house of Israel," he referred, not to those gone away among the Gentiles, but, to those to whom he and the

apostles preached in Judea—the nation of Israel as it then existed. He would not allow his disciples to go to the Samaritans and the Gentiles, just because he was then sent only to "the lost sheep of the house of Israel." It is evident therefore that he used the word "lost" in some other sense than the natural or physical. They were lost, as all mankind are lost until they are found. That Jesus did not reckon the other nations, not even the Anglo-Saxons, as Israel, is evident because the gospel has come to them after and as a consequence of the fact that Israel was left desolate. He turned away from the rejecting, still lost, Israel, unto the Gentiles, to take out from among them a people for his name. These are the higher house, of which Israel in the flesh was but a type.

In regard to the time of the camp of the saints being compassed about, Revelation xx. 7–9 shows that it is not due until the end of the thousand years, the millennium, now only dawning. The Spirit of Truth sheds its light most clearly on the truth, or that part of the plan, which is due.

—EDITOR.

SIN.

THE darkest word to mortals known,
The word that holds the curse of earth,
That causes every sigh and moan,
And gives to hate and envy birth;
That did with human race begin,
And follows on with bated breath,—
It is the little word called Sin;
Its wages is the sinner's death.

We sin against our bodies oft,
And then we have to suffer pain.
Our friends' advice we may have scoffed,
And for the scorn are hurt again.
We sin against our conscience more,
And then we lose our rest and sleep;
For guilt will make the heart so sore,
'Tis hard the secret sin to keep.

We sin against our neighbors too,
And wish them harm, and do them wrong,
And oft before the strife is through,
We suffer for our clattering tongue.
This little word, with its false charms,
Doth often into ruin draw,
And folds within its poising arms,
Those that despise God's holy law.

Its charms are varied in display,
Some in the wine cup, red and bright,
Some at the gambler's table play,
Till gain and loss make fools to fight.
Then murderous knives are used to slay
The victims of sin's luring charms,
And pain and death they get for pay;
That's one of many ways sin harms.

Other charms are hid in smiles,
That flit across a woman's face,
Which often with their sinful wiles,
Lead men to shame and deep disgrace.
And then, the flattering lies that men
May tell unto the weak and fair,
To lead them into sin, and then,
Leave them to mourn in sad despair.

Too numerous are the ways of sin,
For us to count, or tell about,
'Tis useless for us to begin,
To try to find its blackness out.
But this we know from sacred words,
That every sin that we commit,
It is against our blessed Lord,
And makes us for his home unfit.

But sin will not aye fill this land,
And rule this earth, from pole to pole,
For heavenly love's strong, mighty hand,
The waves of sin can backward roll.
And love that's scattered here and there,
Like salt preserves from ruin quite,
Poor victims of sin and despair,
That would be lost in endless night,

Had not such mighty love stepped in,
His heavenly passion to display,
And show the sneaking tyrant sin,
He shall not have his own dark way.
For in due time, so we are told,
The devil, sin, his wages, death,
Shall in the burning lake be rolled,
To try the fiery brimstone breath.

MARY J. CHAMBERLIN.

How apt some men are to put an if where the Lord says "shall;" and how emphatic the blessed hope, in the light of the Lord's shalls! For example: He said to the Jews, still in a low state, as the context shows, and probably died so: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man *shall give* unto you." There is neither an if nor a doubt here, and the reason is given: "For him (the Son of man) hath God the Father sealed."—John vi. 27. The purpose of God in Christ, thus sealed, can never fail. Christ is the bread for all.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21

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LAW AND GRACE.

TEXT: "For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17.

IN this text we find the basis of two dispensations. In a certain sense they are contrasted: One is the dispensation of the law by Moses; the other is the dispensation of grace by Jesus Christ;—not only grace, but grace and truth; implying that what was given by the law was a foreshadowing of the truth, rather than the truth itself. It was the shadow of what the gospel, or grace of God, was the substance. Hence the law was typical, and the gospel antitypical. There was a dispensation before the law was embodied in that form in which it was given to Moses. Speaking in general terms, we may say that the six thousand years since the creation of Adam are divided into three distinct parts, or dispensations: first, without law, or the natural dispensation; second, under law, or the legal dispensation; third, under grace, or the spiritual dispensation. These three are distinctly brought in view in the teaching of the Word. And while there is an element of contrast between the operation and effect of the law, and the operation and effect of the gospel:—the law working death, while the gospel brings life;—it is safe to say that in a very important sense the whole plan of God, from the bottom to the top, is progressive. The law was a necessity in the development of the race. The apostle says: "The law was a school-master to bring us to Christ. Now that Christ is come we are no longer under the schoolmaster, but are all the children of God by faith in Christ Jesus."

I would here emphasize this fundamental idea that God's plan is progressive from the lower to the higher; and that it is clearly divided into three distinct epochs or periods of time;—three conditions or steps in the training of the race. Without law, under law and under grace are the three steps of God's dealing with mankind from the beginning to the end, however long the period of man's mortal life may continue.

And what is true in the development of the whole race dispensationally is also true in the experi-

ence of each individual of the race, whenever he may be born. He is first in the natural state, without law, not knowing the law. That is the period of childhood innocence. Then follows the period of consciousness of law violated. And then, third, that condition in which he is free from the law by the power of divine grace,—lifted above it, and so enabled to lay hold of eternal life by the grace of God.

This progress in its three steps is a matter of common individual experience; and the fact that the Bible plan is in harmony with experience is a strong evidence of its divine inspiration.

Paul says: "The sting of death is sin, and the strength of sin is the law." Many people seem to think that the law is the strength of righteousness. If this were true then man long ago would have been redeemed from sin by the law. This world has been overwhelmingly cursed by a super-abundance of law. It has been the plague of man.

Men are not usually aware that the strength of sin is the law; yet it is true. I admit that law, and the fear based on it, may be a restraining power, a power for good. But it is also true that law tends to develop sin. That is the very effect that the law had. It is not probable that Adam and Eve ever thought of eating the forbidden fruit until it was prohibited.

The common idea concerning Adam is that he was made with a nature as pure and holy as God's nature, perfect in righteousness, and that he fell. But if a being as righteous as God could fall, why might not God himself fall? I say it with reverence, and without fear of contradiction, that if God cannot fall, then one as righteous as God cannot fall. This assurance is ours, that when men are made like God, they will not and cannot fall. There will be no tendency then to go astray. But that will not be until they have passed through this experience.

Says one: "Do you mean to say that Adam was made with a sinful nature?"

That depends upon what you mean by sinful. If you mean that he was full of acts of transgression, of course I do not mean that. But it is distinctly brought to view in the Word that God made the creature subject to vanity, and that this state was not of the creature's own will.—Rom. viii. 20. Man did not make himself; neither did he make his propensities or tendencies. God made man thus for a purpose. Adam did not fall, in the popular sense of that expression, but developed his earthly nature. The Bible does not speak of Adam as falling; and the Saviour taught, emphatically, that a good tree cannot bring forth evil fruit. Adam brought forth the evil fruit because he acted out his earthly, animal nature. He could not have done otherwise. God knew he would do as he did, and provided a remedy. The law, "Thou shalt not eat of it," tended to bring out the nature he had before. It was the very strength of the temptation that God had forbidden doing this. This is always the effect of law. I do not think anybody was ever positively forbidden doing something, but what he wanted to do it, unless he had a higher motive for obedience.

I have had some experience as a school teacher, and as a father in dealing with children, and I appeal to others of similar experience. If you want a child to do something, tell him not to do it, and be very positive about it. There are school teachers

sent, and I will venture to say that if you ver wrote out on the blackboard a set of les, you have been dealing with children t of the common order if you have not und them watching just as carefully as a t for a mouse for the purpose of breaking e rule and escaping the penalty. If you ve not found children like that you have en dealing with a different set of children an have come under my care. I do not ink the law idea alone ever accomplishes uch.

Why then did God give the law? He lls us what the reason was not. Paul tells s that if a law could have been given which ould have given life, verily righteousness ould have been by the law.—Gal. iii. 20. nd yet until the consciousness of sin is deeloped by the law, man never knows his wn dark natural state.

"The strength of sin is the law." Upon his I base the conclusion that the law was ever given to make men righteous. God ave it for the very purpose of developing is nature of sin, in order that, having arned how utterly sinful he is, man might e ready to receive Christ as his only hope f redemption.

The race of man during the first dispensaon was left without law and without gosl. God put men under that natural disensation to exercise their natural propensis. Of that period, Paul said: "Until e law sin was in the world; but sin is not nputed [as guilt] when there is no law."—om. v. 13. "For without the law sin was ead."—vii. 8. Then He put them under w to prove their sinfulness—(vii. 9-13.) d lead them to Christ. There is no hope r man without law; and no hope for man nder law. The only hope for man is under race. It is the grace of God that bringeth lvation to all men.—Titus ii. 11, R. V.

Some have a great deal to say about proation and about people being under law, on ial for eternal life. When a minister ants to preach about probation for life, he most invariably takes his text from the Old estament. It is easy to find it there. The ord, speaking through his agent in the time Moses and Aaron, says, "Behold I set be re you life and death." Do and live; disobey and die. There was a trial for life, and it invariably resulted in death. Did you ever think of that? There is not a single instance on record, unless we except the Lord Jesus Christ himself, who manifested all the fullness of righteousness in his own being for the purpose of conquering sin,—I say there is not a single record of an individual who was ever placed under law and succeeded. Man failed every time. He could not help failing. The very essence of his earthly being causes him to bring forth fruit unto death. There is no hope for man in law. Hence all this talk about being good to gain eternal life is vain. The life is a gift, and the perfection of goodness is one of its results.

Many people will admit the fundamental principle of our text, and yet they will talk and talk, and deal with poor, unconverted sinners, as if their whole eternal salvation depended upon themselves. Think of the inconsistency on the part of some of these leading spirits in the so-called orthodox bodies, who tell us, as the Bible tells us, that man is helpless in his natural state and utterly incompetent to save himself; that he is subject to the law of sin and death and has no power to lift himself. Yet these men say to him: "If you do not repent and obey God, you are going to endless hell." They tell people they cannot repent, and then tell them if they do not they will be damned to all eternity. If a man is helpless, utterly dead, why preach to him as if his eternal destiny depended upon his action? Such preaching savors more of law than of grace.

We have a marked illustration of the power of the law in the development of the sin principle, in the history of the Jewish nation. That nation was selected out for the very purpose of proving the strength of the law in the development of the principle of evil. I will venture to say that there never was another nation under heaven that would have accomplished the death of the Lord Jesus Christ on the Roman cross as the Jewish nation did. No other nation could have done it. Yet they were the only nation that had been under law to any great extent. The sin principle was strengthened by law. They had become self-righteous, and they killed the Son of God on account of it.

This is one of the mysteries of the divine plan. The cutting off of Israel was the opening of the door of hope for mankind. "If their cutting off was the riches of the world, what shall the receiving of them be, but life from the dead?" Paul plainly says that as through their failure the Gentiles obtained mercy, so "through your mercy they also shall obtain mercy," and "so all Israel shall be saved." We are not left to guess at it nor to infer it. It is one of the glorious phases of the gospel of Christ. Paul speaks of it as one of the mysteries of the glory of the grace of God. He says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in."—See Rom. xi. especially the summing up: "For of him, and through him, and unto him, are all things; to whom be glory forever."

Do you wonder, then, in view of this grand and glorious result of the expression of God's love and grace that the apostle begins the next chapter as he does?—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." I say, do you wonder at it, that he speaks of this as the great motive why we should give ourselves to the service of the living God? It is on account of his wonderful grace.

Cursed by the law, and afterward saved by the grace of God! "The law works wrath." This is the plain statement of the apostle. "The sting of death is sin." "The wages of sin is death." No hope on that line! He has counted all under sin. There can be no hope. They must all be destroyed. The law required it.

It is a peculiar and yet glorious fact of the gospel of Jesus Christ that while God honors the law in the sinner's death, he yet saves his child out of the ruins. The spirit of man is the child of God. That is what is saved. The flesh is not saved. The carnal nature is not to be saved. It cannot be reconciled. It is enmity against God. They that are in the flesh cannot please God. Then what must be done? Why, the law says we must perish, and the question is, Will the law, the penalty of the law, ever be set aside? I answer, No. The law will have all it ever claimed. The law will have all that was ever properly under the law. The death penalty will be executed upon every individual. "The wages of sin is death." "The soul that sinneth, it shall die." And the law of God will be absolutely executed, without an exception. And it is a grand truth that by the gospel the death of man becomes essential to the salvation wrought through Jesus Christ.

We talk of universal salvation, but there cannot be a single case of salvation without destruction. The wicked must perish. The enemies of the Lord shall be as the fat of lambs. Christ did not come to set aside the penalty of the law. He came to provide for its grandest execution. Jesus Christ executes the vengeance that is written. The whole work is committed into his hands. The work of judgment destroys sinners, but it saves the spiritual man. It saves God's own child, all that is worth saving. That is all that God wants to save. He never saves anything that is not worth saving. There is something in man that is worth the price paid, or the Son of God never would have paid it. There is something in the lowest and meanest that is of value. It is that spirit in man to which the inspiration of the Almighty gives understanding.

While he is executing vengeance on the ungodly and destroying every vestige, soul and body, that pertains to the animal life, he is saving his own son out of the ruins. Just as it is expressed in 1. Cor. v.—"Delivered over to Satan for the destruction of the flesh;"—Why? Because it was worthless. But what was the result? "That the spirit might be saved in the day of the Lord Jesus."

Do not tell me that the spirit of a man is his breath. It is declared that God is Spirit, and he is the Father of spirits. It does not mean that he is the Father of our breath. There is something deeper and grander than that. It is the inner man. There is a gradual process of eliminating the lower elements and building up that which is purer and nobler and better.

Many think that men must be put under law, commanded to do this and that, or else

they will act very badly. Well, after a good deal of that kind of treatment, men still act very badly. You know that is the case. It may well be doubted if any law man ever made has prevented crime. Should we hang a man every day, it would not stop murder. Legal hanging *is* murder. No matter if you can justify it from the law of Moses, that does not make it any the less an expression of animal vengeance. Imprisonment for life does not prevent the commission of crime. There are two reasons why these penalties do not prevent crime. When men murder, they either are angry and kill in the heat of passion, or else they expect to evade the law. And so the work of crime goes on. Why? Because men are actuated by the spirit of hate and selfishness, in a condition from which they need saving; and it is by the power of grace alone that men can be saved.

It is safe to say that men will do better, live better lives, if they know their eternal salvation is made sure to them without works, than if they think they have to work their passage. It is *all* of grace and not of works. Do we then make void the law or the importance of works? God forbid. Yea, we establish both. Love constrains the heart to loving obedience more than the fear of the law. Man's way is not God's way. Man may threaten. God promises. Man may say, You must. God says, I will teach you. I will put my law in your hearts. Then men will do the things written in the law from love and not from fear. The glorious gospel of the grace of God, bringing salvation to all men hath appeared, teaching us that denying ungodly lusts, we should live soberly, righteously and godly in this present evil world, and to look for the glory.

The power of the grace of God is felt and known in Christian experience. It is doing what the law with all its fears and penalties never has accomplished. Then, let us have more of grace and less of law; more of love and less of fear. God help us to appreciate his grace, his loving favor, that bringeth salvation to all men. May we be able to see its beauty and feel its power.

"The Lord will give strength unto his people and bless them with peace."—Ps. 29:11.

OUR LORD'S PRESENCE.

[AN OPEN LETTER to the Convention at Linwood Park, Ohio.]

How much I would like to be with you! I think of you as we sing "The Songs of Joy and Gladness," and today I am impressed to send you a loving greeting in his name.

I doubt not that he himself is proving his "preciousness" to many of your hearts.—1. Pet. ii. 5, R. V. May you be so filled with Him, the power and wisdom of God, as to be His power in your homes, families and business.

Let me send to you the joyous cry: "BEHOLD THE BRIDEGROOM!" Not as in the A. V. (Matt. xxv. 5,): "Behold the Bridegroom cometh," sometime, cometh soon, but as in the oldest Greek Mss. (Sinaitic and Vatican) and in the R. V: "BEHOLD THE BRIDEGROOM!" He is here! He has come!

To the Thyatiran phase of the church, the Lord said: "Till I come;" to the Sardis period, He said: "As a thief I *will* come;" to the Philadelphian company, it was: "I come quickly;" but to us it is: "Behold, I stand at the door:" I have returned, I am here.—Rev. ii. 25; iii. 3, 11, 20.

Who has ears to hear? Who opens his lips to spread the happy news? Who rejoices in the presence of our Lord?—(R. V. margin.) If this declaration is new to any of you, do not take the place of the mockers of 2. Pet iii. 4, who say: "Where is the promise (or evidence) of his presence? for all things continue as they were."—R. V. Margin and Gr.

Let us carefully distinguish between the Coming or the Presence and the Day. Most of God's children look only for the latter, which will be ushered in by the rising of "the Sun of Righteousness," but see not his quiet, unknown "Presence" as the "Morning Star," so bright, by faith, to those who are looking for him, while mere professors are asleep among the dead.—Mal. iv. 2; Rev. xxii. 17: Eph. v. 14.

The expectant Jews missed him at his first presence, because thay expected him in glory as a King, and would not see him as a sacrifice; so the church today will miss his second presence, because it is revealed only to faith, and many an evil servant saith,

"My Lord delayeth his coming," which could not be said if the coming or presence were open to all. Well did the four apostles (Mark xiii. 3,) say, "Tell us what shall be the sign (or mark) of thy presence, (seeing it will be unknown to men generally,) and of the end of the age?"—Matt. xxiv. 3, R. V. Margin and Gr.

After gathering out his chosen, the Lord Jesus will be manifested as the Sun, then shall his church "also with him be manifested in glory." "Then shall the righteous shine forth as the Sun in the kingdom of their Father."—Col. iii. 4; Matt. xiii. 43.

The Lord said to his apostles as unto the Jews, "Whither I go, ye cannot come," but added, "I go to prepare a place for you," not indeed a mansion, but "to sit with me on my throne," even as until then I shall sit on my Father's throne. Then "I will come again and will receive you unto myself, that where I am, (on my own throne) you may be also."—Heb. xii. 2; John xiii. 33; xiv. 2, 3.) When "He shall come in his glory, then shall he sit on the throne of his glory," and his bride will be by his side, "with him." Blessed be his name!

A little while! We shall be like him for we shall see him as he is. Let us purify ourselves as he is pure, for without holiness no one shall see the Lord.—1. John iii. 2, 3; Heb. xii. 14. The making herself ready for him is the grand stimulus for putting on the fine linen, bright and pure.—Rev. xix. 8, R. V.

May our hearts and faces be radiant with the knowledge from his prophetic word that he is near, that he is here, as he was between his resurrection and ascension, although in a new character, as the head Reaper of the Gospel Age, before setting up his kingdom.

Yours in Him, H. VEYSEY.
TOLEDO, OHIO.

Faith in God.

"I have not seen, I may not see,
My hopes for man take form in fact,
But God will give the victory,
And on that faith I act.

"And he who sees the future sure,
The baffling present may endure,
And bless meanwhile the unseen Hand,
That leads a daring faith beyond
The halting step of deeds." —*Sel.*

GOD'S MERCIFUL JUDGMENTS.

In Hosea v. 15, we read: "I will go and return to my place till they acknowledge their offence and seek my face. In their affliction they will seek me early."

This passage alludes to the Jewish nation and indirectly to all other nations. God deals with all his creatures on the same principle. He treats them as his children. We are all his offspring. How natural, how like those of a kind, merciful parent, are the words of the text! Although God, having created man, could cause him to yield obedience at once, yet he chooses this way. It is one that will prove effectual, too. Man is dependent on his Creator whether he thinks so or not. Eventually, all will find it out and seek his face; and when they draw near to God, he will draw near to them. God's judgments will draw them, for they will be unto victory.

God's purpose in creating man was to make him in His own image, in mind and character, although at present we see him very unlike the divine, spiritual man that he is to be, when complete in the likeness of the Creator. Man was created subject to frailty, not willingly, but by reason of Him who subjected him in hope,—that God might manifest his power, mercy and love in his work, his strange work, and bring to pass his act, his stange act, in the recreating of all things created.

Truly a wonderful work it is! God uses time, wisdom and power to bring man into harmony with the divine will and law. The method mentioned in the above text is one of the many ways our Father uses and will use in bringing about the work of regeneration. He says: "I will go and return to my place, till they acknowledge their offence." "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God! thou wilt not despise." Oh! how full of love are all his ways.

God knows man's needs, and that he is dependent on Him; "For in him we live, move and have our being." He knows our frame; he remembereth that we are dust. As a father pitieth his children, so the Lord pitieth them that fear him.

Oh! that man would acquaint himself with God and be at peace. How they will look and wonder when they find out his ways, learn his purpose and plan, and see how full and broad it is! Those who have already been enlightened can better understand that joy and peace one finds in a knowledge of the plan of the ages; and yet we know little compared to what we shall know farther on. We are following on to know the Lord.

We long and pray for the kingdom of God to come. Then his Spirit will be poured out upon all flesh. Then they too will rejoice in the salvation of God, and will say, "Come, let us return to the Lord, for he has torn, and he will heal us; he has smitten, and he will bind us up. Let us now follow on to know the Lord, for his going forth is like the morning, [dawn of light,] and he shall come unto us as the rain."

Spiritual wisdom and growth will be the prevailing element. Christ's Presence will then be understood, for he is the Life of the new order of things. The government shall be upon his shoulders, and people that have walked in darkness will see this great light. (Christ is the Light of the world.) They that have dwelt in the land of the shadow of death, upon them shall the light shine.

Oh! the depth of the riches both of the wisdom and the knowledge of God. How unsearchable are his judgments, and his ways past finding out!

Praise the Lord! the time is near when the Lord of hosts will make for *all people* a feast of fat things, full of marrow, wines on the lees, well-refined; and he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; he will wipe away the tears from off all faces; and the rebuke of his people will he take away from off all the earth: for the mouth of the Lord hath spoken it. Soon may it come!

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee! [Christ and the Church—the new government] And the Gentiles shall come to thy light, and the kings to the brightness of its rising. They shall call thee the City of the Lord, the Zion of the Holy One of Israel."

Then it will be said: "Go through, go through the gates. Prepare the way of the people. Cast up the highways; gather out the stones; lift up a standard for the people. Say to the daughter of Zion, Behold, thy Salvation cometh: his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord. Thou shalt be called, Sought out, a city not forsaken."

Then they shall teach no more every man his neighbor, and every man his brother, saying, Know ye the Lord: for they shall all know him, from the least to the greatest. And I will forgive their iniquity, and I will remember their sins no more.

O, what a blessing to mankind! O, come, then, dear ones, let us sing unto the Lord the new song! Let us make a joyful noise to the Rock of our salvation. We will tell the nations that the Lord has come;—tell them that his right arm hath gotten him the victory, and that he will make known his salvation; for he has come to judge the earth with righteousness, and the people with equity.

Oh! how grand to be in this transition time, walking in the light of his Presence, and watching his work go on. Therefore, let us not sleep, as do others, but let us watch and be sober, keeping ourselves in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life.

M. A. FISK.

DETROIT, MICH.

HE KNOWETH OUR FRAME.

Thou who didst form us with mysterious powers,
Didst give a conscience soul, and call it ours,
'Tis thou alone who know'st the strife within;
Thou'lt kindly judge, nor call each weakness sin.
Thou art not a man, who only sees in part,
Yet deals unsparing with a brother's heart;
For thou look'st in upon the struggling throng
That war—the good with ill—the weak with strong.
And those thy hand hath wro't of finer frame,
When grief o'erthrows the mind, thou wilt not blame.
"It is enough!" thou'lt say, and pity show;
"Thy pain shall turn to joy, thou child of wo!—
Thy heart find rest—thy dark mind clear away,
And thou sit in the peace of heaven's calm day!"

—*Richard H. Dana.*

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CHEERING WORDS.

[Sermon preached by E. Batty, of Petworth, in the Congregational Church, Watersfield, England, August 9., 1891.]

TEXT: "Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."—Matthew xiv. 27.

THE world is full of books, and every day adds to the number; but there never has been, and never will be a book to compare with the Bible. Of course, that which primarily distinguishes it from all others is the fact that it is the Word of God,—the only revelation we have in black and white of God's nature, character and doings. On this point, I wish to say nothing now, except that it shows him as a God full of loving-kindness, and of unlimited power, the Creator of the heavens, the earth, and man; and the origin and destiny of all things.

But, besides the distinguishing feature of the book, where is there another so full of varied information? It is a history of nations from the first to the last, of families, and of individuals. It is full of lively accounts of wars, battles, adventures, perils, and escapes. It is a prophetic book. At one point it foretells occurrences, (often improbable to our thinking,) and farther on it shows their exact fulfillment; and it foretells events that are yet to happen, with what accuracy the time to come will certainly bear witness. Then, again, it is full of records of interesting events, narrated in few words, but abounding in detail, so graphically described that we know of no story-book like it.

One of these delightful little accounts is this record of Peter's attempt to walk upon the sea. Let us try to picture to ourselves the scene. The disciples have been directed by the Lord to take ship and cross the lake of Galilee. We are not to suppose that the word ship implies any such vessel as we should call a ship now-a-days. It was probably a good-sized fishing boat, propelled by sails when the wind was favorable, and by great oars at other times. The lake was some five or six miles across, and though usually calm on account of its position, (being surrounded by high hills,) it was nevertheless subject at times to boisterous wind, which, conflicting with the current of the Jordan, that flowed through the lake, raised a rough and what we should call a "nasty sea." And this was how the matter stood now. We can well imagine these disciples must have had a rough time of it, in their fishing boat; for they had started, you will remember, in the evening, after they had assisted in the feeding of the five thousand men with the five loaves of bread, and now the fourth watch was come, that is, it was toward morning, and they were still in the midst of the sea, tossed by the waves, cloudy and dark, with the wild wind whistling through the rigging, the little vessel striving in battle with the storm, as urged by the continuous but vain efforts of her crew, she seemed to make little or no progress through the rolling waves, which kept driving her back from her destination.

But though tempest-tossed, and possibly in danger, they were by no means forsaken. For Jesus their Lord and Master, whom they had left on the borders of the lake, had ascended one of the mountain sides, and was passing the night in prayer and supplications. It may be when the wild winds blew, they caught his garments and his hair, and thus called back to earthly scenes, to seaward he would bend his gaze, and now and then could catch a glimpse of those he loved.

Now while these men were thus battling with the storm, Jesus had started to walk to them on the waters, and suddenly they see a figure advancing toward them, walking on the sea. At this unnatural and startling sight, they cry out with fear. But Jesus, for it was he, immediately speaks to them and says, "Be of good cheer; it is I; be not afraid." Then Peter, loving and impetuous, calls out, "Lord, if it be thou, bid me come to thee on the water. And he said, Come." And Peter comes; and like Jesus he walks on the water. But when he finds himself in this strange position, and sees the threatening appearance of the waves, he loses courage; he begins to sink; he cries out, "Lord save me;" and instantly Jesus stretches forth his hand and catches him, saying, "O thou of little faith, wherefore didst thou doubt?" So they get into the boat, and the wind drops, and they finish their journey without further hindrance. But the men in the ship have seen enough that night, to bring them in worship to the Saviour's feet, with the testimony, "Of a truth, thou art the Son of God."

This very beautiful incident seems to suggest several similar experiences that we ourselves pass through. First, we have the disciples in the boat, battling to arrive at a certain destination. And this seems to me to represent our position in this life battling with difficulties and sins, with foes within and foes without. We are but frail barks, and as we strive to cross the sea of life, we meet with many experiences similar to those of these disciples in their fishing boat. They were trying by themselves in their own strength to gain the shore of Bethsaida, on the opposite side of the lake; but circumstances were too much for them to contend with. They had a contrary wind, so that their sails were useless, and they were spending their strength, that would in time become

exhausted, in the vain endeavor to make way against the head sea that had set in against them.

To add to their difficulties, it was nighttime and dark. And is it not so with man in this life? We have all embarked in the voyage of life; there is no returning; we are bound to go on till we reach the other shore. We have to contend with the natural weakness of the flesh. Our spirit may be willing, but the flesh is weak; as the Saviour said to his disciples. From Adam, through our fathers, we have inherited many infirmities, so that we are indeed, "Sore let and hindered in running the race that is set before us." When we would do good, evil is present with us. Then sorrow and afflictions fall like the darkness of night upon us, and we are well-nigh in despair of deliverance. And temptations and sin rise up as waves against us, and threaten to engulf us entirely. In fact, in our own strength, we can make no progress.

But God sitteth in the heavens, and his eyes behold the children of men, and though he may for a time suffer them to be tried and to prove their own weakness, it is that they may the better appreciate his strength, and his help and salvation.

As Jesus then went up in the mountains that bordered the lake of Galilee, so now Jesus is gone up into "the mountain of holiness," "the mountain of God," and he is passing *our* nighttime in prayer and watchfulness for us; "He ever liveth to make intercession for us." There is nothing better calculated to enable us to bear up, and keep on fighting the good fight of faith, than the reflection that a loving God and Father is watching over us, all thro' our difficulties and dangers, our sicknesses, yes, and through our sins too; that he has, from the beginning, foreseen all these trials to which man would be subjected, and has, in the person of his beloved Son, Jesus Christ, provided for us a ransom from the power of sin and death.

Like Jonah, "Let us cry in our afflictions to the Lord, and he will hear us." Though we be cast into the deep, in the midst of the seas of ungodliness, and their floods compass us about, though the billows and waves, of trial and troubles, pass over us, so that like these disciples in the boat, we toil continually, but in vain; let us remember the Lord, and let our prayer come up before him. For "he is not far from every one of us, for in him we live and move and have our being."

Now while these disciples were toiling away at the oar in the face of the storm, Jesus was drawing near to them on the waters; (as I said, he is not far from every one of us;) and presently when they chanced to look up, they see him coming to them. At first they do not recognize him; the appearance was so fast their experience, that they were afraid and cried out; but the welcome voice of comfort is heard: "Be of good cheer; it is I; be not afraid."

Here again we have another proof of the divinity of our Lord Jesus Christ. He walks on the water as if it were dry land. Yes, he is God, who as Job says, "Alone spreadeth out the heavens, and treadeth upon the waves of the sea," "whose way, (as David says) is in the sea, and his path in the great waters." All places, all times, all circumstances, are alike to him. Be sure, O Christian! and be sure, O sinner! that the Lord God is walking on the deep, very near to you. Whither will you go? "Whither shall I go then from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." It is Jesus, and he says: "Be of good cheer; it is I: be not afraid." Again he says: "Son, be of good cheer, thy sins be forgiven thee." Surely you will be able to rise and walk (will you not?) in newness of life.

But you say, We are surrounded by these waves of sins and tribulations. Once again, the voice of Jesus comes to us over the waters:

"In the world ye shall have tribulations, but, be of good cheer; I have overcome the world."

Now, as soon as Peter knew it was the Lord, his impetuous nature would brook no delay, he must needs come to Jesus on the water, and Jesus to prove him gives him the necessary power, and Peter stands as firm on the shifting wave as on the dry land; but, at the nearer sight of the dangers, his faith vanishes, and therefore he begins to sink, and with a "Save me Lord," he grasps the extended hand of Jesus.

From what followed, "O thou of little faith, wherefore didst thou doubt?" it seems that it was the want of continuing faith that caused Peter to fail in his wishes. There can be no doubt that Jesus knew he would fail, and allowed him to prove his own weakness; and so it was, in my estimation, in the original creation of man. God well knew that Adam would fail. It never took Him by surprise. He was not unprepared for such a contingency. There was a Lamb slain for us from the foundation of the world. Why did Jesus allow Peter to sink, but to prove Peter's insufficiency? Why did God allow Adam to fall, but to prove that salvation, that is, safety, perfection, uprightness, truth, and all

good, are the attributes of God alone? "There is none good but one, that is God." And God never proposed to make Gods, but to make men: in the likeness of God, it is true, (and in his likeness shall they be found in that day whereof he knoweth) but still to make *men*, a race subordinate to and dependent upon their Creator.

May not this failure of Peter teach us another lesson? There is only one who can contend with these waves of sin and trouble and death that threaten us all, (just as there is only one who has power to walk on the waves of the sea,) and he says: "I have trodden the wine-press alone, and of the people there was none with me." "There is none other name given under heaven, whereby we must be saved." Isaiah says: "God saw that there was no man, therefore his own arm brought salvation." And Paul says: "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." What I mean is, there is only one who can overcome sin and all evil, and that is God, who does it for us, on our behalf, in the person of Jesus Christ. If you think you can overcome sin and can do good in your own strength, you are like Peter, trying to walk on the waves, and it will be a failure. But if you will go in faith in Jesus' power, then, so long as you so abide, you will conquer.. Union with Christ is and must be the secret of all success. Union with Christ is the secret of the success of creation. "In him and for him and through him were all things created." That is why "all shall be made alive, in Christ." The battle is the Lord's. It is his prerogative to save us. It is our place to be saved, to accept his salvation.

To return to Peter. It was his nature to be impetuous and over-confident. You will remember that scene before the betrayal of Christ, how he protested that though all men should deny Jesus, yet he never would, and Jesus said to him, "Whither I go, thou canst not not follow me now, but thou shalt follow me afterward." And Peter replies: "Lord why cannot I follow thee now? I will lay down my life for thy sake." But as you know, when put to the test, he denied that he ever knew the Lord. As when the waves surrounded him, he lost faith, and began to sink; so then, when he saw Jesus taken, and what would follow, he lost faith and drew back. My friends, the lesson is this: "Let him that thinketh he standeth take heed lest he fall." We cannot conquer the least sin in our own might: only so far as we abide in Christ have we any strength. Let up pray for the gift of his Holy Spirit, that we may be strengthened with all might in the inner man. "Simon Peter, [says our Lord,] I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren."

And now, see, we are embarked on our voyage to cross the sea of this life, and around us are raging the waves of trouble, and distress, and sin; but by faith in his word, we see the Lord Jesus has passed this way before, and overcome sin, and this world; and has crossed the cold stream of death itself, and has opened unto us the gate of everlasting life, and is even now in the mountain of God making intercession for us. Nay, it is the Father's good pleasure to give us the kingdom. As Jesus on those Galilean shores remembered his disciples tossed in the fishing boat on the lake, and did in his own good time come to them, and bring a great peace and calm to them, so that the waves around them were stilled; so now, we are even in his heart; he is watching our course through this life; he is walking toward us on the waters; even now he draws close to us, and we have but to look up from ourselves to him, to hear the welcome voice: "Be of good cheer (brother); it is I; be not afraid." Afraid! no we cannot be afraid when Jesus is with us; only do not let us be too confident in ourselves, and go stepping out of the boat into more dangers than we are called upon to confront. Neither, on the other hand, let us be discouraged at the difficulties that lie before us. You remember when the children of Israel were encamped, with the sea before them, and Pharaoh and his host pressing after them behind, and they were discouraged and in great fear, Moses said, "Fear ye not; stand still, and see the salvation of the Lord; the Lord himself shall fight for you, and ye shall hold your peace." So it is now; the Lord has arranged for your salvation; that is his province; we have not got to save ourselves; what we have to do is to trust in his salvation. He tells us in his word that he is "a just God and a Saviour, there is none beside me. Look unto me and be ye saved, all the ends of the earth." Let us rest then in the consciousness of an ever-present Saviour; and in all our difficulties and dangers look through the dark clouds with the eye of faith, till we can see Jesus coming toward us, and listen to his voice as he speaks in the comforts of his Holy Word, "Be of good cheer; it is I; be not afraid."

CHARITY is another name for disinterested love—the humane, sympathetic feeling—that which seeks the good of others; that which would pour out from the treasures of its munificence gifts of good things upon all.

—*Cowper.*

EXTRACTS FROM LETTERS.

It seems that my whole life has been made up of strange peculiarities. But still I believe truly that Jesus our Elder Brother stands at the helm of the ship, guiding all, and turning away all danger. And while wind and storm blow to the shaking of the house, still I am enabled to rest, though my spirit is often troubled on account of having done so little for the cause of Jesus my Lord.

I give out all the papers to those who are willing to receive them, also to explain in my weak manner as far as knowledge will permit. Very often I strike hard slate. How precious and easy it is to speak and labor with enlightened minds, or those hungry for truth or seeking for light. Oh! let us give thanks to the Lord, for his mercy endureth forever.

I had delayed writing till I could get some money to send for the HOPE again, and had succeeded. Just then I was taken very sick and had to spend it. So I am still waiting and trying to get it. Without the HOPE, it would seem as though a friend were absent. But the old ones are still new every time I pick them up. I gain light slowly but surely, and rejoice daily for the evidence given in the word. May the Lord bless all his waiting children. Yours in sympathy with the Larger Hope. M. J. C.

WAXAHACHIE, TEX.

I HAVE received the July numbers of THE WORLD'S HOPE, and can say that their contents are truly heart-searching and heart-cheering to my hungry soul. I have been a constant reader of *Z. W. T.*, and all of the Society's publications, for eight or nine years; but somehow I felt that something was lacking—feeling sure that however zealous our dear brother, C. T. R. was in his line of prophetic interpretation, yet, he did not give to other dear brethren, the praise due them, for *their* part of gospel light—especially Bro. A. of Mass, accusing him of blasphemy. (See Dec. No. *Z. W. T.* 1890.) Thus we were led off a little, and I now am become reconciled to all parties, by the timely equipoise of THE WORLD'S HOPE. I shall subscribe for it for this year.

Please send samples to the following list of names. * * * I will see how many subscribers I can obtain for the HOPE, for I am very favorably impressed with its true spirit of catholicity, and its harmony of Bible doctrine. I intend to write again, at which time I shall be more explicit in my reasons for endorsing THE WORLD'S HOPE.

IRONDALE, MO. J. C.

FIND enclosed Money Order for —— dollars, for which send one copy of "The Golden Link," when it is published, also one copy of "Moses and Christ," bound. I have read this and "Day Dawn" with great interest. You present your topics with great clearness and I have obtained much light on the Scriptures. How wonderful that God should so arrange the histories of those old worthies as that they should typify events in the far distant future! I often wonder how my father would have looked on these advanced truths;—still I have no doubt that he would have seen them, as his mind was ever open to new light.

There is one thing I am not quite clear about: you think that every saint dying now does not sleep but passes immediately to be with Jesus. Do you think that all the elect are to be changed, by passing through physical death or the death of the body? Or in other words, is there no other way of meeting Jesus? It seems as though that would involve years before they would all be gathered. I do not know as I have made myself clear but I *would* like to know how you regard that.

My husband and I think the last HOPE excellent. We often say how much we should like to meet you.

With Christian love from both of us, your sister, HATTIE STORRS BUSEY.

AUG. 23, 1891.

REMARKS: I am glad to receive the above testimony from our sister, partly on account of the relation she sustained to the well-known and honored George Storrs and his work. No doubt many of our older readers have received much benefit from the *Bible Examiner* and his other writings, and remember him as a pioneer in the development of these latter-day truths.

In reference to the latter part of the letter

would say: Yes, I believe the *time*—(the ay dawn)—has come for saints to be changed in a moment, in the twinkling of n eye," instead of going to sleep, as formerly, at the dissolution of the earthly house or abernacle. Of course, to understand the *reason* for so believing, involves the careful examination of the time arguments given in DAY DAWN. But to many, the obstacle in he way of accepting the evidence grows out f their material view of man. They have egarded the external, visible *body* as the hole man, animated by breath when alive, nd when dead as asleep. They have not rearded the "*spirit* of man," of which God, ho is Spirit, is the Father, as being an enity, capable of waking or sleeping "out of he body," or "earthly house," when "unlothed," as well as when "in the body." eeing this clear Bible distinction between he "inner man" and the "outward man," is not difficult to see that the dissolution f the house may take place just the same hether the indweller falls asleep or contines awake.

Paul does not teach that some shall escape hysical or bodily death, as if he had said, We shall not all *die;*" but that "We shall ot all *sleep*,"—which is the condition forerly *following* physical death. And who at will use his reason for a moment can il to see that "sleep" and "waking" cant properly be predicated of the absolutely ad and even dissolved animal body, as ey pertain to what has life? What has *no* e cannot be *asleep*, any more than it can *awake*, as sleeping and being awake are posite states of a living thing. And the imal body is not to be awakened, as it es not sleep, and because Jesus shows that e *spirit*, not the *flesh*, is the subject of the generation.—John iii. 6. And Paul shows at the body sown (in this earth life) is not e body that shall be, but God will give ch "seed" a spiritual body, (by regeneran.)—1. Cor. xv. 35–38.

To all who see these Scriptural facts, the idence is clear that *sometime* men will die d not sleep. In connection with the harst message, John says: "Blessed [happy] the dead who die in the Lord *from ce forth*."—Rev. xiv. 13. The Lord causes the light to shine in the path when it is due; and the prophetic time arguments show that *now* is the harvest period of the election age. It is the day-dawn, and covers forty years—from 1875 to 1915. This is the period for "making up his jewels," or "building up Zion," both of which imply a period of time and a process. This is the period of Christ's personal, though to mortals invisible, presence in the middle heaven, where the saints meet the Lord. When the jewels of his cabinet are all with him and organized, he will present them to the Father in the third heaven—the highest state. "And then shall the righteous shine forth as the sun [for the enlightenment, judgment and blessing of the nations] in the kingdom of their Father."

I do not speak of these things dogmatically, nor apply any knowledge-test of fellowship; but as these things appear to me, so I speak, believing that the Lord will, in his own time and way, bring all his believing children into the light.—EDITOR.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. PATON,
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LOVE underlies all fair judgment.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ the Good Shepherd.—John x. 1-16. (Lesson for Sept. 20.)

THE duties of an oriental shepherd are peculiar to the east. The pastures there are not inclosed. Beasts of prey lurk on every hand. Robbers abound. A sheep-fold in the wilderness affords protection at night and from inclement weather. A shepherd is always with his sheep. He knows every sheep by name. He watches over them with the solicitude of a father. He is ready at any moment to risk his life for their preservation.

Christ had gathered around him a few followers. A little handful of people had heard his voice and had followed him. This world is not a safe place for sheep. It is a wilderness in which wild beasts abound. Wolves may fight their own battles, but sheep have no defence, and need both sheep-fold and the constant watch-care of the shepherd.

"He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

A door is for entrance. There was no entrance until Christ came. He opened up a new and living way. A *living* way would be a live door, would it not? Christ is that door. He made the door; he is the door; and he entered in at the door. This seems like confusion, but it conceals a most glorious truth. Christ himself was regenerated, and thus became the Head of every man.

The sheep hear his voice. The voice of Christ makes all the true music that this world has ever heard. Whatever utterance contains truth reverberates with that voice. Whatever deed is prompted by love rings with the melody of Jesus' tones. Those who hear and recognize these accents belong to him.

"He calleth his own sheep by name." What intimate acquaintance is here denoted! Not in the mass, but individually Christ knows us. We each bear an earthly name, and it seldom happens that there is any particular fitness in that name for us. The new man, the fruit of the new birth, is known in heaven by a new name, appropriate to his character and work. Jesus has the naming of us there and our new names are engraven on his hands.

"When he hath put forth all his own, he goeth before them and the sheep follow him." "He *leadeth* me." He neither lived nor died *instead* of us, but that we might live and die as he did. Very few of earth's teachers are willing to live up to their own teaching. For instance, how wisely Solomon spoke, and how like a fool he acted. Jesus never said a word he did not also live, and in this sense he was the living Word. He goeth before us. If we are in doubt concerning the way, we may look to him. If we catch a glimpse of his face on the path before us, we need not fear to stray. It is not the green pastures nor the still waters; not the joy, nor the ease, nor the brightness, that may make us sure, but the presence of the Shepherd. "Lo, I am with you," he said.

"They understood not." These words were not for them alone, but for all. However deeply they might understand them, they could not absorb all the truth they contained. How many sermons and essays have since been drawn from those words. They have furnished food and comfort for millions and shall feed and comfort millions more.

He repeats his parable. "I am the door. By me if any man enter in, he shall be saved, and shall go in and out and find pasture." Christ is the door to God's heart. He is the channel through which its fullness flows out to all. He is the entrance whereby we gain access to the Father and are enabled to dwell in God.

The thief comes to steal, and to kill and to destroy. Whatever injures or seeks to injure; whatever curses or condemns is not of Christ. His mission is stamped with blessing. "I am come that they might have life, and that they might have it more abundantly." The gray lichen on the rock has life, but it has not the rose's more abundant life of bloom and beauty and fragrance. The tiny violet has life, but it has not the more abundant life of the stately oak with its strength, endurance and fruitage. Yet the oak is dead compared to the life of the tiny songster that nestles in its branches, for the bird can see and fly and sing praise to God.

Man has life. He has life that has conquered all lesser forms of life, but he is dead to the life above him. He that is least in the kingdom of God has a more abundant life than the greatest of them that are born of woman. This abundant life Christ came to bring.

"I know my own and my own know me." Mutual knowledge, mutual sympathy, mutual understanding, is the basis and essence of all friendship. What a marvelous privilege it is to enter into this relationship with Christ. My own: What a blessed sense of security and sympathy is here implied! What matters the distrust and coldness and doubt of the world outside, if Christ knows us and we know him? "I lay down my life for the sheep." He held back nothing, but gave his all. Such love must warm the world into responsive life and love.

"Other sheep I have which are not of this fold." His love cannot be limited to the few. Men have vainly sought to circumscribe its fullness. No one class, or race, or age, or condition has any patent on the good Shepherd's interest. He is too great to be thus limited. "Other sheep I have," will be his plea until all outside the fold shall hear his voice and become one fold, having one Shepherd.

Missionary Lesson.—Acts x. 25-35.
(Lesson for Sept. 27.)

Peter, the zealous Jew, not yet realizing the liberty to which he had been called, and ever scrupulous in regard to the formalism of the law, went up to the housetop about noon to pray. He fell into a trance, and saw heaven opened and a vessel let down filled with all manner of live things which were prohibited as food by law. The Jewish law code was a system of what may be called physical righteousness, a righteousness of the body. It told what might be eaten, what might be worn, what might be touched, and gave directions for all the physical functions and duties of life. This was the righteousness of the Pharisee, and might all be observed inviolate and yet the heart be full of hate and vileness. Indeed, except as pertains to the health of the body, the whole scheme does not touch the true, essential righteousness of God. Paul might be blameless as touching the law, and yet the chief of sinners in God's sight. Righteousness is a nature, a life, and not an act or a series of acts.

Peter, hungry though he was, refused to touch the unlawful meat, even at the command of the angel. Three times he is invited, and rebuked for calling common or unclean that which God has cleansed. Then the vision vanished. It was given none too soon, for even then three Gentiles, whom the Peter of yesterday would have considered common and unclean, unfit for his society, were waiting for him to accompany them to the house of Cornelius to open to the Gentiles the door of the kingdom. The Peter of today, instructed by the vision, welcomed them, lodged them, and the next day returned with them to their master.

How tyrannical are the traditions of childhood! How strong are the shackles of first impressions! Do we ever fully shake them off? Let parents and teachers of the young consider this. Probably the Christian Jews never fully outgrew their legal bonds, and it is doubtful if Gentile Christians are entirely emancipated.

But Peter was willing to go and be a guest in a Gentile's house, and preach the gospel to him and his heathen friends, and this was a great point gained. When he arrived, he found many that were come together. Peter and Cornelius compared notes. Their experiences dovetailed. Cornelius had been praying for light, and Peter was instructed to bring him the light. Cornelius was a just man, a man of prayer, and full of deeds of charity. His heart was good ground, ready for the seed of truth. Yet the angel who was permitted to point out his instructor, was not permitted to give him instruction in the way of life. This could only come from human lips, for to men and not to angels is the commission given to preach the gospel. And to Peter long ago by his revered Saviour had been given the keys of the kingdom. At Pentecost he had spoken the opening word that gave the Jews the entrance to the kingdom. Now it is his privilege to open the door of the kingdom to the Gentiles. He himself had just received a

new heritage of truth—light so dazzling in its glory that his eyes were yet blinded by its radiance. God's plan was so much more comprehensive than he had thought, his love so much broader, his own heart was being enlarged.

How grand and sweet the story of the gospel as it fell from his newly-opened lips into those hungry hearts! How eagerly, unquestioningly, they grasped and appropriated it. Jesus' mission of peace, his acts of love, his death of shame, his resurrection of glory, his commission of grace, were all told in simple language. In the midst of the sermon an interruption came. The Holy Ghost fell upon the eager listeners. God sealed his acceptance of these strangers with his own life. Henceforward they were one with all who believe. They of the circumcision were astonished, but Peter commanded water that they should be baptized.

The golden text of this lesson should be the words, "God hath showed me that I should not call *any man* common or unclean." Why not? Because God hath cleansed *every man*.—Verse 15. Here we have divine warrant for the sanctity, the dignity, the purity of humanity. Yet the fact remains that if there be such a thing as filth, human nature is yet submerged in it, saturated in defilement. How shall we then understand this broad, unlimited statement? In this way: Humanity is cleansed at the fountain. The Head of *every man* is Christ. The stream must in time run itself clear if the fountain be pure.

Probably Peter himself did not fully understand the breadth of this lesson. The Christian church are in need of visions today. They gather their skirts about them and stand aloof from the great sin-defiled stream of human lives. Nothing common nor unclean shall enter their boundaries. O that they might realize that in God's sight all are clean, because of what shall yet be wrought in them!

L. A. A.

☞WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

☞Send names for sample copies of HOPE.

THE GOLDEN LINK,
or
THE SHADOW OF SIN.

THE above is the Title of the book,—"A Story of Our Times,"—written by sister Ermina C. Stray, which we have arranged to publish, as mentioned in former papers.

The book has been written with an earnest Christian purpose, with the design of illustrating, by a series of life-scenes and home-like conversations, presented in a very readable manner, the present state of society, and the peculiar agitations and changes of these days concerning the social, financial, political and religious problems. The book is in accord, mainly, with our teaching, and no doubt many of those who believe the general teaching of the HOPE and DAY DAWN, will be interested in this effort to put these truths in a form adapted to the capacity of those who are not prepared for more solid reading. Some may not need nor care for fiction or word-pictures, but others have been and may be enlightened and otherwise benefited thereby. While this method of writing has often been used for evil purposes, it may also be very effective in sowing the seeds of truth; and Sister Stray is using her God-given talent on the side of truth and righteousness.

We have now fairly commenced on the work, but it will require several months to complete it. According to our estimate, the book will contain not far from three hundred and sixty pages. It will be gotten up in good style, with good paper, clear print and good cloth binding, and the price will be a dollar. By arrangement with the author, we have, for the present, full control of the book, having assumed the responsibility of its publication; and all who are interested in this work and would hasten its publication, can help us by subscribing and paying for the book in advance. We are thankful for the kindness and confidence of those who have done so already.—EDITOR.

"And all things are of God, who hath reconciled *us* [the church] to himself, and hath given to *us* the ministry of reconciliation; to wit: that God was in Christ, reconciling the *world* to himself, not imputing *their* trespasses unto *them*."—2. Cor. v. 18, 19. None left out.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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"WHAT IS TRUTH?"

THIS was Pilate's question to the Saviour on trial.–See John xviii. 38. But it was not then answered. It seems, however, that when so much is said in the Bible of the importance of knowing the truth, there should be found some intelligent answer to the question, "What *is* Truth?"

There may be several reasons why the Lord did not answer Pilate's question. First, he did not wait for an answer; it would appear therefore that he asked the question out of idle curiosity, or without desiring an answer, as he at once gave his attention to something else. Second, it may have been unanswered because of Pilate's incapacity to appreciate the answer. In order to a clear and complete revelation on any subject, minds must be prepared to understand it. Ground must be adapted to the seed, or it will not take hold upon it. God will never be fully revealed until there are minds trained up to the appreciation of God.

This thought is suggested by the Saviour himself, in the preceding verse. Observe in it two things: first, he came to bear witness to the truth; second, a man must be "of the truth," in order to hear his voice. The second confirms our view of the reason the question was not answered: that is, because Pilate was not of the truth; and the first suggests a key to the true answer. Christ admitted that for this very purpose he was born and came into the world, "to bear witness to the truth." Then it follows that whoever understands what was the mission of the Son of God, knows the truth.

Look at John xiv. 6: Jesus says, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." From this it is evident that God is the Truth, and Christ is the Truth revealed. See verses 16, 17: "And I will pray the Father, and he shall give you another Comforter, * * even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you and shall be in you."

Christ had been their Comforter

by teaching them the truth. The Spirit of Truth was therefore *another* Comforter. The reason the world cannot receive Him is because, not being spiritually developed, they receive and appreciate only external evidence, while the Spirit's work is internal. But the special point is that this Comforter is "THE SPIRIT OF TRUTH,—the very essence, so to speak, of God himself, and is therefore directly akin to the spirit, rather than the letter, of the word.

See xv. 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, [and is therefore of his nature or essence], he shall testify of me," [the truth, God manifest in the flesh.]

See xvi. 7–15: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; [from which it is evident that the presence of the Spirit is a more effective agency of good to mankind than the continued presence of Christ in the flesh would have been;] but if I depart, [by the exaltation and glorification of my humanity,] I will send him unto you." [For the breadth of his work to the world, see Verses 8–11. And then to the disciples he continues:] "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; * * he shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."

This passage clearly shews that the Father himself is the Truth, and that Jesus Christ and the Spirit of Truth are his manifestations. And it also shows that the attainment of the knowledge of God is not instantaneous, but gradual. To lead and guide implies this. He guides step by step all the way. The word is as a lamp to the feet, giving light enough for present walking. And the truth comes as bread, food, refreshment, in all our wilderness journey toward the heavenly Canaan, as represented by the daily manna showered down of old. "Give us this day our daily bread." "Man shall not live by [natural] bread alone, but by every word [expression] of God."

There may be an undue anxiety to obtain more than "daily bread," more than we can eat and assimilate and use. The Israelites tried to lay up a supply and it wasted. The Spirit of Truth shines upon the word, revealing most clearly what is now due, as to God's purpose and plan. This fact is doubtless the basis of the Scriptural expressions, "Present truth," and "Meat in due season." This is why the harmony of the prophetic periods now marks the day dawn, and shows the purpose of God in the exaltation of the church and the salvation of the world, as never before. For the same reason it is easier to tell what is due now, as to the detail of events and manner, than to tell what will occur and how it will be done a thousand years hence. Some are doubtless too anxious about that, and time will upset their theories. Daily bread and daily work are essential to health in both the natural and the spiritual. In this way, we may

row in both grace (beauty of char-ter) and in the knowledge of our ord Jesus Christ.

See 1. John v. 6: Christ came by ater and blood, and the Spirit eareth witness, because the SPIRIT TRUTH. This is an emphatic state-ent. God is the God of truth; e Spirit is an emanation from God, vealing his essence, nature, pow-, thought and purpose; therefore e Spirit is truth. And the Spirit, e water and the blood give their nited testimony that Christ is the pression of God's love and eternal fe—God's gift to man. "This is e record, that God has given to us ernal life, and this life is in his on."—Verse 11. And this is life ernal, that they might know God d Jesus Christ.—John xvii. 3. he Sender is known by the Sent, e Giver by the Gift. They shall now the Truth, and the Truth all make them free. And whom e Son maketh free, he is free deed.

We have a definite purpose in inging together these various riptures, which clearly show that d himself is the Truth, and that rist is the Truth revealed. We ow the truth, when we know the ther as revealed in the Son. The th has a personal embodiment. d Pilate asked, "*Who* is truth?" would have been nearer right. w important the word of Christ: I am the Truth!" For the same son, he is the Way and the Life. e truth is God's arm reached out bring man to His own bosom. It the double mission of Christ to ke God known and to save man. deed, he is revealed in the fact d process of man's salvation.

When the mission of Christ is understood, the truth is known both as a cause and an effect. To limit the result is to limit the cause; and when man knows the truth as it is in Christ, he can do neither. As the truth is infinite, the extent of salvation must also be infinite.

One object in presenting these facts and Scriptures is to contrast them with the method of many different sects. Too often is the narrow and pet idea of the sect dignified with the title, "THE TRUTH." Often it is at best but a small segment of the truth; and not uncommonly it is but an insignificant theory of ceremonialism. The creeds of Christendom too often have been built on such a flimsy foundation, and the parties have gathered to them as to an empty honey-comb. These systems give no spiritual food, and can impart no spiritual life. They are dead, and their votaries may be ever so faithful in the defense of the creed, and yet remain spiritually dead. But when God himself, who is the Truth, is received, he gives activity which is life indeed. No man can receive the knowledge of God without being bettered thereby. He may be low down to begin with, and have much to overcome, and may be harshly judged by men, but it will lift him up.

It is not a human creed that saves, but that which Christ revealed of God the Father. No idea can be vital, or deserve to be called truth, that does not help men to know God; and no idea can be fatal that does not leave God out. We have seen that God is Truth, and he is Love. Then the Truth in Christ is Love revealed. What is not in harmony with love cannot be true.

The Fatherhood of God was implied in the teaching of Moses and the prophets, but it was emphasized and demonstrated in the only begotten Son of God, and in his life and teaching. He acted God out, as well as taught in his name. Others have taught and not practiced, but Christ exemplified his words by his conduct. No stain is upon his record, and he can never be superseded.

"OUR FATHER!" What a blessed relationship is implied! Sons and daughters of the Lord Almighty! Then we are all brothers and sisters, members of one family. In blindness, this relationship may be denied, but it cannot be destroyed. As God is one, so we are one. The Truth not only draws us toward Himself, but also toward each other.

This subject is not a mere theory, but a practical, living power. John says most emphatically, that he who says he loves God and hates his brother, is a *liar*, and,—mark it!—the *truth* is not in him. God is not there.

What this world needs is a better idea of God, his relation to us, and ours to each other. The time is coming when every man, regardless of nationality, will be owned as a brother and a friend. God hasten it. May he give us the spirit of hearty sympathy with the angelic chorus: "Glory to God in the highest; peace on earth, and goodwill toward men."

THE WORK OF GOD.

LET US connect "Always abounding in the work of the Lord," of 1. Cor. xv. 58, with John vi. 29: "This is the work of God, that ye believe on him whom he hath sent."

What is the Lord's work? In the article headed, "What is Truth?" it is implied that the Lord's work is to give men a knowledge of himself, and by means thereof, to make them like himself. "We all, with open face beholding as in a glass [mirror, —"the face of Jesus Christ."—2. Cor. iv. 6.] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Transformed by beholding! expresses the thought. The truth is cast out as a life-line.

Men are too apt to regard the work as what they can do—the work of man; but this is "the work of God," "the work of the Lord." Not that man is to be idle. There is no sphere in which faithful work is more sure to be rewarded than in the spiritual field of operation; but there need be care that the work is the Lord's and that we are coworkers. It is important that we should, as it were, watch his face, in order to realize what *he* would have us do: that we should not try to lead the Lord, nor go unsent. All we can successfully do is to *work out* what the Lord *works in*. "As the branch can do nothing of itself, except it abide in the vine, no more can ye, except ye abide in me."

It is the work of *God*, to lead man to believe on him whom he hath sent. The passage in John vi. 29 is in keeping with the idea that the Truth is manifested to bring men to himself. To believe on him is to receive the truth which he reveals for the purpose of our being like him. Hence God's work and man's true work are one. "No man can come to me, except the Father which hath sent me draw him. * * It is written in the prophets, And they

shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John vi. 44, 45.

We would emphasize the thought as to the real work of God, and contrast it with the nominal church work. The real work is to make the man, to regenerate him, to create him anew in Christ Jesus, to develop the spirit of man, which is the son of God, and perfect him in the likeness of his Father. And the means to that great end is the knowledge of the truth—not of a human theory—but the knowledge of the Lord himself. And whatever has not a bearing on this important end cannot fairly be called the work of God.

Look at the vast amount of the nominal, sectarian, church-work; and is it not safe to say that much of it is very remote from being the work of the Lord? No doubt it has its use on account of the state of the worshipers on a low plane, as the follies of the world generally have their use, in the absence of something higher and better. The Lord is very merciful in allowing even frivolous things to those who need them; but they should not be confounded, but rather contrasted, with the work of the Lord. They are the work of the devil, being on the low or fleshly plane; but even the devil rightly understood, is the Lord's servant. "First the natural, afterward the spiritual," is God's order. Even chaff is essential when the wheat is growing, but when the wheat is ready for the garner of God, the chaff may be burned with impunity.

But, Oh! what a burden the nominal church has imposed on itself. Martha-like, (who also loved the Lord,) they are "cumbered with much serving." With their festivals and entertainments and their desperate effort to build grand houses for worship, to maintain grand choirs and a popular ministry, they have but little time, or inclination either, for the study of the Word of the Lord, or anything pertaining to it. And how can the spiritual grow if it is not fed? And how can it be fed without the manna from heaven—without the spiritual bread, and water from the spiritual Rock?

The supreme effort of the sects is apparent. It is not toward spiritual development, but toward building up "our church." They vie with each other. If one builds a $10,000. meeting-house, or "church," another must build one that will cost $20,000. or much more. In the large cities, the strife carries them into hundreds of thousands, and even into millions. And in this struggle, the very poor are often partners, giving more than their share; and the helpless poor are in too many cases left to suffer. The same strife, or emulation, is seen in all the departments of church affairs. For what is it all?—to win souls to God? Let the reader judge. This may be the motive with some, especially so with a few earnest and pious people; though it is clear that the means used are not very successful; but the popular mass go in for worldly show, and to eclipse other churches. With what apparent pride the church papers of the strong bodies chronicle the comparative successes of their respective sects! How they delight to tell of the vast increase of their converts! If it were all genuine love of souls, or of the cause of Christ, they would be just as glad when other churches went ahead. And when the broader spirit of love for all prevails, the sects will soon die. But it is safe enough to say that the quite common anxiety to maintain "*our* church," or "*our* cause," savors of the work of man, rather than of "the work of the Lord."

The man that works in harmony with God cares mainly to give to men the bread and the water of life, in order that the spiritual nature may grow. The supreme object is to bring men nearer to God. There is no division in the spiritual body or church of Christ, hence all sectarian effort is the work of man, not the work of God. He who looks only for spiritual results cares nothing for this, that, or the other sect, whether it may be Catholic or Protestant. He looks only for the Spirit of Christ, and spiritual growth. Protestants may protest against such a statement; so may the Catholics; and why not the one as well as the other? There surely is some wheat in all, as well as much chaff.

Can it be made too emphatic that what counts in the sight of God as his work, is the growth of his son, the spirit of man, toward His own spiritual state? And whatever does not feed that nature, and promote that growth, cannot deserve to be called "THE TRUTH." And labor that has not a direct reference to the development of truth, as a means of such growth, cannot be "the work of the Lord."

In order to know God, it seems necessary to understand something of his method or way of bringing men to himself. We may thus see him in his practical work. Remember, Jesus said, "I am the way, etc." He is God's way down to us, and our way up to God. In him was exemplified God's way of bringing men to himself—that is, from the natural to the spiritual state. In that process, Christ died and rose—died to the lower state, and rose to the higher.—See Rom. vi. 10. So, too, we must die and rise. He is our Forerunner and Life-Giver. The path he made, and in which he trod, is the way of salvation, the way to God. He was not our Substitute, but our Representative, and our Leader, and he gives us his power to enable us to follow him, and overcome as he overcame.

Whoever can understand this teaching will see the absurdity of the idea that it makes no difference what men are or how they live. Men cannot be saved and yet remain sinners, any more than they can become warm and yet remain cold, or be enlightened and yet remain in darkness, or be made alive and yet remain dead. What men naturally do is an expression of what they are. The tree is known by its fruit.

The beginning of the higher life, like the beginning of the natural life, must be sudden, but once begun, it is a growth. This should be emphasized. "Daily bread" shows it. The truth builds up the life. We are to grow in grace and in the knowledge of our Lord Jesus Christ. The parables of the Saviour illustrate this principle. There are the parables of the Sower, the wheat and tares, and the mustard seed. There are the seed-time, the period of growth, and the time of harvest. It is first the blade, then the ear, after that the full corn in the ear.

This principle of growth is illustrated by and based upon the fact that Christ is called the Seed. Out of his fullness, the whole race is spiritually developed. The vitality, the life, for the whole crop is hidden in the seed, and its power and glory are manifested in the crop. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The race of men in the image of God is the "much fruit" of a planted Christ.

Salvation in its process cannot be instantaneous. There can be no shorter road from the natural to the spiritual than our Forerunner went. It is the way of suffering and overcoming. It is like the journey from Egypt to Canaan. It is like climbing the ladder which Jacob saw. It began on the earth and reached to heaven. "First the natural," and from the natural to the spiritual, is Heaven's order. We must by the truth be slain to sin, and by it be fed to live to God.

God's way of dealing with mankind is illustrated by a number of pairs—first the lower, and then the higher. It is an ascending scale, and never reversed. It is first sin, then righteousness; first darkness, then light; first death, (the wages of sin,) and then life (the gift of God.) It is first the natural, or earthly, and afterward the spiritual, or heavenly. The good is always the end, as God is good, and he shall be all in all.

The gifted, and much afflicted, Frances R. Havergal must have caught more than

mpse of this important principle in the ine method of dealing with men, when penned the following lines, with which close this article:

Light after darkness, gain after loss,
Strength after weakness, crown after cross;
Sweet after bitter, hope after fears,
Home after wand'ring, praise after tears.

Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last.

Near after distant, gleam after gloom,
Love after loneliness, life after tomb;
After long agony, rapture of bliss,
Right was the pathway leading to this.

OUR FATHER.

A Sermon by Lizzie A. Allen, Buchanan, Mich.

THE Fatherhood of God is not a newly-covered truth. It bears upon it the stamp the approval of the ages. Moses recog-ed it nearly four thousand years ago, when sang, "Is he not thy Father that hath ught thee?"—Deut. xxxii. 6. David un-rstood it, when he declared, that, "Like as father pitieth his children, so the Lord pit-h them that fear him.—Ps. ciii. 13. Isaiah, God's mouth-piece, affirms, "I have nour-ed and brought up children, and they have belled against me."—Isa. i. 2. Malachi estions, "Have we not all one Father? th not one God created us?"—Mal. ii. 2. When Jesus came, he overflowed with this th. Seventeen times in Matthew's record the Sermon on the Mount, he speaks of d to that mixed multitude as "Your Fath-" His favorite name for God was "The ther,"—not merely *a* father, but the great ntral embodiment of the Fatherhood prin-le. To the sin-smirched woman at Jacob's ll, he speaks of the Father. It was the ther he came to declare.—John i. 18. So of the writers in the New Testament. ul speaks of the "One God and Father of "—Eph. iv. 6. God the Father, and men children of the Almighty, is the founda-n of his thought. The Fatherhood of God the basis of the Christian idea throughout Bible and Christendom. And more than s: In lands clothed in heathen night, in s unpierced by gospel truth, in the hearts of nations strangers to the name of Christ, God has been recognized as a Father. "For we are also his offspring," wrote the Grecian poet. A child knows by instinct that he has a father, and countless numbers of God's great family have felt their way into a consciousness of this relation to the unseen. The universal tendency to worship something is but the moving of this instinct toward life and consciousness.

Reason teaches the Fatherhood of God. The faculties of the human spirit—consciousness, will, memory, foresight, ideas that seem to originate in our minds; judgment, conscience, justice, mercy, love—these things, exhibited in all the infinite diversity of human character, must, according to axiomatic truth, be begotten of an infinite Source, for cause is equal to effect. The stream cannot rise higher than its fountain.

Now, this truth, affirmed by Scripture, confirmed by human experience, reason, nature and instinct, ought to be sufficiently established to be recognized and acknowledged by all human hearts as soon as stated—the one great axiom of existence. We do not propose, therefore, to defend or support it by argument. Like other axioms, it is its own best defence and support, and it supports and defends the structure of truth resting upon it. What is that structure? What are the legitimate outgrowths from this broad premise? What will be the effect of this truth, practically and thoroughly believed, and admitted into the life? If the universal Fatherhood of God be recognized, are there not conclusions which must of necessity follow which will yet startle a deluded and sleeping church out of its old nightmare dreams of perdition and avenging fires of divine wrath as the destiny of a portion of God's children?

Let us see. It is a grand heritage to be well-born. We are justly proud of a noble ancestry. A reflected glory falls on us if we can claim relation to the wealthy, the famous or the noble. A responsibility is laid upon us to do credit to our origin. The name we bear must receive no stain from us. Let it be remarked in passing, that while no one can select his parents, and all cannot be born

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of the great, yet it is in each man's power to give his children a noble father.

Noblesse oblige is the motto of earth's well-born. What concerning the heavenly origin of all? Can a man know that his being originated beyond the sun, and not be drawn heavenward? Can he believe that the spark of life that smoulders in his breast was kindled in the heart of matchless purity, infinite goodness and measureless love, and yet remain cold, corrupt and cruel?

Some have spent a lifetime to prove that man has developed from a source beneath him. They have sought through all earth's treasures to find what they call the "missing link" to prove that man descended from the brute. Thank God! they have failed. A very little of such effort in the right direction must have convinced them that in Jesus Christ is found a link that binds men to God. It seems inevitable that those who seek for their ancestors among apes will be apt to revert toward apes in their conduct.

On the other hand, let each human being, however vile, degraded or fallen, be made to feel and know that his birthright entitles him, as a child of God, to inherit heavenly glory and goodness, and the effect must be elevating, purifying, ennobling.

The Fatherhood of God implies also the brotherhood of man. Christ is the great unifier of our race. He taught man the prayer, "Our Father," making himself one with us; and every heart that breathes that prayer strengthens the cord that binds all souls together, and all to God. Christ is the head of every man. He is our brother. He says, "I will deliver thy name unto my brethren." He is our brother by virtue of a common motherhood. His infant head was pillowed on a woman's breast. He was made of a woman, and the life there fashioned was sustained from the earth. By the sweat of his brow, in the carpenter's shop at Nazareth, he ate his daily bread. The shafts of agonizing temptation pierced his soul. With us he shared hunger and thirst and weariness. He tasted of earth's festivities. He drank of the sweets of friendship. He wept when death removed his friend. He is our brother because with us he has entered the dark portals of the tomb. Earth's breezes have fanned his fevered brow upon the cross, and wafted from his lips dying moans of anguish. Earth has opened her bosom to receive his mangled, lifeless form. All these experiences make him ours forever.

But he is also our brother because of a common Fatherhood. And this fact unites us all in him and all to each other. "All ye are brethren" were his own words, and who will dare to limit their application? Not "all ye" in this church or that church, but in all churches. Not "all ye" in this land or in that land, but in all lands. Not "all ye" who have had certain privileges of gospel light and liberty, and who therefore call yourselves civilized Christians, but "all ye" dwelling in darkness, in obscurity, in wretchedness and degradation, who yet share the one blood of which all nations are made. "All ye" in every condition, in every clime, in every age: "All ye are brethren."

And what does this imply? What do we owe to our brethren? Paul says, "Owe no man anything, but to love one another." And what a debt is this! He that loveth not his brother abideth in death. We ought to lay down our lives for the brethren. He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? What do you owe to your brother? If you have bread and he is hungry, you are his debtor for food. If you have clothes and he is naked, you are his debtor for covering. If you have joy and he is sad, you owe him comfort. If you have truth and he is in ignorance and error, you owe him light. O Christians! into whose lives God has poured such floods of glory, such riches of joy and peace and knowledge, what do you owe to your brothers and sisters who languish in spiritual poverty in the dark places of the earth? "I am debtor to the Greeks and to the barbarians," said Paul, "so that, as much as in me lieth, I am ready to preach the gospel to you that are at Rome also."

God has made inequalities in earthly conditions to give people a chance to be generous. Hoarded wealth, whether it be gold or whether it be gospel, will cry out and condemn all misers in the great day of his wrath.

When the frozen flood-gates of love in human hearts shall be melted in the beams of the sun of righteousness, the deserts shall rejoice and blossom like the rose.

The Fatherhood of God involves responsibility on his part. Much is said of human responsibility. Man is made responsible for sin and suffering and death. Some hold him responsible for a heaven lost, a hell gained. There is doubtless much of truth in this teaching, and if it will quicken men to action and lead them to seek power to discharge such accountability nobly, let it be taught always and everywhere. But making the load unduly heavy sinks men in despair. And there is another phase of the subject that is apt to be overlooked. We are, after all, much as we are made. We bear the fruit of the nature that is in us. God who made man is responsible for man's well-being. A father who dares give life to children, can never shirk the responsibility of those lives he has brought into the world. If they fail, he fails. He is overwhelmed in their calamity. He is disgraced in their shame. He is honored in their success.

Jesus asks us to know God by our own experiences. He says, "*Which of you* that is a father, if his son ask bread, will he give him a stone? If he ask a fish, will he give him a serpent? If he ask an egg, will he give him a scorpion?" As much as to say, Prove me by your own hearts; and by the good you find there, try to believe that I too am good. God's myriads of sons and daughters throughout the ages have been asking for bread. Their very need has been their prayer. Their hunger, their thirst, their wretchedness, their poverty, has been a cry like the sound of many waters to which the All-Father's ear cannot be deaf. Will he give them stones and scorpions?

"If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" How did you, being evil, *know how* to give good gifts to your children? Who taught you? Can you not see that the father-love in your heart is but a spark from the heart of the infinite Father? Which of you that is a father will ever cast off your erring child? Which of you will not exhaust every resource to win him back to love and loyalty? And having done all, which of you will cease to hope that still somewhere, sometime, that boy will be reclaimed? Think you God's heart is less tender, less pitiful, less patient than yours?

I say it reverently, God has no right to create a soul he could not and would not save. Our very being is a pledge of our salvation, for God is good.

"Amid the madd'ning maze of things
And tossed by storm and flood,
To one fixed stake my spirit clings,
I know that God is good.

"Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in him
That evil is in me.

"The wrong that pains my soul below
I dare not throne above,
I know not of his hate,
I know his goodness and his love."

The Fatherhood of God, then, teaches these three things: Human responsibility, that shall lead man to be worthy of his high origin; universal brotherhood, and the indebtedness of each to all others for all that he can give; divine responsibility, that pledges God's being for the ultimate success of all humanity.—*Buchanan Record.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Lazarus Raised.—John xi. 21-44.
(Lesson for Oct. 4.)

JESUS was homeless on earth. He was not a product of earth. This world had no room for him at his birth. It never gave him a place to lay his head, never knew what to do with him, and finally hurled him forth violently by the way of the cross. Well for the world that it was not a finality! He had made for himself a lasting home in the hearts of the people, whence he can never be dispelled. One of the earliest of these heart-homes was with Mary, Martha and Lazarus, sisters and brother who dwelt at Bethany, less than three miles from Jerusalem.

Jesus was human enough—perhaps divine enough—to have affinities. The sun shines equally upon all things; but how differently it affects the things on which it shines. Jesus was man enough to be strongly and tenderly

drawn toward a spiritual-minded, beautiful-souled woman. Such a friendship was the rarest, the holiest thing that ever blossomed on earth. Does it not bring Jesus into closer sympathy with all earth's lovers?

A dark cloud shadowed that home. Lazarus was sick, and Jesus was away. They sent him word, but he did not come. Death came instead. The two could not be guests there at the same time, and death had the prior claim. The loved form grew rigid in its embrace. A "white silence" was carried from the shattered home. Two aching hearts were left in place of the three happy lives that once companioned there.

Four days the silence and the vacancy lasted. Then Jesus came. His presence, in one way or another, can fill *all* vacancies. Martha went out to meet him. Her words imply a reproach: "If thou hadst been here, my brother had not died." Christ on earth could not be everywhere. Four thousand years of sin, of misery, of dying, passed before he was anywhere on earth. Lord, if thou hadst come before, our brothers—millions of them—had not died.

Christ knew when to come in both cases. He came not a day too soon, not a day too late. It is appointed unto man once to die. God's purpose is not to prevent death, but to conquer it. "Thy brother shall rise again." Our brothers shall rise again. "I know it;" Martha answered, through her tears. The resurrection was to her a vague, impalpable, comfortless theory. She did know that it stood before her an embodied fact. "I am the resurrection and the life." He is the resurrection as the sunshine is the day. Neither darkness nor death could stand in his presence. But what words for any mere man to utter!

"He that believeth in me, though he were dead, yet shall he live." Faith makes the dead alive. All are dead in an important sense, until they believe. But here are two classes; one class, who though dead, yet believe, and shall therefore live. Among these was Lazarus. The other class are those who believe before they die, and these, once grasping the chain of life, never again relinquish their hold.

Jesus sent Martha to call her sister. Mary came quickly, followed by some Jewish friends who were trying to comfort her. She fell down at Christ's feet. That is a good place wherein to weep. No sorrow is quite hopeless which can be brought there. When he saw her weeping, and her friends also sharing her grief, he groaned in spirit and was troubled. There is something contagious in grief manifested. Few can view unmoved the tears of the bereaved. And Jesus was not of those few. Mary could not weep alone when Christ was by. Though he knew his own power should shortly change her tears to bewildering joy, Jesus wept.

When they came to the grave he gave direction to remove the stone that lay against it. We cannot raise the dead, but there is something we can do toward it, and the dead will lie sepulchered until we do our part. Practical Martha objected. Perhaps the opening of that cave was like the reopening of the wound that had pierced her heart. Jesus reminded her faint heart of his promise: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" God's glory is best manifested in human salvation.

They took away the stone, and Jesus prayed aloud with uplifted eyes. God had already heard him. The real prayer had gone before, and he felt the assurance in himself of what he was about to do. He cried with a loud voice, "Lazarus come forth."

Lazarus heard and obeyed. He existed, else he could not have been made to hear. The great point of the lesson, practically demonstrated for all time, is that *the dead can believe*. "He that believeth in me, *though he were dead*, yet shall he live." It was the dead Lazarus' faith that brought him forth.

Here is hope for our brothers who have been dead four days of ages. Death is no barrier to faith. It does not prevent believing in Christ, and they that believe shall live.

Christ Foretelling His Death.—John xii. 20-26. (Lesson for Oct. 11.)

CERTAIN Greeks came up to worship with the Jews at the approaching feast of the Passover. On the Tuesday before the feast, Jesus was in the court of the women where

aliens could not enter, and these Greeks came to Philip, who may himself have been of Grecian connection as his name indicates, and desired an interview. The Gentile world always showed itself more friendly to Jesus than did his own. Philip and Andrew tell Jesus, and Jesus replies to them all.

"The hour is come that the Son of man, should be glorified." The glory or the shame of any being is in his *fruit*. The proof of his nature is in what proceeds from him. The corn of wheat that falls into the ground dies to its old conditions and relations. It is no more itself. The stalk that grows out of the seed is called wheat because of its origin and its destiny. The corn of wheat loses its life that it might keep it unto life eternal. Life loved is life hated; life lost is life gained. This is paradoxical, but nature itself is a paradox and the riddle can only be fully solved by submitting to the conditions enjoined.

These words of such profound depth, such glorious height of meaning leaped from Christ's lips as he stood in full mental view of the closing scenes of his life, then so near. He spoke to the Jews, to the Greeks, to the world, perhaps chiefly to himself. He spoke to whoever had ears to hear, and the words have quickened ears into being.

"If any man serve me, let him follow me." Not a very inviting path, through shame, and torture and death. He put the very ruggedness of it into full view, even while giving the invitation. Yea, he lived it out in all its horror for the benefit of those who might wish to follow. But the way he went is the only way to glory and honor and eternal joy; and the very crown of that joy is that "Where I am, there shall also my servant be." *What* I am, *that* shall also my servant be. We cannot be *where* he is, except by being *what* he is. If any man serve me, if he submit to this following, to this death, him will my Father honor.

"Now is my soul troubled." The whole saying seems like an expression of the nervous tremor of the soldier going into battle, and an endeavor to calm with mighty courage and resolution those horror-thrilled nerves. Shall I say, Father save me from this hour? That prayer would have been mighty on his lips. He had untold legions of angels at his command. His silence was far mightier, for it denoted the last victory over himself. All the training of those weary years of earth, the midnight vigils, the unselfish love lavished on his foes, had but prepared him for this hour.

"Father, glorify thy name." The answer came straight from heaven. "I have glorified it, and will glorify it again." There is a double in the glory as in other things. God's name has been glorified in the first phase of creation; it shall be glorified again in the new life which springs from death. And that which is taken away shall have no glory by reason of the glory that excelleth.

"Now is the judgment of this world." It was a fateful hour. The issues of a race were depending on a single seed. The world was being proved in him. "I, if I be lifted up." I am about to descend into the deep. I shall enter the lowest hell. Yea, and I shall take with me all mankind. "If one died for all, then all died." If I be lifted up, if there be a power that can draw me up out of the clutches of death, I will draw all men unto me, after me, with me. He was thus lifted up. The power of death could not hold him. And in him *all men* were justified unto life.—Rom. v. 18.

"This he said signifying what death he should die." The death he died was the second death, the death unto sin. "In that he died, he died unto sin." He was the first to experience that death. The effect of death unto sin is always to exalt. "We behold him, * * because of the suffering of death, crowned with glory and honor."—Heb. ii. 9, R. V.

They who heard these sayings were puzzled, mystified, and some of them were enraged, for he laid bare the thought of crucifixion which was already in their hearts. They would kill him to disprove his claims. He based those claims on his approaching death.

Jesus answered their cavils and criticisms with words of solemn warning and farewell. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of the light." Then he departed, and hid himself from them. The light had vanished. Their sun had gone down.—L. A. A.

LIFE LOST AND KEPT.

A BROTHER (H. C. M.) asks for an explanation of John xii. 25: "He that loveth his life [*psyche*] shall lose it; and he that hateth his life [*psyche*] in this world [*kosmos*, arrangement or order of things] shall keep it unto life [*zoe*] eternal."

I have inserted in the verse the Greek words for life and world, which may assist in making a proper distinction which is entirely lost by translating psyche *life*.

The passage seems somewhat complicated; as it seems strange to lose what we love, and keep, as a reward, what we hate; or, as in Matt. x. 39, lose what we find, and find what we lose. The question is, What is the *psyche*, the "it," to be hated and kept?

Perhaps I may not be able to express my thought, but I have an impression as to the truth the Saviour was teaching, and the *key* to it seems to be given in verse 24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The *psyche* is not the life, as commonly applied, but has reference to the personality, and the same personality or entity is associated with two states; the first is the lower, selfish state, in which the spiritual is undeveloped and therefore unused; the second is the spiritual state in active manifestation in benevolent uses. We are to hate and lose self in relation to the lower condition, but find ourselves in the higher state.

To be lost, or to lose one's self, is not to be annihilated, or one could never be found. But man is lost, or in common parlance, is losing his life, as long as the real object of his existence is not realized. In this condition, he, in Scripture, is said to be dead, though he may be in the full vigor and glory of earthly life. He is like the kernel of wheat in the granary, living its own self-life, and therefore of necessity abides alone. It must give up its self-life for the life and good of others, in order to realize the object of its own existence. It loses itself by remaining in the granary, but finds itself and the glory of its existence in the "much fruit" which it produces. So man can only truly find himself by dying to the low, dead and lost state, and bringing forth a spiritual harvest for the *zoe* or life eternal.

I have no doubt that the truth of these two verses had primary and emphatic application to the Lord Jesus himself. He remained alone, and was in the condition illustrated by the unplanted kernel of wheat, and as typified by Adam before he fell into the deep sleep to obtain his wife, until he yielded himself as a sacrifice for mankind. He found himself and the glory of his manhood in the *victory*, reached by self-sacrifice, which results in the "much fruit" of a redeemed world. Because it was true of himself does not prevent its proper application also to all men. Indeed, its being true in him, in the infinite degree, *makes* it true of each one in our own degree. "As he is, so are ye also in this world."

I think the principle involved in this explanation is not far-fetched, but is in harmony with the experience of all: That he who lives for himself, and seeks his own happiness, loses himself and his happiness most emphatically; but he that denies himself and lives for the good of others, finds, even here, a fullness of life and blessing in keeping with the joy of the Lord. It is the grand practical lesson of the life of our Lord Jesus Christ.—See 1. Pet. ii. 21; iv. 1, 13 and 1. John iii. 16.

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EXTRACTS FROM LETTERS.

I FIND the year of my subscription to the HOPE has ended. I inclose a dollar for another year. I would be glad to send for a number of other things in the line of spiritual advancement, but my limited means will not allow, at present. But the HOPE I must have; it is such a comfort when afflictions surround us. Then it bids us look up, and so helps a weary pilgrim. I cannot be without it.

I have had a number of copies of MOSES AND CHRIST and one DAY DAWN, and they are all on their mission of good to the world. I do not think they can possibly fail to open some blind eyes, unless they are wilfully blind.

May God keep you and feed you on heavenly food for the spiritual and immortal existence. M. B. W.

BUFFALO, N. Y.

YOU will find inclosed Two Dollars, to pay for the HOPE for this year and next. I have been long in sending, but I will try to do better for the time to come.

The HOPE is next to my Bible to me, as it makes many rough places plain—giving solid comfort to those who receive the Master, and know that the prince of this world was cast out when He who is our Passover was offered up. Now we can rejoice that he ever liveth to make intercession for us. We can come through the rent vail into the holiest of all by his precious blood, and there can obtain mercy and find grace to help us in every time of need.

It is comforting to think that we who are believers in the Larger Hope, though separated by space, all eat of the same spiritual meat, and all drink of the same spiritual drink; for we drink of the Rock which goes with us, and that Rock is Christ.

The voice of my Beloved I have heard in the morn,
When the fair, sweet light was breaking,
And the hopes of all the earth were born;
When the glow was on the mountain,
And the sparkle on the sea;
The voice of my Beloved,
And he whispered, Come with me.

We love him, because he first loved us, and gave himself for us. Why need we be famishing, when Christ, who has been feeding the multitudes, is himself the Bread of Life, and his fullness cannot be exhausted? For all fullness dwells in him who is our Head.

I am grieved when I meet Christians who can see redemption for themselves because they believe and have been quickened; but for their less favored brother, who has not received the quickening beams of the Sun of Righteousness, they can see no hope. They cannot see that the Lord's mercy endureth unto all generations; that he was to bless all nations, kindreds, peoples and tongues, and that all nations should call him blessed; and that our Father has committed all judgment to the Son, because he is the Son of man, and that as in his natural life's work he was never known to condemn, so in the spiritual. His words were, "Go, and sin no more." He knows our weaknesses and temptations, and is able to succor us when we are tempted. One look from him can make the Sauls of Tarsus to pray, "Lord, what wilt thou have me to do;" and the land that had been dead and barren, his word would reanimate. So with our spiritual nature in his own good time.

Pray that the good Master may give us strength to overcome evil with good, and to live above the world—choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, having respect unto the recompence of the reward, so that we may fulfill the law of Christ.

May our present Saviour guard and bless you in all your undertakings as he has in the past. M. M.

DETROIT, MICH.

YOUR letter received today. I got the money from the post office, and handed it over to D. H. Bloom, our Mayor, and now inclose you his receipt for the same. Thanks to you and the sister you mention in your letter. Every dollar received helps us to get on our feet. The loss is greater than at first estimated. The circular sent out said $[illegible] 000.00, but it will reach twice that amount in this county alone. Many families lost everything but the clothes they had on. Every one was taken by surprise, the water

came so fast. Nearly every bridge and culvert in the county, iron and wood alike, were washed away. One can hardly believe it possible in a prairie country like this, unless he sees it for himself.

There are many lessons to be learned by this great storm. One is, that riches very unexpectedly take wings and fly away. How useless it is for men to fret and worry themselves in gathering property to the neglect of eternal things—treasures that will not corrupt nor flee away.

We have learned that the arm of flesh will fail, but that God is a very present help in time of trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea.

"All things are of God," and will work for the final good of mankind. God's judgments are for man's eternal good, for by them He teaches the inhabitants of the world righteousness.—Isa. xxvi. 9. Out of this confusion, he will bring harmony, peace and love.

I am so very glad that my eyes have been opened to see these wonderful truths taught by you and other brethren of like precious faith.

I want to say just a little more before I close. I presume you know that the Congregational Church has been holding an International Council in London, England. A sermon was preached there by E. P. Goodwin, D. D. pastor of the First Congregational Church of Chicago. In it he spoke of "Unsolved difficulties and unexplained discrepancies in the Scriptures; now as in Peter's time, things hard to be understood. This book would belie its Divine Author were it otherwise. Most likely we shall need to revise certain of our interpretations, and quite likely abandon some of our expositions."

Yours in hope, W. H. ELFORD.

CHEROKEE, IOWA.

WHILE reading the article, "Shining as the Sun," in the HOPE of Sept. 1., I was pleased to see what was there said about the object of the "gates of the city" not being shut at all,—namely: that the nations outside may gain an entrance into the city. That this is the real object of leaving the gates open seems to be doubly emphasized by the statement in Rev. iii. 12: "Him that overcometh [that is, the saints] will I make a pillar in the temple of God, and *he shall go no more out;*" or, (R. V.) "he shall *go out thence no more.*" A gate or door is for people to pass through. If those inside "go no more out," then *they* certainly have no need of a door or gate.

But that the overcomers (the saints of this age) are not even to occupy all the city, but that it is for the redeemed of a future age, is, I think, clearly indicated by the passage above quoted (Rev. iii. 12); for it says:—"Him that overcometh will I make *a pillar in the temple* of my God." To dwell in the temple is the special prerogative of the priesthood. The "royal presthood" in the temple will be "pillars," possibly indicating their firm establishment as teachers of the truth, and that it is through the ministry of the truth, (symbolized by the temple), that the nations are to be attracted into the ways of holiness and peace, (symbolized by the New Jerusalem city).

In Luke xiii. 24, 25, etc., the "strait [narrow] gate,"—Gr. *pule*—"wing of the gate,"—and the "door," are spoken of as being open only for a limited time, and that after a while they will be shut. Many think that "When once the master of the house is risen up, and hath shut to the door," (ver. 25), means shutting forever the "door of mercy." While this may be the shutting out from the glorious privilege of sharing the special honor of the bride in the "Master's house," yet the house is not the city. There are "*many* mansions," (John xiv. 2), but when Christ said, "I go to prepare a place for you," (the saints), he referred to the "*Master's* house," and not to the *many* mansions, or to the whole city.

Many no doubt will deeply mourn when they find they cannot enter the grandest of all the many mansions. But still the great city of mansions will be ready for occupation, and the broad "gateways," (Gr. *pulon*, Rev. xxi. 25), will not be shut at all, and *all* may freely come in. The Saviour did not say: "I go to prepare many mansions for you." He simply stated that there *are* many mansions; but "I go to prepare a *place* for

you,"—a special mansion among the many in the glorious city of God.

Those who would enter in at the "strait gate,"—the gate of the "Master's house,"—must "strive" now, for there is such a thing as being too late to enter that gate as a member of the bride. But though it will be a terrible loss to miss such a glorious opportunity as the result of one's own carelessness, yet it is a comfort to know that it is *not* said that "many shall strive to enter in" through the *gates of the city*, "and shall not be able." That refers to entering in at the *strait* gate, or the door.—Luke xiii. 24, 25. It rejoices the heart of him who longs for the salvation of all, (and by the way, can it be possible that even the most loving and devoted Christian heart is *more loving* than him who *is* LOVE, and would be unsatisfied if all were not saved, if HE *could* be satisfied to have some lost?) to know that the long-suffering Love of the Father is such toward even the careless, unstriving ones, that even after they have recklessly let the opportunity pass by for being among the "first," they will be brought in "last." "Better late than never." To be "last" does not mean to be left out altogether.—See Verse 30.

Some time ago, a brother, in correspondence with the HOPE, (page 64, current volume), expressed it as his opinion that if Christ really went and *awakened* the Antediluvians from their death-sleep to preach the Gospel to them, (See 1. Pet. iii. 18 and iv. 6), he thereby showed "discrimination," or partiality. Now, may not a possible solution of these difficult passages be found in the following:—

We are told in Mark iv. 11, R. V., that "all things are *done* in parables." If it be true that Christ, in his earthly life, wrought out in parable the things pertaining to his kingdom, is it unreasonable to suppose that he, even while in Hades, (the invisible), wrought out *in parable*, among certain selected ones, (the Antediluvians), something which was to be a type or figure of the work to be done when he will again enter Hades, (John v. 28), to wake the sleeping spirits of the dead, and, with his saints, preach the gospel to the "prisoners of the pit; and that he afterward entrusted the Apostle Peter with the secret of this invisible parable, to be put on record with the rest of his mighty works, to be a guide to those to whom the "mysteries of the kingdom of God" (Mark iv. 11) are to be known.

Such a parable as this would not be any more an evidence of partiality or discrimination than the translation of Enoch or Elijah, as types of the saints or Gospel Church, or than the election and enlightenment of a "little flock," while the rest of the world remains in darkness. Might not his choosing to preach to the Antediluvians in particular, be representative or typical of the fact that none lived and died in ages too dark and remote in the past to be beyond his saving power?

G. C.

PONTIAC, MICH.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 9, No. 20. ALMONT, MICH., OCTOBER 15, 1891. $1 00 a year.

REPORT OF A VISIT.

YIELDING to the urgent invitation of a few friends, I made arrangements to visit and preach at Sanilac Centre, Mich., Saturday evening and Sunday, September 26, and 27. And it has occurred to me that it might be interesting to the readers of the HOPE to see an outline of my work there. On account of the distance from home—forty-eight miles—to be traveled by private conveyance, we left home on Friday, and went half the distance that day, and arrived at our destination about four o'clock Saturday afternoon, somewhat fatigued by the long ride through the dust and extreme heat. We were expected and welcomed, and ample provision was made for our comfort.

Knowing the marked difference in some respects between our teaching and that of the churches generally, and not wishing to give occasion for a refusal, (which, of course, is unpleasant for both parties), instead of asking for the use of a church-building, my friends had secured a hall for our meetings. But on hearing of this, the Presbyterian brethren kindly offered us the use of their place of worship, (a hall neatly fitted up), which we accepted gratefully.

Three discourses were given—one Saturday night and two on Sunday. The congregations were very good—quite an intelligent company attending every meeting. Some of these were personal friends, whose acquaintance had been formed in other places during quite a number of years. They knew about what to expect, having heard the speaker before. But the majority were strangers, not only to the speaker, but also to the subjects to be presented. They listened well, and it is hoped with good and lasting results.

I wonder how many of our readers can sympathize with one going thus before a new audience to present themes somewhat new to the hearers,—themes generally unpopular! It is necessary to be candid—true to God, to the hearers, and to one's self. But in order to secure the best results, it is a matter of earnest desire that the truth may be so presented as not to awaken

needless antagonism. The strong desire and motive was to produce and leave in the minds of the people a good—and, if possible, a better—idea of God as a loving Father, of Christ as an all-sufficient Saviour, and of humanity, as the Lord's work, and as a common brotherhood. The aim was, not merely to awaken curiosity, nor to oppose others, but to do the people good that would last. And it seems self-evident that much depends on having what we might call a good opinion of our Father.

This desire and aim had much to do with the choice of subjects and texts to be presented and considered. Though they might not be new to most of our readers, yet I hope they will share in that interest that comes from knowing that *others* are hearing for the first time, what has long been a settled faith with us.

The texts used as the suggestive starting points of the three discourses were as follows: (1) 1. John iv. 8: "He that loveth not knoweth not God; for God is love;" (2) Rom. viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose;" and (3) Acts x. 15: "And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."

The train of thought in the choice of texts and development of these sermons was mainly *one;* and it may not be difficult for the reader to trace the connection between the texts. But let it be understood that what was said was mainly spontaneous, suggested by the time, place, people, circumstances, and personal experiences—all of which together may rightly be called the "Leading of the Spirit;" for no doubt the Spirit in his work takes all these things into account. But let no one suppose that being under the general guidance of the Spirit of God implies infallibility in teaching. We must grow and learn, and as we learn more truth, old views must be modified.

The main propositions of the first discourse were: (1) "God is Love;" (2) God has a Purpose in reference to Mankind: and (3) God has a Plan or Way by which his Purpose will be accomplished.

The first proposition is a positive statement of Scripture, in our text —See also verse 16, of same chapter. This is really the key-note of Christianity, the fundamental plank in the Christian platform. Every Christian, of all sects, believes this, though many may hold as true some things not at all consistent with this key-note. This brings great inharmonies into their creeds and minds. It makes discordant music. It should be understood that whatever in human creeds is not in harmony with this fundamental principle *cannot* be true. Many no doubt hold as true, things that they wish were not true, but think they must, because they think they are taught in the Bible. They with us believe that the Bible is God's word; but they have not learned to open and read it according to its own key or principle of interpretation. The Psalmist declares that "The Lord is good to all, and his tender mercies are over all his works." Every one can readily see that this is in harmony with the truth that "God is Love." God never has felt nor done anything to any of his crea-

res out of harmony with his love. here may be some things that *seem* uel because we do not place them ght, or do not understand their lation to the purpose of God.

Yes, God has a purpose in refer- nce to mankind. This is perhaps ot as definitely stated in Scripture s that "God is love." But it is criptural, nevertheless. It is clear- y implied, or taken for granted. hrough the prophet, he said: Surely as I have thought, so shall come to pass; and as I have pur- osed, so shall it stand." Again: "The Lord hath purposed, and ho shall disannul it?"—Isa. xiv. 4, 27. Again, "Remember the former hings of old: for I am God, and here is none else; I am God, and here is none like me, declaring the nd from the beginning, and from ncient times the things that are ot yet done, saying, My counsel hall stand, and I will do all my easure: * * I have spoken it, I ill also bring it to pass; I have rposed it, I will also do it."—Isa. vi. 9–11.

These passages not only show that od has a purpose in his doings, t also add the important idea at he cannot be frustrated. The rpose has reference to the *end* to gained, rather than to the way means of its attainment.

Paul speaks of them that love od as being "the called according his purpose."—Rom. viii. 28. And hn says, "For this purpose the n of God was manifested, that he ght destroy the works of the dev- "—1. John iii. 8.

These show that God's purpose in- des the destruction of evil and consequent blessing of men.

Going back to the prophet, we hear the Lord declaring himself "a just God and a Saviour," and add- ing: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—Isa. xlv. 21–23. Put with this Romans xiv. 11, R. V. margin—"shall give praise." Connect also Philip. ii. 10, 11.—All shall confess that Jesus Christ is Lord, to the glory of God the Father. And no man can say that Jesus Christ is Lord, but by the Holy Spirit.—1. Cor. xii. 3.

It is very evident that God not only has a purpose, in reference to mankind, but that it is based on love, and that he has revealed it in the Scriptures. It is further evident that the knowledge of his purpose confirms the assurance of his love, and gives ground for love in return. We cannot love him any better than we know him. But knowing his purpose concerning us, we can intel- ligently say as said the loving apos- tle: "We love [him] because he first loved us."

God has a way or plan of bring- ing about the end. Till the plan of work is understood, there is danger of thinking some Scriptures are not in harmony with such a glorious purpose. But the darkest threaten- ings of Scripture have their place, and are really parts of God's way of bringing men to himself.

Salvation, when rightly under- stood, means bringing men to God —that is, to make them like him as he is revealed in Christ. It is not to go to heaven at death or any oth- er time, but to be made heavenly, or fit for heaven. No sinner can ever go to heaven, without leaving his sin behind. The purpose in-

cludes the cleanness or purity of every heart, and therefore of the universe.

In a most emphatic sense, Christ is the Way—a revelation of God's plan or method of bringing men from darkness to light, from sin to righteousness, from death to life, from the natural state to the spiritual, from the primary to the perfect, from the mortal to the immortal. How blessed the Gospel appears, when it can be seen that the whole work was wrought out, "finished," in the person of Christ, and that his victory is the assurance of our victory! "When he died, all died," and when he was raised free from the load of sin, it was for "our justification." "Because he lives, we shall live also."

But God's plan is a "Plan of the Ages." So Christ is truly the "Rock of Ages," as we have been singing. The ages are a succession of dispensations in which God has been progressively revealing himself, and by the revelation, training the race. It requires the ages to apply to the race what was exemplified in the person of Christ. As the suffering and death of Christ preceded his victory; so the dispensation of "the law of sin and death," preceded the dispensation of "the grace of God that bringeth salvation to all men."

In order to understand the Scriptures, we must know how and where to place them. Very many have supposed that the plan of salvation ends with the second coming of Christ. Look at the great "Whosoever will" Scripture of Revelation xxii. 17, and see that there are rich provisions of mercy for men *after* the Lord's coming. It says: "The Spirit *and the bride* say, Come." The Spirit says, Come, in this age; but there is no bride until the marriage of the Lamb; and all agree that that is when the bridegroom comes. Then "they that are ready go in to the marriage, and the door is shut." It is not "the door of mercy." Such an expression is not in the Bible. Let us rejoice and be glad that "His mercy endureth forever."

ELECTION.

In pursuing the study of the Plan of the Ages, the subject of election demands attention. For this reason Romans viii. 28 is chosen as a text. It can be shown that Bible election is a glorious doctrine; not simply for the glory of those elected, but as a proof of God's love for all mankind. To some, this may seem a strange statement, as the idea of election has been regarded as showing favor for only the few.

The Calvinistic idea of this subject is that God, from all eternity, without reference to any kind or degree of merit in the subject, but simply for the glory of his own grace, predestined a few to salvation and glory in and through Christ Jesus; and these he effectually calls by his Spirit; but all the rest of mankind he *passed by*, leaving them to suffer all the consequences of sin, even including hopeless damnation in hell; and all this not because they were any worse than the elect by nature, but simply for the glory of his own justice. [Oh, what justice!]

No wonder that election has been regarded as horrible by many, as it is even by some who still in form have the Westminister Confession as their standard of faith. This is

emphasized in view of the answer to the question as to the decrees of God: "The decrees of God are his eternal purpose, whereby, for his own glory, he hath foreordained whatsoever comes to pass."

This might be more acceptable, if it were admitted that evil is permitted as an experience necessary to the final good of all—for affliction is "but for a moment," while the good is eternal. But is it any wonder that even many Christians cannot accept the idea that it is for the glory of God to foreordain that men should be wicked and then call it justice to consign them to endless torment?

In speaking of the Confession, some may not be aware that it nowhere shows the love of God for the world. The revision agitation brought this out. It shows why so many favor revision. You will remember the answer of one Presbyterian minister to another, who proposed to leave the body of the Confession as it is, and put the changes in footnotes: "I do not believe in putting the love of God for mankind in a footnote."

Thank God that his love for all is coming more and more to the front! The psalmist makes it strong and clear when he says: "The Lord is good to all, and his tender mercy is over all his works." It is hard to think of such a thing ever being said in view of the "hopeless torment of the damned," as held by some. Think you *they* could ever be convinced that their torment was an expression of God's wonderful goodness and tender mercy?

And yet election is a Bible doctrine, and one which we have assumed appears glorious, when understood. But the doctrine of reprobation is not a Bible doctrine. The two doctrines have been regarded as necessary to each other, but they are not. This will be seen in the light of God's *purpose*. The predestinated, called, justified and glorified, of Rom. viii. 30, are in our text said to be "The called according to his purpose." He was not simply purposed to call them, but he calls them with reference to the accomplishment of his purpose. And this purpose, we have seen, includes the blessing of all the world of mankind. The great principle involved in God's election is that *he chooses the fit*—best adapted for his work—*for the good of the many*. It is this fact that makes God's election grand, glorious, and an expression of his love for all.

I need not here try to prove that election *is* a Bible doctrine, though we all know that some have ignored it, if not denied it, for the purpose of emphasizing their "Free Grace" and "Whosoever Will" doctrine. These two classes of Bible teachers have sometimes placed themselves, as it were, in opposite corners of the same room, and fenced themselves in with a few texts, and bitterly fought each other. One class would fire a shot with half a text: "All that the Father giveth me shall come to me;"—implying of course that only a few were given;—and the other class would fire back the other half of the same text, as if it stood alone: "Him that cometh to me I will in no wise cast out."—John vi. 37.

Another volley would come from Rom. viii. and ix. including our text and context, and "I will have mercy on whom I will have mercy;" "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" "And whom he will he hardeneth." With these came the words of the Master himself: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am sent only to the lost sheep of the house of Israel;" and to his chosen: "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without all these things are done in parables, lest they should see, hear, understand and be converted, and their sins be forgiven them." Of course, some have been sorry that the Lord's storehouse furnished such material, but quietly ignoring these passages, they have boldly proclaimed that "God is no respecter of persons;" that "God so loved the world;" that "Christ by the grace of God tasted death for every man;" and "Whosoever will may come."

None need deny or ignore election; neither need they belittle the other Scriptures. The "Plan of the Ages" explains and harmonizes them all; and when the "marriage of the Lamb" has taken place, and the "Bride," as well as the Spirit, begins to say, "Come," there may be a more abundant expression of grace than the broadest Armin-

ians ever dreamed of. "Freely," without *limit*, as well as without *price*, the water of life will flow.

There are many examples showing that, in choosing one or a few, the Lord chose them with reference to a purpose which included the many. When God chose to create one, or one pair, Adam and Eve, it will be admitted that the *purpose*, according to which they were created, was to produce the whole race on the natural plane. When Abraham was chosen, it was because of his fitness, and that he might be the father of many nations. When Moses was chosen, it was that he might be a leader and commander of the people. When David, the shepherd boy, was chosen, it was that he might rule Israel as a type of the Great King. So with all the chosen of God down through the ages: they were adapted to their work for the purpose of blessing the people; and all in some measure foreshadowed Christ. And above all others, he is the elect of God—as Peter says: "Chosen of God and precious." It will be admitted that he was chosen "according to God's purpose." Was it merely on his own account, then? Ah, blessed thought! the purpose included the salvation of all mankind. We are assured that, "The Father sent the Son to be the Saviour [not merely of the church, but] of the *world;*" and that he is "The Lamb of God that taketh away the sin of the *world*." This, then, is God's purpose.

So the whole church is chosen "according to his purpose." It does not mean any one sect, nor all sects combined, but includes all Christians,—all who are led by the Spirit of God—in or out of the sects. They are possessed of his Spirit, and are said to be of him, bone of his bone, and flesh of his flesh. They do not *join* the church, but they *are* the church, created and chosen *in him* before the foundation of the world. And the point is, that being *chosen in him*, they are *chosen for the same purpose*—as a royal priesthood, to bless and save the world.

This age—commonly called the gospel age—is the period of the election;—or the age in which the body of Christ has been developed. These, being one with Christ, are called Abraham's Seed, and the promise is that in his seed all the families of the earth shall be blessed. What a glorious purpose! How grand, then, the high calling of the true church of Christ! There is the best of all reasons for them to love God, not simply because they are to be saved, but because they are "called according to his purpose,"—so like God, so full of love for all mankind.

PETER'S VISION.

In this third discourse, based on Acts x. 15,—"What God hath cleansed, etc,"—and thoughts suggested in connection therewith, we would show the breadth of the gospel provisions, and also that the election of God is based on quality and fitness.

Peter had the promise of Christ that he should have "the keys of the kingdom," and so when the Lord would have the door of faith opened to the Gentiles, he sent for Peter. But Peter was terribly prejudiced against the Gentiles; he thought the Jewish church was all that the Lord would bless; (just as some now think that only the gospel church will be blest); and the Lord had to take him in hand and give him an object-lesson.

The uncleanness of the Gentiles, during the dispensation of law, had been illustrated by the law concerning unclean beasts, and therefore when the Lord would show Peter that the Gentiles (that is, the world of men as distinct from the Jews) had been cleansed by the Atonement of Christ, he gave him the vision of the unclean beasts and commanded him to eat them. His Jewish prejudice caused him to rebel and cry out: "Not so, Lord; for I have never eaten anything common or unclean." This was answered by the voice: "What God hath cleansed, that call not thou common." This was as much as to say that the law by which those beasts were counted unclean was no longer in force; and as the beasts represented the Gentile world, it was as much as to say that the world had been cleansed.

That Peter so understood the object-lesson is evident, for afterward, when in answer to the call of God, he went to the home of Cornelius, and found a gathering of many Gentiles, he explained: "Ye know how that it

is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but [evidently referring back to his vision] God hath showed me that I should not call *any man* common or unclean."—Verse 28. Let it be put in the form of a syllogism:

1. The Lord showed Peter that *what He had cleansed* should not be called common.

2. Peter said God had showed him not to call *any man common* or unclean.

3. Therefore *God has cleansed every man.*

If the inference of the third member of the syllogism is not fairly drawn from the other two, let some one show the reason. That all mankind are justified or cleansed by the atonement of Christ is the very first principle of the gospel. It is based on the fact that "Christ is the Head of every man;" that "when he died all died," and that he therefore "by the grace of God tasted death for every man," dying for their sins, and being raised for their justification. "Therefore, being justified, by faith we have peace." The faith and the peace are both based on the finished work of Christ in his own person.

The apparent difficulty in the way of accepting this grand truth which Peter was taught by his vision, is, that the world of men is not yet cleansed. But it *is* cleansed, at the *Fountain*, at the *Head*, and this fact is the security that the whole stream of humanity *will be cleansed* in due time. God sees the end from the beginning, and therefore reckons what is not yet as though it were; and the blessedness of the vision was that it bridged over the long dark stream, and gave Peter a glimpse of the end, *from God's standpoint.* And, rightly understood, faith in God, as revealed in Christ and his finished work, does the same thing for us. We see the end, *the reconciled and cleansed world*, in *Him*, and therefore can rejoice in him as "the Saviour of the world," because he is "the Lamb of God which taketh away the sin of the world." What is to be in the world, already is in Christ our Head! And knowing this took away from Peter the desire to "call *any man* common or unclean." This is an important and practical lesson for us all to learn. * * *

It may be here added, what has been implied before, that the above does not claim to be a word for word report, but the substance of the talks, as nearly as they can be reproduced from memory. The last part of the third discourse I will not attempt to give now, but will only say that the design was to show that the *elections* of the Bible were not *arbitrary* as some might think, but based on quality, fitness for the work to be done, and affinity for the truth.

The reason that Cornelius was heard and the gospel message sent to him, was that he made good use of what light he had. He was devout, a man of prayer, and was kind to the poor.—Acts x. 2. Peter shows the same principle when he says: "Of a truth I perceive that God is no respecter of persons: but in every nation *he that feareth him, and worketh righteousness*, is accepted with him."—Verses 34, 35. It was the *sheep* (the faithful under the old dispensation) that heard the voice of Jesus at the first, and became the nucleus of the new church. It was when the seed fell into *good ground* that it brought forth fruit. Even in the future judgment, those who receive the light, which is life eternal, are those who *did what they could.* The ground as yet unfit for the good seed, must be purified by fire.

The great lesson for all to learn is to make the best use of all present light and opportunities, with the assurance that God will now and ever, as in the past, honor faithfulness. Hast thou faith? Then add to your faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity, and so make your calling and election sure.—2. Pet. i. 5–11.

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LOVE.

The sweetest word to language known,
In peasant's hut, or kingly throne;
The word that is of all most dear,
To human heart, or human ear;
In earth beneath, or heaven above,
Is the enchanting word of *Love*.

Poets sing of the word mother,
That above it, there's no other;
But *love* gives that dear word its charms,
And folds us in her loving arms.

Again, of home the poet sings,
And tells us of the joys it brings.
Yes, home's a word that's very dear,
If love is hovering always near.

But what is life, home, or mother,
If we love not one another?
The joys of love cannot be told,
Nor bought with shining link of gold.
As when two lovers meet in bliss;
To seal their 'trothal with a kiss.

But what to them, in after life,
When they go forth as husband, wife,
Would be this road of toil and pain,
Did not true love in triumph reign?

From north to south, from west to east,
This love is felt by man and beast.
It is the binding link of earth,
That makes this life of any worth.

But, ah! on earth, it's mixed with dross,
And though it's pure, it suffers loss;
For it a little flame may be,
Struggling with sin and misery.

When it has tried it's very best,
To warm some cold, ungrateful breast,
The labor oft has proved in vain;
And love has felt a piercing pain,
As when on earth the Saviour walked,
And with poor sinners moved and talked,
His human nature felt distress,
His heavenly power then would bless.

It mattered not, if friend or foe,
He loved to lighten human woe.
The blackest sinner he'd not shun,
But oft their hearts to goodness won.
'Twas heavenly love unmixed with dross;
He proved it thus, upon the cross.

But earthly love is sometimes low;
When buried 'neath some earthly woe,
Or crusted o'er with hardened sin,
'Tis hard to know it lives within.

But when its mixed with sin and woe,
Is it contaminated? No!
Where'er we find it, it is pure,
And oh! we wish it might mature,
From streamlets into ocean's wave,
Where all would drink, and in it lave.

Then none would feel above the other;
We all would love and trust each other.
If sin should make some weak ones fall,
The arms of love would catch them all.
Its gentle waves would bear them on,
Until their stains of sin were gone.

When universal love is here,
We then will have no servile fear.
The souls beneath, and souls above,
Will mingle in a sea of love.

The heavenly wave of love will roll,
And fill this earth, from pole to pole.
We'll know it comes from heaven above,
For love is God, and God is love.

MARY J. CHAMBERLIN.

ENDURANCE.

How much the heart may bear and yet not break!
How much the flesh may suffer and not die!
I question much if any pain or ache,
Of soul or body, brings our end more nigh;
Death chooses his own time. Till that is worn,
All things can be borne!

We wind our life about another life;
We hold it closer, dearer than our own.
Anon, it faints and falls in deadly strife,
Leaving us stunned and stricken and alone.
But, ah! we do not die with those we mourn.
This also can be borne!

We stand upon this life's second shore,
Our youth behind, the flood of time before,
Two lives that should smile at grief whose stings are o'er;
At sin that could delude the heart no more.
But for some this hope is surely gone,
And this also must be borne!

A sorrow has risen darkly in our way;
We try to flee from the bereaving ill.
We seek some small escape; we weep and pray;
But the blow has fallen and our hearts are still.
Not that the pain is of its sharpness shorn,
But think it must be borne!

For me a shadow sweeps across the sun,
And ever floats before my helpless eyes,
The mocking phantoms of joys that fled.
That which is done, can it never be undone?
Can we clasp hands no more? must I always mourn,
And think this must be borne?

Behold! we live through all things,—famine, thirst,
Bereavement, pain, all grief, and misery,
All woe and sorrow. Life inflicts its worst,
On soul and body, but we cannot die.
Though we be bereaved and lonely, faint and worn,
Lo, all can be borne!—*Selected.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Washing the Disciples' Feet.—John xiii. 1-17. (Lesson for Oct. 18.)

On Thursday night, the beginning of the fourteenth day of the first month, on which the passover was eaten, Jesus, we are told, knew that his hour had come. This was the hour for the lamb to be slain. Christ as its antitype was here given over to death. It was "his hour," to which reference is made throughout his ministry.

"Having loved his own." Christ owns whatever he loves. His love, in this sense, is a discriminating, selecting power, an affinity. In every human being there is something that belongs to Christ,—all that is noble, pure and good, all that is Christlike. Perhaps this element in every human being is comparatively small, and has therefore, in time past, been represented, personated, by a comparatively small number of people. His own are in the world, like the treasure hid in a field. It is the treasure, not the field, he wants, even when he buys the field. "He loved them unto the end." The end (object) of his love is their salvation, accomplished by means of his death. Love that once lives never ceases. God could die as well as love.

These disciples on which Jesus was lavishing the wealth of his love were faulty men. They seem at times to act just like a band of undisciplined children. Doubtless they felt that they were approaching a critical time in their intercourse with Christ; and this, strange to say, aroused the selfishness of their natures. Each one wanted to be first, to occupy the place of honor at the table, and no one was willing to serve in the menial but necessary task of washing the travel-stained feet of the company. So they sat down to supper, still wrangling, with their hot, dusty feet unwashed.

Jesus waited a short time, perhaps to see if no one was noble enough to volunteer; perhaps till their excited minds were quieted. Then, during supper, with the full consciousness of his power and the dignity of his mission, he quietly rose, laid aside his robe, girded himself with a towel, poured water into a basin, and began to wash the disciples' feet. Think of it! How ashamed they must have been! How their proud, hot, angry hearts must have melted at the sight! Those hands that had performed such wonders,—whose touch had conquered disease and death;—those hands engaged in washing the defiled feet of his disciples!

The act embodied the very spirit and purpose of his mission. He took upon him the form of a servant, to wash away the defilements of earth from those made in the image of God. He became least of all and servant of all, that he might, through love, set an example that should hush forever into heaven calm the strife of selfishness, ambition and hatred.

Impetuous Peter found words to express the astonishment and shame which doubtless they all felt. "Lord, my feet dost Thou wash?" "Thou shalt *never* wash my feet." This refusal was pride, not humility. It implied that in his eyes his Master was disgraced, not honored, by the act he was performing. Jesus answered, "If I wash thee not, thou hast no part with me." It was a typical washing. To have left Peter out from the ceremony would perhaps have been only a temporal cutting off; to have left him out from the real spirit of it would have been eternal in its results. True humility must consent to receive as well as to give service. Peter yielded to the Saviour, and asked that not only his feet, but also his hands and his head be washed. With all his imperfections, he loved his Master.

"Ye are clean, but not all." Judas was there, with treachery and hate in his heart. Was this washing of the feet which made them all clean, a hint of that final cleansing of that foul traitor whose part in the coming tragedy was so essential to the world's salvation, and yet so loathesome that he who did it could not afterward bear to live?

"I have given you an example, that ye should do as I have done to you." Says Peloubet: "There are two ways of imitating the example of another person. One is to imitate the form of his example, the other to imitate his spirit. The Christian spirit is one of loving service in all needful ways, never of strife. "If ye know these things, blessed are ye if ye do them."

Christ Comforting His Disciples.
John xiv. 1-3, 15-27.
(Lesson for Oct. 25.)

EVEN in view of Calvary, Christ could for- himself and comfort others. One woman nd a great deal of gospel in the little word et," with which this lesson begins. "*Let* Satan have dominion over you." "*Let* peace of God rule in your heart." "*Let* therly love continue." "*Let* not your rts be troubled." Peace and love will n in our hearts, and Satan and sorrow flee away, if we will only *let* them. Cease arbor trouble. Cast it forth as an unwel- e guest. Solicit, welcome, entertain joy.

Ye believe in God." This statement is nigh universally true. In a God of some , men do and must believe. It is as nat- to conceive of some creative, overruling er, as it is to breathe. As a rule, men y and worship their highest conception ife, their ideal. Hence, a man's thought od is an index of his own character. It ges his highest aspiration, and marks the t of his spiritual growth.

he disciples had always believed in God, through their acquaintance with Jesus, w revelation had come to them. God been brought nigh. In Jesus was real- their highest ideal of goodness and pow- nshrined in mortal frame, translated into an language, made so appreciable, so panionable to human mind and heart, they did not stop with worship;—they him with their whole being. A great was coming to their new-found faith. who had in three short years become so ntial to their happiness, who was the center and soul of their lives, was about ave them, and that by way of a shame- leath. Could their faith, so recently es- shed, stand this test?

e *must*, under all circumstances and itions, believe in God. However pro- the mystery of his being, however lexing his ways, however dark his deal- with us, we must trust him, or we die. s would put their faith in him in the category with their faith in God, that ght the better stand the rude shock that coming.

hat is it to believe in Christ? It is to be brought nigh to God. It is to learn more about him in one hour than could ever be known outside of Christ. It is to see in God, instead of a vague, far-away, relentless Power, a Friend, overflowing with compassion, pitiful, loving, helpful. It is to meet God face to face, and to feel all rebellion, selfwill and hate slink out of our hearts as the darkness flees before the sunshine.

It is also to believe in man. We are warned not to put confidence in princes, and are assured that none are good, that all are liars. Our experience among mankind, and above all, our acquaintance with our own hearts, show how little dependence can be placed in human nature. Who has not in the generous faith of youth lavished the trust of a life on some fellow-mortal who has proved but a broken reed that has pierced the hand that leaned on it? Yet in spite of all these facts and experiences, none can believe in Christ without having his faith in human nature restored.

There was a Christ in man, since Christ has been produced from man. Christ embodied the goodness that lies dormant in humanity, but he did not take it all. "Christ in you, the hope of glory" is the mystery of the gospel. If there were not an affinity for Christ in the human heart, he could never draw all men unto him. Ye believe in God. believe also in God in man,—in God and man in one. It is not possible to rightly believe in either separately.

Our lesson is, Christ comforting his disciples, and we have used up our space on the first verse; and there is a world of comfort in it yet unextracted. The other verses of the lesson are just as full, but we must drink from them another time. The lesson ends as it began, "Let not your heart be troubled, neither let it be afraid."

Christ the True Vine.—John xv. 1-16.
(Lesson for Nov. 1.)

CHRIST is the true Vine because he imparts true life. The old, natural life of the flesh was at best but a shadow of the real life. The natural vine, pruned and tended and watered ever so carefully, bore only wild grapes. Christ, a Vine new from the garden of the Lord, takes root in earthly soil. Those

that believe in him, believe *into* him, become joined to him, engrafted into that root, and his life quickens them and incites them to fruit-bearing.

What an intimate relation is implied by this figure! Christians certainly can have no life apart from Christ. The life we now live, we live by the faith of the Son of God. We have ceased to belong to ourselves and have become members of him. The object of his existence is to be accomplished through us. The end of the vine is the fruit. For fruit it was planted, nourished, watered and pruned. For fruit the branches, leaves and blossoms came. A fruitless branch has failed in its life work.

What is our life-work? What does God seek in us? Why has he made us? For what do we live? However grand and noble our work in the world may be, if we ourselves fail to be grand and noble, the end sought in us fails. I have seen Christians so intent upon doing the "Lord's work," his public work of preaching and conducting meetings and writing, that they had no time to cultivate in themselves the graces of a lovely character, courtesy, kindness, cheerfulness, patience, humility and goodwill, but were irritable, harsh and overbearing in their homes. Is this the fruit God seeks? Man is and must be a resultant of all he has ever been, thought, said, done, enjoyed and suffered. What he is will be the fruit of what he has done; what he does will be the fruit of what he is. The tree is the fruit of the acorn, the acorn is the fruit of the tree. Character is the fruit God seeks.

"This is my commandment that ye love one another." Love is of God. It is said to be the greatest thing in the world. Viewed from one standpoint it may be said to be the *only* thing in the world. It is the only source of true joy. It is the only thing that abides after the world and the fashion thereof have passed away. Whoso is rooted and grounded in love will bear much fruit, and its flavor will be divine.

"Greater love hath no man than this, that he lay down his life for his friends." Love made the hard death on the cross comparatively easy. He bore in mind the benefit that death would secure to his friends. "Ye are my friends, if ye do whatsoever I command you." His command was love. Hence, we are his friends, if we love. What an easy yoke, but how impossible to bear unless we abide in the vine and his life and love flow through us.

"I have called you friends." I have taken you into my confidence. I have shown you the secret counsels of the Almighty. I lay down my life for you. "I have chosen you and ordained you that ye should go and bear fruit and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you."—L. A. A.

NOTES ON SCRIPTURES.

MANY notes on the Scriptures shed more darkness than light—they cover the windows with cobwebs so the light of the gospel can scarcely shine in. Other notes go to the root of the matter, and bring out the truth with great force and apply it to the heart and to the conscience.

John Wesley was very eminent as a critic and commentator, and his "Notes on the New Testament" have been very helpful and useful; but it is doubtful if any of his notes ever came with more force and impressiveness than one he sent to Samuel Bradburn, a good preacher, but a poor man, who was in straightened circumstances. To him Wesley once inclosed a *five pound note* in the following letter:

"DEAR SAMMY: Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt also be fed. Yours affectionately,

JOHN WESLEY."

The reply was in the following words:

"REV. AND DEAR SIR: I have often been struck with the beauty of the passage of Scriptures quoted in your letter, but I must confess that I never saw such useful expository *notes* upon it before. I am, reverend and dear sir, your grateful servant,

S. BRADBURN."

How many of God's promises would shine with fresh lustre if some of the Lord's stewards would add a few notes to them, and send them forth to the poor, the widowed, the sorrowing and the sad. The Scriptures themselves are wonderfully good, but the notes help to deepen the impression and confirm the believer's faith.—*The Christian.*

SOUL AND SPIRIT.

THERE is a tendency among religious teachers to make no distinction whatever between soul and spirit, and the result is misleading and confusing. Most people, instead of studying for themselves, depend upon these teachers, and grope about in darkness, and wonder why they cannot understand God's word better, when it has been explained to them all their lives by those who should know. And those who should know go on teaching that the soul is immortal, and in a moment after, affirm with startling force that "the soul that sinneth it shall die;" and we cannot help asking, how can an immortal soul die?

To teach the immortality of the soul is entirely unscriptural. The Bible assures us that the soul is liable to the death penalty. The sinning soul shall die, and we are in constant danger of losing our souls. But nowhere in the Word of God are we told that the spirit will ever die.

We are clearly taught that man has a spirit, as well as a body and a soul; and in the face of this evidence how can a man teach, either the immortality of the soul, or the annihilation of the spirit. How can he teach endless torment to the soul that sins, when death puts an end to life? and without life here can be no knowledge and no feeling.

The soul is the casket which contains the mental force and power of the animal nature, and when the spirit becomes awakened, by the regenerating influence of the Holy Spirit, its mission is to subdue, and crucify the carnal nature of man. The Spirit of God works in and through us, and its first mission is to arouse our spirits, that they may operate on our soul life, to purify our carnal nature, and save what is worth saving out of the wreck of a misshapen and misspent life.

No soul is so dark and sin-stained but it has some germ of good, and God knows it, and Christ will find it and bring it to light in due time; for he can bring good out of evil, and light out of darkness.

The soul is prone to wander, and without the guidance of the spirit, it can do nothing else. There is often a sharp struggle in the mind between right and wrong, duty and inclination; but if the spirit is aroused, and we put ourselves in the hands of a merciful God and trust him for guidance, right will prevail, and we shall overcome as Christ overcame.

Who does not feel the influence of different natures with whom he comes in contact? This is mental and spiritual influence, which, combined with physical life, makes a magnetic chain that encircles the whole world, and throbs with life, hope, happiness and misery. The influence of a dead solitude is always felt, so of life and living things. God made it so, and these things combine to show his glory and his love.

Sad mistakes are often made because the soul and spirit do not work in unison. Human hopes are shattered and lives embittered; but God can make it all right, and the most bitter experiences are used of God to unfold some mental or spiritual gem that otherwise might have lain dormant. The sharp shock starts us into a new life that cannot be born without the travail of the soul. But we shrink from this travail, but the unerring hand of God leads us on, and we cannot escape. The world way censure, and friends may blame; but God does not impute sin to us, for he knows why.

Friendship and love are based on mental and spiritual attractions, and their endurance depends, not so much on faithfulness of character, as on the mental and spiritual adaptability of those interested. A naturally progressive being may go on with such strides as to leave the friends of his youth far behind, and gain their censure for his instability of character, when after all it is but mental and spiritual progression.

The growth and unfoldment of the soul and spirit are promises of the future which God has revealed in his Word. Then our thoughts will be as pure and transparent as water, and we shall see as we are seen and know as we are known, when gross materiality shall be entirely destroyed, and the finer souls-gems saved with the spirit, that never dies. Thank God for these assurances of his eternal love and goodness, that mental and spiritual powers make plain. And, oh, way we learn to discriminate between right and wrong, and always do our duty; knowing that though the soul is subject to death, the spirit will be saved unto life eternal.

ERMINA C. STRAY.

EXTRACTS FROM LETTERS.

INCLOSED find money to renew my subscription for the HOPE, for the following two new subscribers, and for a copy of the DAY DAWN, to be sent to the latter address. * *. Please also to send a sample copy of HOPE to each of the following list of names, * *.

The HOPE is a welcome visitor to me; it is read with deep interest, and loved for the truths advanced, concerning that grand and glorious achievement to be wrought by the Father, through his well-beloved Son, the world's Saviour. I rejoice in this broad hope for all mankind, and am longing for the change that will better qualify me to teach these blessed truths. I am fearless now to proclaim them, whenever the way is opened to do so with prospect of good results. I read my HOPE, and then hand it to others, hoping to scatter the good news, and reap good results thereby.

I have but recently had the opportunity to converse with some members of the church here. Some are less charitable than God himself, and the question is asked: "Don't you think there will be *some wicked* eventually lost?" Please answer this, and about the compelling message—when and how fulfilled. M. C.

CLEVELAND, O.

REMARKS: Charity is love. It should therefore not be surprising if men are "*less* charitable than God." The finite *must be* less than the infinite. And yet some seem to think that we who believe in the larger hope are *more* charitable than God, or, in other words, that man has invented something that is "too good to be true." But we may be assured that nothing man may suggest *can be* as good as the Lord will prove himself and his plan to be.

It seems as if these brethren might see that when the Lord saves a sinner he destroys a wicked person and creates a good one. And so when he has saved all, he will have destroyed all the wicked. The change of relation from Satan's kingdom to Christ's involves the destruction of "the old man," and the birth of "the new man," created in Christ Jesus, unto good works. But we may be sure the Lord will not finally lose one of his children. He will bring his son—the spirit of man—out of Egypt,—the type of the carnal state, or the bondage of corruption.

Concerning the "compelling [or constraining] message, (Luke xiv.) I will not be positive. Some have made an application to a local "movement" that seems too small, as if it were done in a corner.

There may be some truth in the idea that the first invitation was to the Jews, at the first advent, the second covering the work of the gospel age, and the compelling message the earthly phase of the millennial work.

And then, again, there may be some force in the idea that Christ was simply emphasizing the fact that the poor and needy and the despised should wholly supersede the proud Pharisees, who were the rejecters of the first gospel invitation. "None of *those* men which were bidden shall taste of my supper." This supper is a blessing connected with the marriage.—See Matt. xxii. Their rejection was, of course, dispensational, not endless. Jesus put the first last, and the last first, when he told the Scribes and Pharisees that the publicans and harlots should go into the kingdom of God *before* them.—EDITOR.

I HAVE just finished reading a copy of the DAY DAWN, to me a panorama of God's plan of the ages, with man acting as His agent in unfolding that plan. The capital idea in it, that every material manifestation has its corresponding spiritual phenomena, I think is correct. How any unprejudiced man, however infidel he may have been before reading DAY DAWN, can rise from its perusal and again say that God is not the Author of the Bible, would indeed be a mystery to me. It certainly adds much to the ground-work of faith, by a system of internal Bible proof that to me is simply unanswerable, and inexplicable on any other hypothesis than the one I state.

The book was handed me by a friend to read. Likewise it came to him, as a present from a friend in another State. Seems to me it would be a good work to extend its circulation. How and where are they marketed? Have you agents? What is the price in the different bindings?

I wonder what denomination you were ever connected with, if any. That the book is so free from sectarian bias, is one thing that introduces it to the reader so favorably.

Again thanking you for the really pioneer work you have done for me and others, in the spiritual realm, I subscribe myself yours for the truth that leads and the justice that follows, lead and follow where they may.

W. T. W.

ABINGTON, ILL.

[This is an encouragement to us, that our work has been used as a means of spiritual good to the hungry. This case is also another illustration of the importance of the missionary spirit. It reminds of the words of Holy Writ: "Cast thy bread on the waters, and thou shalt find it after many days."—ED.]

I INCLOSE my subscription for this year.

The HOPE in its present dress I am sure must prove very acceptable to many, as its contents, always interesting, can be easily read. Consistency also is due to the HOPE, as it is entirely devoted to the cause it upholds, which is more than most *sectarian* papers can claim, as they devote considerable space to promiscuous advertisements, for filthy lucre's sake, which is a glaring inconsistency on their part, holding the views they do. It is encouraging the progress already made by the HOPE, having advanced from a monthly to a semi-monthly. I have no doubt that in the near future a weekly issue will follow.

While many are in doubt as to the will of God, let us hold fast to the fact that eventually good will overcome evil, as the spiritual will the natural;—not of the will of man, but of God, that he may be all (not in some, but) in all.

G. H. H.

TORONTO, ONT.

PARDON me for such long silence. I have waited in hope of being able to send you something on my subscription for the HOPE, but still I cannot. The Lord had seen best to keep me poor. I have been unable to work the past three years. But thanks be to him, I have lacked no good thing.

I am pleased to inform you that one of the ministers of this city is preaching the glorious gospel for all. Brother G. and myself are rejoicing in having a place to go and hear a gospel that finds an echo in our hearts.

Dear brother, if you can still send me the HOPE, I shall be very thankful. I should miss it very much, if it did not come. When I have read them over twice, and sometimes three times, I send them on a missionary tour. If I am ever able, I will send you the money at once.

That our dear Lord may bless you and spare you to us, is the prayer of

Yours in Him,

KNOXVILLE, TENN. P. W. C.

PLEASE find herewith one dollar, to secure the HOPE for the coming year. Mrs. W. as well as myself, thinks that the Lord is leading you in the unfolding of that truth which is instructive and encouraging to the lovers of the same. May the Lord still unfold to you the hidden treasures of his Word, that your many pupils of the present day, with many others that may follow, may have the full light of the present and future time of its shining.

H. P. & E. W.

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THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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☞ WE are in the last quarter of the year.

FOLLOWERS OF GOD.

In Ephesians v. 1, 2, the apostle says we are to follow God, as dear children, and walk in love, as Christ also loved us, and gave himself for us. The 'therefore' of the first verse refers back to the preceding statement, which closes with the exhortation, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake [or rather, "*God in Christ*,"—R. V.] hath forgiven you." This shows that at least one of the things in which we are to follow, or imitate, God is in forgiving those who wrong us. Then God himself is forgiving, and was not made so by the offering of Christ. We are to forgive like God, or in the same spirit; and if God demanded the payment of the debt before he would forgive his enemies, then we should do the same; otherwise, we would not be imitating God. But this would not be forgiveness at all, but would show the very opposite of a forgiving spirit; for when a debt is paid, there is neither room for the exercise of mercy nor any need of forgiveness. The ordinary view is therefore opposed to the revealed character of God, as, "Merciful and gracious, slow to anger, and plenteous in mercy." This expresses the native and unchangeable character of him whose nature, in the New Testament, is revealed as Love.

Jesus, who came to reveal the Father both in his words and works, said to his followers: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; [Mark the reason!] that ye may be the children [imitators] of your Father which is in heaven: for he maketh his sun [also his Son] to rise on the evil and on the good, and sendeth rain [both natural and spiritual] on the just and the unjust."

The Father is held up as the ideal; the Son but reflects and reveals him; and we therefore know that he requires us to do as he himself would do, thus revealing his Spirit, that men, seeing our mercy, forgiveness, and good works, may be led to glorify (not men, but) our Father which is in heaven.

It should be observed that it is with direct reference to this matter of loving and forgiving enemies that Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—See Matt. v. 43–48. In view of this, is it not strange that many who claim to have attained perfection, urge that God's mercy and forgiveness have a limit, and that his very perfection will cause him to change in his mode of treating his enemies, as soon as they die, and consign them to endless wrath instead of forgiving them? Such 'perfection' of men lacks something of being the perfection of our Father, who, we are told, will not hold his anger forever, but whose mercy endureth forever.

The idea that the perfection of Matthew v. 48 refers to fullness of mercy, is confirmed by the fact that the corresponding passage in Luke, vi. 36, says, "Be ye therefore merciful, as your Father also is merciful." This is to be followers of God as dear children.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

ol. 9, No. 21. ALMONT, MICH., NOVEMBER 1, 1891. $1.00 a year.

THOUGHTS ON THE CHURCH.

TEXT: "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20.

THIS passage is often quoted, "Where two or three meet in my name, there am I in the midst, blessing them and doing them good." It would be well if the Scriptures were never perverted any more than that in their meaning, by the addition of words. It is certainly true that, wherever the Lord is with people, he is blessing and doing them good, even if it does not say so in so many words in the Bible. But the idea is given here is better than the common way of saying it. People may *meet* together and yet not be *gathered* together. They may meet accidently. They may meet without any purpose, and when this is true, there is not the same promise.

It is when they are *gathered* together. When anything is gathered, it implies that somebody gathers; and when people are gathered in the name of Christ, it implies that the Spirit of God is the gathering power. And it may be safely said that the Spirit of God never gathers to any other but the One Name, the Name of Jesus Christ.

It is not our design to say a word against any class of people, nor any sect. We have no unkind feelings toward any of them. But we simply suggest that none of the sect names are Scriptural. They are not *Christ's* name. He says they are to be gathered together in his name, under his authority, recognizing him as their Leader, as their Guide, as their Head. Why should such ones know any name by which to call themselves but the name of Christ?

People often ask me to what church I belong. The answer is: "I trust I am a member of the Church of Christ,—a member of his body, his called-out ones, separate from the world by believing in his name, in his truth."

Then they say: "But how do you designate yourselves? How are you going to distinguish yourselves from others?"

We do not want to be separated, or distinguished, from any other Christians. The church of Christ is one, and all Christians belong to

it. They are all members of it. They may have chosen another name, but if they have accepted Christ, they are members of his church.

We do not say that there are none who have accepted Christ in the different denominations. God forbid. There are thousands who have accepted Christ as their Saviour and Lord in all the different churches. We do not make an exception of the Catholic Church. Some good protestants would not like to admit as much, but we believe it, and are not afraid to say it. Yes, we believe there are Christians in all the churches, but their sect names are not Scriptural; at best they are human inventions, providentially permitted as an accommodation to human weakness and imperfection. And if we read the Word, and the signs of the times, aright, the time is not very far distant, when Christians will drop the different names, and call themselves simply members of Christ's body.

It is not our purpose to condemn them, but simply to speak what we believe to be the truth about this matter. We are satisfied that there is but one church which Christ recognizes. And it is composed of all who are quickened by the Spirit. All these others are human organizations.

We do not say there should be no gathering together. We are saying the very opposite. We say this, wherever there are two or three gathered by the Spirit of Christ, in the name of Christ, that is a local Church of Christ,—the Church he recognizes. He owns it. He says he will be with them. Nay, we will correct this statement. He does not promise to meet with them if they ask his presence. He says, *There am I.* I am there, because my body is there. The real "I" is in this human body. The body is what you see, and where my body is, I am. So Christ recognizes the two or three as his body, and he is there —in it. This is the standard Christ owns in this world:—a company of people, larger or smaller—(and they are usually smaller, that is the reason he speaks of two or three)—gathered in his name and owning him. This is the pillar and ground of the truth, witnesses of the truth. They are members of his body, bone of his bone and flesh of his flesh. He is their Head.

Why should we call ourselves by any other name than the name of our Lord and Saviour? We may say we are followers of Christ, temples of God, if we have the Spirit of Christ dwelling in us. Individually, we are members of Christ.

When Jesus and his disciples were travelling toward Cæsarea Philippi Jesus asked his disciples, "Whom do men say that I am?" They answered, some say Elias, and some say one of the prophets. Then he asked: "But whom say ye that I am?" Peter answered, "Thou art the Christ the Son of the living God." Jesus immediately turned to him and said, "Blessed art thou Simon, Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. * * And upon this rock I will build my church, and the gates of hell shall not prevail against it."

On what rock? Some say, Peter. The word Peter means a stone or rock. We use the word petrified when anything is turned into stone.

We do not understand, however, what it meant Peter, but the truth Peter had just acknowledged. He was called Peter because he owned *the Rock*. Paul affirms this truth when he says, "Other foundation can no man lay but that which is laid, Jesus Christ." He is the Rock. "On this foundation, [on the person of the Lord Jesus himself,] I will build my church, and the gates of hell shall not prevail against it."

Those who are built on him are a part of his church, according to his own arrangement.

There are many Scriptures that speak about this church, and they invariably speak of it as one. "There is one body and one Spirit, even as ye are called in one hope of your calling." The unity of God, Christ and the Church is the basis of all true hope for the world.

Sometimes people say, "To what branch of the church do you belong?"

Why should we not answer: "I do not belong to any branch of it, but to the church itself, and I *am* a branch." Christ does not say, "I am the vine, and all ye [churches] are the branches;" but "ye [individuals] are the branches." We should not want to *belong* to a branch, but to *be* branches—members of the body of Christ. If we recognize him spiritually as our Head, then we are branches.

When the spirit is in the body, we can move the members, any part of the body. It is the spirit that gives the members power to move. It is the indwelling life of the spirit that animates the body. So in Christ's body. Wherever there is evidence of spiritual life, the person belongs to the one church. It is a spiritual membership. It is not based on anything external. It is not an earthly, but a spiritual, organization. Its membership is spiritual. It is Christ dwelling in us that gives us a right to be called members of Jesus Christ.

Now all will understand that if the Spirit of Christ dwells in us, we will strive to be like Christ. That will be one of the indications that we are living in connection with Christ, if we live as Christ lived. In Titus ii. 11, we read: "The grace of God, bringing salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

The works of the Christian are not what make the Christian, but they prove that he *is* a Christian. The fruit that grows on an apple-tree does not make it an apple-tree, but it shows that it is an apple-tree. The indwelling Spirit of Christ constitutes a man aChristian. The life makes the fruit. The Spirit causes the fruit to grow. It is so with the natural. Men act according to the motive or principle that dwells within them. This is why the natural is used to represent the spiritual.

So, if we are members of Christ, his Spirit dwelling in us will lead us to do as Christ did, to live as he lived, to be honest, and kind, and loving, and true. It will teach us, as the apostle says, to add to our

faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity. Love for one another is the necessary result of the principle of love that God has implanted within us by his Spirit. Paul says: "The love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us."—Rom. v. 5.

Wherever you see these fruits, you have better evidence that the man is a Christian, than if you had seen his name on any church-book in the world, or had seen him baptized with water, or had seen him partake of the Lord's supper. If we do not live according to these principles, the mere fact that our name is on the church-record, or that we have been baptized with water, or come to the communion table, cannot save us.

We believe in these external forms. They are of divine appointment, and have their use. It is a good thing for every one who accepts Christ to show his faith to the world in that way. He can preach the gospel by being baptized in his name. That is about the first thing the Lord requires of his children—thus to confess his name, being baptized in the name of the Father, Son and Holy Ghost. We are told in one place that it pleased the Father that in him should all the fullness of the Godhead dwell. So they are to be baptized in the name of the Lord Jesus, buried with Christ in baptism. It all centers in him. But we must not think when we have gone through with that form, we have done it all. We are then to *live out* what we have professed. We are to die to sin, and live out the life of Christ, and by this means to show forth his praise who hath called us out of darkness into light.

Paul says that the kingdom of God does not consist in meat and drink, but in righteousness and peace and joy in the Holy Ghost. We are to do according to the will and work of Christ. The Lord intended that we should represent him in the world among men, just as he represents us on the other side. If he is our Head, we are his body. The body represents the Head, just as the Head represents the body. The Head represents the body on the heavenly side, and the body represents the Head on the earthly side.

This brings to view a gigantic figure of a man. It is said in one place, "Heaven is my throne, and earth is my footstool;"—seated in heaven, his feet on the earth. And we are told that he will make the place of his feet glorious. We do not think the Lord Jesus is so very far off as people sometimes imply. In fact, he says: "I am with you." He is spiritual and invisible. He is our invisible Head. We are his body. It is our grand privilege to represent him here in the visible, just as he represents us in the invisible. He that confesses me before men, him will I confess before my Father and his holy angels. If we honor Christ here, he honors us there. If we dishonor him here, we are dishonored there. If we live out what his Spirit teaches us to do, we are showing the world Jesus, who is our Head.

The Saviour himself says to his church: "Ye are the light of the world." He was talking then to a few who were gathered around him, but his words included all Christians everywhere. He said, "Let your light so shine." How shall we let it shine? He tells us: "That men seeing your *good works* may glorify your Father which is in heaven." "*Seeing your good works!*" It is not talking, simply. We might talk and talk, but would not be letting light shine in that sense, unless we *act* Christ, unless we *live* Christ.

Paul in speaking of it, says: "I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable, which is your reasonable service." We are to subdue the wicked element

within us—mortify the deeds of the body. Mortify your members which are upon the earth." "Crucify the flesh with its affections and lusts." We are to crucify everything that is bad and low, all that would misrepresent Christ. The business of the church here in this world is to show Christ to the people. Men of the world take professed Christians to be their Bible. Their idea of Christianity is what they see professors do. Of course, it is easy to say, You ought not to look at me; you ought to look at Christ. But did not Christ place us here for the purpose of showing his love to the world? They have a right to expect us to live according to the Christian principle, and to walk humbly and faithfully before God.

Now we know how liable Christians are to err and stumble and fall. We know something of what Jesus meant when he said, "The spirit is willing, but the flesh is weak." We know this, and we are glad he knows it. He remembers we are dust, and he has compassion upon us in our weakness. But then, we are not to go on and excuse ourselves in anything that is wrong, and continue in it.

Sometimes when one makes a mistake and blunders and falls, the world looks on in scorn, and we have to bear the reproach. It may be hard to bear, but we had better bear it, if it helps anybody else.

I know a man who before he was converted had been in the habit of getting drunk. He would drink for days, and then be off from work for days to recruit up again. His children had sometimes to go without the necessaries of life.

Some of us were the means in the hands of God of winning him from a life of sin and turning him to Christ. I baptized him. I remember distinctly the day I buried him in the water. For a year or two he did well. But on an evil day, he was going home from a certain place, and was caught in a bad storm. Some of his old companions got around him and prevailed on him, because he was so cold and wet and chilly, to take a drink.

"O, just take a glass to warm you up."

He yielded, and the old appetite came back, and in a little while he was drunk. Then his chums turned round and laughed at him.

"There is one of your Christians!" He had fallen. They had tempted him and he had yielded. He was taken home to his family dead drunk.

The church felt terribly about it. They had a meeting on Saturday. I was to preach there the next day, and they sent me word to come to the Saturday meeting. One after another got up and said, in substance, "We must cut him off from the church. He has disgraced the cause." He certainly had done wrong. There was no doubt about that, and they had to bear the reproach. The neighbors, and some of the members of other churches, laughed at our little church because one of our members had brought a reproach upon the cause. What should they do? Put him out? It would not do to let him remain. This was the prevailing expression.

After a while one brother said, "Bro. Paton, we want to hear from you."

I hardly knew how to begin, but the substance of what I said was this: I believe you will bring a greater reproach on the cause of Christ, if you turn that brother out, than he has brought on you by getting drunk. I think you ought not to turn him out. You ought to give him an opportunity to rise and stand.

Said one: "But *he* says, 'Drop my name.' He is ashamed."

"I know he is ashamed, and I am glad of it. He feels terribly about it—worse than you can feel. If he did not feel badly about it, I should not have so much hope for him. Visit him. Tell him you are not going to let him go, that you are determined to hold him, to save him. Make him feel that you are interested in him, and that you love him. The danger is, if you cast him off, he will go back among his old companions and go to ruin. Let the world laugh. They will laugh anyhow."

They then appointed a committee who went and told the man what the result of the meeting was. He burst into tears and wept like a child. He was all broken up.

"Why," he said, "I have brought such a reproach on the cause."

"It don't make any difference," they said. "We are going to stand by you and try to help you."

And the man was saved. That was eighteen years ago, and I never have heard of that man drinking a glass of liquor since. So far as I am able to judge, his life has been exemplary.

That is one of the ways we are to live for Christ, by showing sympathy and pity, putting our arms around the weak and helpless and seeking to save them,—to do this at all times and under all circumstances.

It is the mission of the Church of Christ here on earth, not so much to build up what would be called a respectable society, as to save the fallen. If a brother falls or stumbles, let us do what we can to save him from wreck and ruin. Let us honor Christ by doing as He would do. Let us as his followers think of people as he thinks of them;—sympathize with them as he sympathized with them. Do not mind so much what other people think, but what he would do. This principle can be applied under many circumstances.

Christ is not only said to be "the Head of the church," but he is also said to be "the Head of every man." Even many Christian people have forgotten this, or have not known it. They have been much inclined to treat the world as if they were miserable, good-for-nothing dogs. The Jews treated the Gentiles as dogs, that the Lord cared nothing about, and the church has been inclined to do the same thing in this dispensation. Of course, they do not come right out and say in so many words that the unconverted man is a dog, but they have an idea that all the good things belong to us and all the curses belong to the outside folks.

Now, did you ever stop to think that if there had not been some spark of the divine in your heart before you were converted, there would not have been anything to convert? "You hath he quickened, who were dead." This does not mean the dead body. We never were dead bodily, but we have all been dead spiritually. But what is dead exists. The dead spirit exists. No matter who you are, if you are a human being, you are a child of God. You may not have learned it, but if you are a human being, Christ is your Head. Paul says he is the Head of the church, and he also says he is the Head of every man. That is the secret of all true evangelistic work. These children are the children of God. They may not have been quickened in their spiritual nature, but they have a spiritual nature that *can* be quickened. We can therefore appeal to them with the love of Christ. And often in children we see a response to that love. Sometimes the very young are made to realize that Christ loves them, and they in turn love Christ. What is the reason? It is because they belong to the great family of which Christ is the Head.

God is one; Christ is one; the church is one, and the world is one. The unity of the church grows out of the fact that Christ is one. For the same reason the world is one.

Christ is the magnet of every human soul. There is a great deal of spiritual magnetism in Christ. The human heart has an affinity for him. Would to God he might be brought so near that all might feel that he is their ever-living, immortal Friend. His love cannot die. Nothing can separate us from it.

Says one, "Is it not necessary that they should first come to a knowledge of the truth?"

But it *is* true, or else there would be no truth for them to come to a knowledge of. It is because it is true that its knowledge is of vital importance. A man might say to me, I do not like you, and I will not own you as my brother. That does not make any difference. You may not have understood me, and I may not have understood you; but we are brothers all the same.

Jesus taught us to pray "Our Father," and there never was a better prayer. He does not say my Father, or your Father. It is *our* Father. This shows the unity of Christ and mankind.

The Fatherhood of God teaches the brotherhood of man. Before this world is saved for Christ, this principle of the universal brotherhood will have to be acted on, and men live according to it. There will have to be many changes. Society will have to be made over. Many things in society will have to be done away before the Christ principle will have its full sway, but it is coming, perhaps faster than some think.

If you have accepted of Christ as your

Saviour, it is yours to show him forth in your conduct, in your deal with your neighbors and friends. Show that you believe in this universal brotherhood,—that you know God as your Father, and own all as belonging to him. This will give you power to reach the hearts and minds of associates, of many that are today in darkness, lying dormant, simply because the love and power of Christ have never been spoken to their dead hearts.

Remember, when Christ speaks to those dead hearts, he is going to speak through Christians. "I am the Light," he says, and "Ye are the light." We are to be the light of the world. We are to speak this world to life. We are to show them Christ in all the grandeur of his love and glorious benevolence, as manifested in his dealing with mankind.

God help us to know that as God is one, as Christ is one, so we are one in him, and that he is the Head of every man. The time is coming when all shall be gathered together under him to the glory of God the Father.—Eph. i. 10; Philip. ii. 9–11.

You have probably seen a horse-shoe magnet. I have seen three or four needles, one hanging upon another, joined to the magnet. What did that mean? It meant that the magnetism of the magnet had gone down through these needles, and taken hold of one after another. Each needle had become a magnet. So the magnetism, or drawing power, of Christ reaches through you and me to take hold of others. May the Lord fill us with spiritual drawing power, that we may show forth as we ought to do the love of Christ for the lost world, and that the true mission of the Church may be realized in the world's salvation.

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HE COMES.

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The spices yield their rich perfume,
The lillies grow and thrive;
Refreshing streams of grace divine,
From Jesus flow—the blessed Vine—
Make every branch revive.

Oh! that this dry and barren ground,
In springs of water may abound,
A fruitful soil become;
The desert blossoms like the rose,
When Jesus *conquers all his foes*,
And *makes his people one.*

The glorious time is rolling on,
The gracious work *is now begun*,
God's word the Witness is;
Come, taste and see the pardon free,
To all mankind as well as me;
Oh! come to Christ and live.—*Sel.*

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NOTES ON SUNDAY-SCHOOL LESSONS.

Holy Spirit Promised.—John xvi. 1-15.

(Lesson for Nov. 8.)

"THESE things have I spoken unto you, that ye should not be offended." Jesus had been telling his friends what they might expect in the way of hatred and persecution. To be forewarned is to be forearmed. He never promised an easy life to his followers. He wanted them to know what they must leave—the world and its love, ease, comfort, luxury, and often life itself. Those who would share his mission must be men of sterling qualities, not to be balked by trifles nor offended at obstacles.

"They shall put you out of the synagogues." God certainly is a God of order, but the orders of men are often not of him. He has little use for a cut and dried religion. His organizations are plants, trees, animate beings and living growths. When men try to capture these expressions of life in mechanical, human structures, in synagogues, societies, and houses made with hands, they often find that the bird has flown, or the root cut. Only the dust and ashes of death are left, and the life is being built up outside.

"Whosoever killeth you will think that he doeth God service. These things will they do unto you, because they have not known the Father nor me." The God revealed by the angels in the Old Testament, the only God the world knew until Christ came to reveal the Father, was One who destroyed human life as if it were of little account—who swept off millions by flood, fire, plague and war; whose chief argument against idolatry and erroneous forms of worship, seems to have been the sword; intolerant, implacable, fierce. Men have patterned after this model when they have practiced all forms of cruel persecution. No one can hope to rise above the object of his worship. The most powerful element in human life to direct action or shape character, is religion, and when this light is darkness, how great is that darkness! Think of these words of Jesus—the ground of all persecution: "Because they have not known the Father nor me!" Then other agents than the Father and the Son must have controlled in the severities of the former dispensations. Jesus never injured anyone. He sent no flood, nor called down devouring flame. He destroyed no life. He quarrelled with no one's opinions. He was not an iconoclast, but a truth-builder. He scattered darkness by giving light. He destroyed sin; but sin cannot be destroyed by destroying life, nor by violence of any kind. The only way to destroy evil is to overcome it with good.

"And these things I said not unto you at the beginning." The tidings of separation, persecution and woe might wait till the last. Jesus would not tell them of the evil until it was necessary, neither would he leave them unprepared.

"I go my way to him that sent me." His was the only way to God—the way of the cross and the tomb, the way of self-conquest, world-conquest, victory over death and hell. These things lie between man and his Maker, and Christ's mission was to destroy them.

"It is expedient for you that I go away." Christ in the flesh was a tangible friend. This was necessary for fleshly men, whose faith to grasp the invisible was in its infancy. He might have disciples in many places, but he could be in but one. But in the higher state, he can be with his disciples in every place and time. In the flesh, he could do a few works of healing in a few places in Palestine; in the spirit, he can enlighten and bless the world. In the flesh, he was limited as to time, place and strength; in the spirit, he has entered into the full liberty of the Infinite. In the flesh, he was two—God and man—and these two were not combined, but mixed and in conflict; in the spirit, he has made of the twain one new man, so making peace. This is the at-one-ment whereby the world is saved, and could only be completed by his going away. Verily, it was expedient for us that he went away.

"If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Why this contingency? Because Christ in the flesh formed such a part of the earthly order of beings, that the old dispensation could not be displaced by the Spirit age until he had ceased forever from the flesh. That Spirit manifestation was the necessary result of his victory.

"When he is come, he will reprove [convince] the world." Hitherto, the work had touched but a few; the Comforter would deal with the world, but from the nature of the case, he could be a Comforter only when men are led into the light.

"He will convince the world of sin." He gives them light. The natural man, living according to the laws of his fleshly being, is satisfied with his life until he begins to know that he is a child of God, who is Spirit; that all the forces of his being belong to God, and therefore should not be merged into the fleshly life. Then

> "The fight begins within himself.
> A man's worth something. God stoops o'er his head;
> Satan looks up between his feet. Both tug.
> He's left, himself i' the middle; the soul wakes
> And grows. Prolong that battle through his life!
> Never leave growing till the life to come!"

"Of sin, because they believe not on me." Whoever develops not toward Christ, in love for him, taking hold of him, is certainly convicted of sin.

"Of righteousness, because I go to the Father, and ye see me no more." He made an end of sin, and brought in everlasting righteousness. The world is justified, or made righteous, because of Christ's victory over the flesh, his coming to the state of God.

"Of judgment, because the prince of this world is judged." He had been weighed and found wanting. Christ came to cast out and destroy the works of the devil. The Spirit secures, and convinces of, its accomplishment.

"I have many things to say unto you, but ye cannot bear them now." So "the Spirit will guide you into all truth." How wonderful! It is Jesus showing us the things of the Father, as we are able to bear them. "Still there's more to follow." Truth is the food that sustains our spiritual life. It is of the Saviour's own substance. In this sense, he is our mother. We are nourished in his side, until we receive the full, independent life.

Christ's Prayer.—John xvii. 1-19.

(Lesson for Nov. 15.)

THE best of Christians placed as Jesus was under the shadow of Calvary, would have spent the last hour before entering the flood, in prayer for themselves; Jesus spent it in prayer for others. Yet the first petition is for himself: "Glorify thy Son." (Even this had reference to others). How shall he be glorified? What is the nature of the glory he desired? The next verse shows it was that the race might have eternal life; and in this result the Father himself should be glorified.

"Thou hast given him power over all flesh." It was not flesh he desired, but *power over* flesh. This he had gained in his own experience, and so saved himself out of it, and in saving himself, he had gained eternal life for *all that was related to God in this world.* The flesh is not to have eternal life. In an important sense, it belongs to Satan, who shall have his own, but Christ has gained power over it, power to save out of it, as a captive out of prison, all that belongs to God.

That salvation is by revelation. Life is the knowledge of God. The power to form a conception of him is proof that the spirit in us, which is God's son, is awake and growing. His Spirit then witnesses with our spirit that we are his children.

"I have glorified thee on earth." Jesus had simply revealed the Father on earth. A vision has been let down from heaven, on which the sons of earth may gaze—a vision of a perfect life, shining with a luster that cannot be tarnished. The beauty of that likeness can never grow dim. It is the likeness of God. Truly, Jesus glorified him on earth.

"And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." This is one of the places where Jesus hints at the memory of a former life. Then comes his direct prayer for his own—those who had gained some understanding of his mission and some faith in himself. "I pray for them." What emphasis, what vehemence of utterance, in these words! Prayer is intense longing, a concentration of being on one wish. "I pray for them." Whom? Not for the world, but for what in the world belongs to the Lord. "All souls are mine." The spirits of all flesh are His. The spiritual life of all the world was represented at that time in twelve awakened men, but the prayer included all who ever would be awakened. His prayer was that their new life might be preserved and become leaven to all that realm of spirit that

was then lying in the torpor of sin and death.

He prays for the unity of believers. A unit is a whole thing. No part is missing. It is not broken or marred in any way. The unity for which Christ prayed has a deeper thought than mere unity of external organization. The race is one. Life is a unit. He was virtually praying for universal salvation, when he asked that they all might be one.

He prayed not for the world. The world hated him and his. As soon as men believe, they cease to be of the world.

Christ's prayer, in all its depth and fullness, will be answered; and God will glorify the Son, in the salvation of the race, that the Son also may glorify him. L. A. A.

THOUGHTS ON RESTITUTION.

WHAT is death? Bible answer: "To be carnally minded is death." What is life? Bible answer: "To be spiritually minded is life." Which comes first, this life or death? Bible answer: "The wages of sin is death, but the gift of God is eternal life;" that is, after the wages (death) have been paid in each and all cases, then, not before, comes life, as a gift, "First the natural, (the carnal or death), afterward that which is spiritual," (or life).

Remember, these thoughts are not on physical life and death, as defined by Webster and Materialists, but on death and life as defined by the Book which is its own interpreter.

At a certain time, that is, on the day they sinned, Adam and Eve became "carnal minded" (dead). All their posterity are "carnal minded," until their minds are "renewed" and "transformed" into the spiritual. The majority of the people of this age, and those we see around us, are dead—dead while they live. How will they be saved from death? Answer: By laying hold on "*the* life which is life indeed," (1 Tim. vi. 19, R. V.), by a begetting from above, and a gradual transformation of the carnal into the spiritual mind, and in due time, a new birth. "Ye *must be* born again,"—a birth "of water (truth) and of the Spirit" (of truth), which Christ our mother, or the New Jerusalem system, which is, or will be, "the mother of all."

Will any have everlasting life, who do not obtain the spiritual, the mind or life of Christ? Answer: "To be spiritually minded *is* life,"—"life indeed,"—and there is no other kind of everlasting life. All other is temporal, fleeting, limited. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see (everlasting) life, but the wrath of God (the carnal mind or death) abideth on him," (until he does believe).—John iii. 36. And again, "He that hath the Son hath life; and he that hath not the Son of God hath not [the kind of] life," we are talking about.—1. John v. 12.

How many will finally attain to the spiritual, or life of Christ? Bible answer: "As in Adam all die (become carnal minded) even so in Christ shall *all* be made [take notice] ALIVE;" that is, become spiritual minded. "Alive in Christ" can only mean the "spiritual minded" kind of life, for the other kind we get in Adam, and in the Bible sense it (physical existence) is not life, but death. However, all shall be made alive in Christ, and finally there "shall be no more death," (carnal mindedness). It will be "swallowed up of life," (spiritual mindedness).

This is gospel, or good news to all people, and the message is not simply from the brain of him who is penning these thoughts on restitution, but from the Source of all thought, truth, light and life, even from him who is working "All things after the counsel of his own will," and who has "included all in unbelief, (carnal mindedness or death) in order that he might have mercy on all," by giving (yes giving, it is the free gift of God) them life *in* Christ, and the life *of* Christ, in exchange for the death in and of Adam.

Who can contradict this, without contradicting the Gospel of Christ, which "Gospel" (goodnews) is "good tidings of great joy, which shall be unto all people?"—(as Bro. Paton says, another of God's "shalls").

If a man falls on sleep while carnal minded, what becomes of him? Some would answer: "As the tree falls so it lies;" but the Bible answer is, "All [both just and unjust] that are in their graves shall hear his voice and come forth." Those "asleep" in the dust will be awakened. The carnal minded

will still be carnal-minded, still dead, and must remain so until their "anastasis," or rising gradually up to life, (the spiritual mind condition), is completed. Then they cannot die any more. Why? Because they are (or then will be) "the children of the resurrection," and therefore "the children of God." They are thus made alive in Christ, who is "The Resurrection and the Life;" and life in him is not temporal and fleeting like what the first Adam gave us, but it is aionial (eternal), even "after the order of an *endless* life."

Some think the first, or Adam kind, of life is good enough, and have no hopes nor aspirations for anything higher and better; but they are such as have had no real taste of the bitter—that is, sin and its consequences. So they must yet taste, either in this age (world) or the next, and no doubt they will sometime reach the point where they will be glad and thankful that the carnal-minded kind of life and existence is but temporal, limited, fleeting; and they will be glad to get in exchange, "the life, which is life indeed." Oh! what a merciful provision it was, that God placed a flaming sword between the carnal-minded Adam and the tree of life, in the garden of Eden; otherwise, he might have eaten of it, and lived forever in that carnal state.

As the tree falleth so it lieth, is an illustration that may be applicable to those who die physically, or fall asleep in death, or it may not be applicable in the Bible sense. Be that as it may, we may truthfully say, that as the tree falls, so it lies, until it is moved by a power outside of itself. And, no doubt, those who are awakened into the resurrection or restitution age, will come up as they went down, so far as their state of mind is concerned; for to be asleep means to be unconscious, and there can be no mind progress, or cleansing, while in a state of unconsciousness, and therefore no change of mind from the carnal to the spiritual while in the sleep of death. But the hour is coming when all shall be awakened, and I believe that he who was carnal-minded will be so still. The righteous and holy will be so still. And the filthy will be filthy still, and remain so until he is cleansed; for God's laws in all ages (worlds) are the same.

Some teach that the world in the restitution age will get back only "what they lost in Adam." And in proof, they quote: "As in Adam all die, even so in Christ shall all be made alive." To these ideas I do not specially object, for I think they are on the *line* of the truth. But let me say, Christ gives but one kind of life, because "the gift of God is eternal life through Jesus Christ our Lord," and he came that we might have life and have it more abundantly than Adam could give it to us. Bible restitution, as in the case of Job and many others written for examples, means "much more" than was lost; it is "twice as much," and sometimes "four fold." "The times of the restitution of all things," will be times of complete and permanent restitution; for they are "The FULLNESS [completeness, the state of a thing in which nothing is wanting, perfection] of times, [in which God will] gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him," (Eph. i. 10), and "There shall be no more death." Shall we say: "Except the second death?" Nay; no more death of any kind, when each one has had his "part [needed share] in the lake of fire and brimstone, which *is* the second death." The King, then ruling, will "abolish" it. It will be "swallowed up of victory," and God will be "all in all."

If Christ gives to the world only what some call "the perfect human" kind of life, still subject to death, and can be retained only by obedience, then "the times of refreshing from the presence of the Lord" will be a restoration of the dispensation of *Law*, for it would be "Do and live, or disobey and die." Think of it: the very plan which failed so completely, (not even one gaining or retaining life under it), to be inaugurated again! Then Paul must have been mistaken when he showed the utter weakness of the law as to justification and life.—See Rom. viii. 3; Gal. ii. 16 and iii. 11. But will there indeed be a change in God's plan of saving men? Can they ever *merit* eternal life? Will it not always be "of grace, through faith, and that not of yourselves: it is the gift of God?"

Surely it will still be "The grace [not law] of God [that] hath appeared, bringing salvation to all men, (Titus ii. 11, R. V.); and by it he "will have all men to be saved, and come to the knowledge of the truth."—1. Tim. ii. 4. God being supreme, whatever he will to have, he has. "He is in one mind, and who can turn him? And what his soul desireth [or willeth], even that he doeth." Who, in the face of these Scriptures, will dare to say that God does not desire the salvation of all men, or will not do what he desireth?

J. W. BRITT.

OPENED SCRIPTURES.

When the two disciples were returning to Jerusalem, after having seen the risen Saviour, they said: "Did not our hearts burn within us, when he talked with us by the way, and *opened to us the Scriptures?*" This implies that the Scriptures have a meaning that is not seen on the surface.

This is doubtless true concerning the Saviour washing the disciples' feet. It was indeed a much-needed act of hospitality, in the country where sandals were worn. It was also a reproof to the pride and emulation of the disciples, and a lesson of humility, in which the Lord glorified the humblest necessary labor or loving service. He is greatest who serves the best. It was also an illustration in a general way of the work of Christ—spiritual cleansing—and its universality may be seen in the fact that Jesus performed this act "Knowing that the Father had given *all things* [persons] into his hands, and that he was come from God, [for the very purpose of washing away the sins of the whole world] and went to God," [to take his purchase home].—John xiii. 3. But it may also have another and special application, to the church, as a means of the world's salvation. He would not wash the heads nor hands, because they were clean.

All know that the church is spoken of in Scripture under the figure of a human body. Jesus is the Head. Those who live near the Head, not being "conformed to this world," are clean. All are counted clean when justified, but some do not keep "unspotted from the world," and being "defiled," need to be washed.—Jude 23; Jas. i. 27; Heb. xii. 15.

They are Christ's feet though in the miry clay of Babylon. At a certain time, (the dawn of the Millennium), He is represented as saying, "He brought me up also out of an horrible pit, out of the miry clay, and set *my feet* on a rock, * * and put a new song in my mouth." This is no doubt true of personal experience, but Revelation v. 9, 10, 13 and xv. 3, locate the time for the "new song," and show its dispensational application. When the tares are disposed of, and the whole church, including the feet, is pure and clean, its power over the nations will be irresistible.

When, at the dawn of the Millennium, the saints are exalted to sit with Christ in his throne, then the prophecy will be fulfilled: "The heaven is my throne, and the earth is my *footstool*."—Isa. lxvi. 1. And he says: "I will make the place of *my feet* glorious." lx. 13. He will remove the curse from the earth—not from heaven, as it was never cursed.

When the church is one, and even the *feet* made clean, then will be realized the truth of the prophecy: "How beautiful upon the mountains [kingdoms of this world] are the *feet of him* [the Christ body] that bringeth good tidings [to all people], that publisheth peace." It is not the feet of *them*, but of *him*—the one body of Christ. The result of the work of a clean church is seen in the tenth verse: "All the ends of the earth shall see the salvation of God."

Again, "His *feet* shall stand in that day upon the Mount of Olives."—Zech. xiv. 4. Apply this to the corporate body of Christ and it is far more important than otherwise. "Olives" is significant. That tree is the source of oil, for light, heat, food, and even medicine. The analogy to the work of the kingdom of Christ is plain. The "Olive branch" is the emblem of peace and good will. The clean and beautiful *feet* will stand in the mountain (kingdom) which will be to the world the source of light, love, truth, healing and peace. The nations will learn war no more. In view of all these, how significant the Scriptures: "The God of peace shall bruise Satan under *your feet* shortly;" "For he must reign till he hath put all enemies under *his feet*."—Rom. xvi. 20; 1. Cor. xv. 25. From these it is evident that the feet of the saints and the feet of Christ are identical. And it is clear that the clean feet on the Mount of Olives is the key of hope for all mankind.

In Psalm xviii. 5, David says: "The sorrows of hell compassed me about: the snares of death prevented me." And in Psalm lxxxvi. 12, 13, he says: "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me: and thou hast delivered my soul from the *lowest hell*."

There can be nothing lower than the lowest, and man can be delivered therefrom.

EXTRACTS FROM LETTERS.

MANY months have passed since I last wrote to you, but it is not the want of interest in you, or in your labor of love, that has kept me from writing. I have been wholly confined to bed since the eighth of last June, and at times have had much suffering. I am aware that I am gradually failing, and that it is only "a matter of time" with me, and God only knows whether it will be long or short. [It is the same with us all.—ED.]

The trial of our faith is precious, and the silver that is well refined must be melted by a fierce heat; and my experience of trial and suffering has taught me lessons which I never should have learned in health. I feel that it has been good for me to be thus afflicted.

I am weak, and with my brain trouble, I do not feel competent to write as I would like. I cannot fully express all my thoughts. But I wish to let you know that I am still interested in the HOPE. It comforts me many times when despondent and gloomy, which I confess I often am. I know that no child of God should ever be in such a state. But he knows the heart-aches, pains and griefs that his children have to bear; and when the darkness comes, it is not the spirit, but the weak flesh, that fails.

I must hasten, or I shall not be able to finish my letter today. I see my subscription for the HOPE ends in December. If able to write at that time, I will do so, hoping I shall be able to have the HOPE while I live.

I send you more poetry, which I would like to see in the HOPE, if you think best, and have space for it.

"Blest be the tie that binds,
Our hearts in Christian love."

May the Lord bless you.

MRS. M. E. M.

NEWINGTON, CONN.

[It is a matter of joy to be able, as the Lord's instruments, not only to give instruction, but to comfort those that have griefs and afflictions. It is *one* of the elements of the mission of Christ to "comfort *all* that mourn."—Isa. lxi. 2. The Lord's truth and presence are the best antidote for despondency and gloom; and it is good to be able to say with Paul: "Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, [light, because of so short duration, comparatively], worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2. Cor. iv. 16–18.

We hope to be enabled to continue to send the HOPE to all such ones, even if they are not able to pay.

The following two poems are the selection our sister sent for the HOPE.—EDITOR.]

GOD KNEW THE BEST.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,

We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart;
God's plans, like lilies pure and white, unfold:
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly see and understand,
I think that we will say, "God knew the best."—MAY RILEY SMITH.

END OF THE WAY.

[The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, but in whom the grace of God is most wonderfully manifested.]

My life is a wearisome journey,
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay,
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best;
I know in His Word He has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
And his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him,
In the City of unending day;
And the toils of the day will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the City appear;
And the beautiful songs of the angels
Float out on the listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I shall receive a glad welcome,
For the Saviour Himself has said, Come!
So when I am weary in body,
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those that are faint;
There are robes that are whiter and purer
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

INCLOSED please find one dollar for this year's HOPE, with many thanks for your leniency in waiting so long. Our prospects are brighter now, having good crops, for which we are thankful to our Heavenly Father. I am very much interested in the larger hope, but feel that I am slow to understand, as I have been taught so differently; but I am getting more light. I do not want to miss a copy of your valuable paper. May the Lord bless you in your noble work, is my prayer.

DOWNS, KANS. M. M.

Bro. Brookman of Toronto, Ontario, writes me that he has "commenced a series of papers in *The Free Christian*, (July No.) on 'Future Probation for the Dead,' that is, those, who were not chosen in Christ, as members of his body."

The Free Christian is published in England, and proposes to allow the free discussion of all views of Bible subjects. For some time, I have acted for Bro. Batty, of England, in sending the names of American subscribers. Any one sending forty cents to me will receive *The Free Christian* for one year.—EDITOR.

"*The New Nation*," published in Boston, Mass., is one of our exchanges. It is a weekly paper, devoted to Nationalism. Price $2.00 a year. Single copy five cents. In a letter to me, the editor says:

"I am the son of Rev. Mr. Bellamy, of Chicopee Falls, Mass., as you suppose. I have a notion that I remember your sermon, preached in father's church, and if so it was a remarkably good one. The sermon I recall was concerning the Second Coming of Christ, as being 'without observation.' This Scripture is now being fulfilled.

Yours truly, EDWARD BELLAMY."

The sermon mentioned had reference to the manner of Christ's coming, the impending time of trouble and its glorious result.

Whether or not Mr. Bellamy is right as to the method of removing the oppressive burdens of the present order of things, still it appears that much might be done, by municipal, state, and national governments, to lighten the burdens of the poor. I am glad to see that he makes the fact that men are brothers the reason for the changes that he urges, and that his efforts are in the direction of uplifting the masses. In this, I feel that "*The New Nation*" has a kinship with THE WORLD'S HOPE.—EDITOR.

PLEASE find two dollars inclosed—one to renew my subscription for the HOPE, and the other for "The Golden Link."

I have had some trouble during the year. I lost my son by death, who leaves a widow and two small children for my protection. I paid out nearly $400 to save my home and pay another man's debt. The train killed my cow. And I have been sick with rheumatism nearly all the year. So it is not much wonder that I have not paid my subscription sooner.

Still I feel that the good Lord of all has not forsaken me. I have been very fortunate in getting plenty of houses to build. I have kept two, and sometimes three, men at work ever since the last of January; so I have commenced to get on my feet again. The mother may forsake her child, but God will not forsake his own; therefore, may we ever trust in his loving mercy which endureth forever.

Surely the scales are falling from the eyes of the people. May God still bless you, and enable you to use the two-edged sword to his glory, in destroying error, that the truth may prevail. Yours in the faith of that living One who dieth no more. B. C. S.

PUNXSUTAWNEY, PA.

WE have many earthly blessings, but I do not like any of them so well that I would not be willing to leave them to go and be with Jesus. It matters little how nice a home a person may have in this world, there will always be something for a trial. Therefore I would be glad to exchange this home for one in glory—not altogether to escape trials, but to see our blessed Lord and Master, and be forever with him.

You may think I have some great trial, and wonder what it is. Well, myself is the greatest trial I have, because I cannot come to perfection. But I know the apostle says the fleshly nature is not subject to the law of God, neither indeed can be. Therefore, it must be overcome. The blood of Jesus cleanseth from all sin.

Your article on the "Blood" was very clear. I wish more people understood it. We hear so much about being washed in the blood; and half, or more than half, do not know what they are talking about. How blessed it will be when the watchmen all "see eye to eye!" Then the Spirit and the bride will say, Come, and whosoever will may take of the water of life freely.

BOSTON, MASS. L. J. E.

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THE
WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 9. No. 22. ALMONT, MICH., NOVEMBER 15. 1891. $1.00 a year.

WHERE ARE WE?

TEXT: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. xii. 4.

THE question has reference to our location on the stream of time, or in the world's history. The text chosen evidently refers to this question of time—"The time of the end,"—and to the wonderful increase of knowledge therein, and with reference thereto. Some think the *running* to and fro means *searching* the Scriptures, and that the increase of knowledge has reference to the things therein revealed. This may have been the Spirit's thought in the words of the prophet, though the growth of knowledge involves every department of human life and every science. When one stops to consider the marvelous increase of knowledge, and the astonishing discoveries and inventions of the nineteenth century, the mind cannot be blamed for thinking that we must be in "The time of the end," of which the prophet spoke. But let no one think because of this that the wreck of worlds, as predicted by some, is near at hand, or that these wonderful inventions of men,—evidence of their kinship to the great Creator,—are only developed for destruction; but rather let it be understood that these wonders of the day of the Lord's preparation are but foregleams of the glories of the coming day of Christ.

It may well be said that the knowledge of God is the only knowledge worth having. But in so saying we do not belittle the importance of knowledge of any true science. True science is but the discovery of the facts of nature and their relation to each other,—and the great system of nature is one phase of the revelation of God. Neither do we think it is necessary to confine our minds to one line of Bible revelation in order to learn of God. Indeed, the true knowledge of God can only be gained by the understanding of his works and ways, and therefore every phase of truth found in the Word is helpful. And when we are studying the history of men and nations, we are searching for the knowledge of God.

It is not only by inference based

on the wonderful facts of our century, that we think we are living in "The time of the end;" but there are lines of prophetic truth which culminate here, by which we are quite sure that it is not a cunningly devised fable, that we are living in a grand and awful time, and that we are at the day dawn of an age of the grandest possible developments. The present purpose is to touch briefly on some of these prophetic evidences.

In the second chapter of the prophecy of Daniel is given an outline of human government from the time that Nebuchadnezzar conquered Jerusalem and became the monarch of the world, as then known (B. C. 606), until the full restoration of Jerusalem, and the establishment of the kingdom of God (A. D. 1915). This long period of 2520 years, "seven times," or 360 x 7, is the "Times of the Gentiles."—See DAY DAWN. The figure used in the prophecy to represent this long period of human government is the image of a man—a glorious man, as human government has always appeared from the standpoint of the ruling powers, and as then seen in the dream or vision of the first king on this line—"the head of gold." The image is divided into four sections, representing the governments (not the people, but the ruling powers) of Babylon, Medo-Persia, Grecia and Rome. And there is a declension of the power of government, represented by the change from gold to silver, silver to brass, brass to iron, and from iron to clay. The last of the four governments is at first "strong as iron," but at last is as a mixture of iron and clay, "partly strong and partly brittle." Is not this change from gold to clay the direct tendency of human rule?

Do not understand us as claiming that the tendency of mankind is downward. It is human *rule* of which we speak. The Bible says that "wicked men and seducers shall wax worse, deceiving and being deceived:" but it does not say that everybody is wicked in that sense, or that everybody is on the down grade. It is shown that some move downward with the mystery of iniquity, and that others move upward, on the line of the mystery of godliness. We claim that the degradation from gold to clay in the image is one of the evidences of the *upward* march of civilization, because it is only the government, not the people, that are represented by that image; for as sure as the power inherent in human government declines, so sure there is an increase of light and knowledge on the part of the people. The advancement of the people is the cause, and the declension of the ruling powers the effect, because as people become more intelligent, and so better able to govern themselves, they are less and less subject to the kings of the earth.

The feet and toes of the prophetic image represent the division and weakness of the ruling powers in the later times, and it is said, in Daniel ii. 44, that "In the days of these [ten] kings shall the God of heaven set up a kingdom which shall never be destroyed: * * and it shall break in pieces and consume all these kingdoms, and it shall stand forever." There is a great deal said about fire. God himself is a consuming fire, and therefore the kingdom of God is a fire which

will burn up all human governments. "It shall break in pieces and *consume* all these kingdoms, and it shall stand forever."

Remember, this does not mean that the *people* are to be consumed. The same people are under the fifth government that were under the fourth. Babylon passed away, and Medo-Persia, Greece and Rome have come in succession. All these have in their turn ruled the people, the nations. And last of all the fourth kingdom is broken in pieces and destroyed, and the kingdom of God takes its place and rules the nations. The nations instead of being annihilated are to be blessed by the destruction of the image. God's fire is to consume all things that oppress.

If any claim that the kingdom was set up at Pentecost, let them consider that it was to be "*in the days* of these kings." Only the last of the *four* existed at Pentecost, and the division into the *toes* did not take place for several centuries after Pentecost. And the kingdom of God was to strike the image on its feet. The theory that puts it back to Pentecost is too fast. Then those who claim that the kingdom of God is to be set up on the new earth, after all the nations as well as the rulers are burned up, are too slow. That would be *after* the days of these ten kings, and nobody left to be blessed under the new reign. The kingdom of God is to be on hand, so to speak, to burn up the old governments, and then to bless the people.—See Zeph. iii. 8, 9.

The same general outline is given us in the seventh chapter of Daniel's prophecy. The four governments are here represented by four great beasts. This was Daniel's own vision. From the standpoint of a human ruler, it is no wonder that human governments were seen as a great and glorious man; but from the standpoint of God's suffering people, they appeared as four wild and terrible beasts,—the lion, the bear, the leopard, and that dreadful nondescript beast that tore and devoured and brake in pieces everything that came within its reach. Daniel could not name it, but John in the Apocalypse called it the devil. These wild and savage beasts clearly illustrate the spirit of these human governments in respect to both Jew and Christian. And the most cruel persecutions were inaugurated after the government took the nominal church into partnership, when the terrible and bloody work was carried on in the name of him who taught only the principles of love, peace and goodwill toward all men.

But Daniel saw until the beast was slain and his body destroyed and given to the burning flame. We have already seen what makes that flame—the kingdom of God; and what is to be consumed—all human governments. God's own method of government is to be realized in the earth.

While this passage is often used to prove the annihilation of the wicked, it only proves the annihilation of those things that have been oppressive to mankind. It is like the destruction of slavery, which does not destroy the slaves, but makes them free. It is thus that the destruction of darkness brings light, the destruction of sin brings righteousness, the destruction of death brings life. Some are greatly surprised at the statement

that the second death means the resurrection. But the Bible clearly shows that the second death is the destruction of death; and what is the destruction of death, but the resurrection? What is the destruction of a low condition but the bringing in of a higher one. One man puts it, "How glorious it is that the second death is the death of the first death!" That is a good kind of second death. It is exactly in harmony with the great principle of the gospel, and no other idea is in harmony with it. That is the way God is going to elevate and bless mankind, by the destruction of the oppressive systems of earth. It is said that he will destroy the oppressor and let the oppressed go free. It was said at Christ's birth that to them that sat in darkness, a light had sprung up. What does it mean? It means the liberation of the minds of men from the dominion of those powers that held them down. God will rule with equity for the poor. All will be well provided for. The fruit of the earth will be for the good of all alike, and God's will shall be done in earth as it is in heaven.

Looking back again at the dark picture, we see that the fourth beast had ten horns. They correspond to the ten toes on the image of Dan. ii. These were the ten divisions of the Roman Empire. Then there came up among them another little horn, and we are told that it was stronger than some of its fellows, and it plucked up three of the other horns, and times and laws were given into its hands for a certain length of time, which we understand to be 1260 years;—the "time, times and a half" being three and a half years, or 1260 days, and each day representing a year. The Papal power sprang up, plucked up three divisions of Rome,—represented by the tiara, or three-crowned hat, which the pope wears today,—and it held dominion from 538 to 1798, a period of 1260 years.—See "Times and Seasons," in DAY DAWN.

We are not unconscious that some earnest and intelligent men reject the year-day view of this prophecy, and even now are seeking to emphasize the idea that "the time, times and a half" are to be fulfilled in the near future as an ordinary three-and-a-half years. Still we must speak as we see, giving all due respect to others. We think it impossible to crowd so much bloody work into three-and-a-half years, or to reproduce the power to do it in the hands of any personal "man of sin." And we think that the attempt to crowd all these fulfillments, and the "time of the end," with its increase of knowledge, into the future, is to do violence to the well-known history of the past, and the facts of the century now closing. We believe that those who cannot now see these fulfillments as in the past, will soon have their eyes opened by the failure of the predictions as to the near future.

Daniel is told to shut up the words and seal the book even to the time of the end, and then knowledge shall be increased, by men running to and fro. Now it is a fact, whatever we may think is the reason, that since 1798, since this century opened, there has been a wonderful increase of light in every direction on every conceivable subject. We believe it comes along on the line of the fulfillment of that prophecy. If

you will read carefully the last part of Daniel xi, you will see not only that the book should be sealed as the text states, but that men during that period were to be slain by famine, and the sword, and all manner of means, and in the midst of it, they were to be holpen with a little help, but the power was not to be broken until the time of the end. From 538 to 1538 was a thousand years of unparalleled persecution. Then the Holy League was formed to protect the Reformation, and thus God's people *were* holpen with a little help, but they continued to fall by famine and flame, etc., until the time of the end. Within the lifetime of men now on earth, the Papal power was broken. Since 1798 it has never had power to put men to death for their faith. They have done it, and others have done it, but never legally. And what has been the consequence? The increase of light has come. When the power was broken that held men in bondage, then they began to think for themselves, and it has resulted in the increase, not only on religious subjects but in scientific lines. Superstitions have been broken down. Men have been free to think and free to act in harmony with their thought.

Look in any direction,—at the development of agricultural implements, and all kinds of machinery. Think of the wonderful inventions of these times, the steamboat, the railway locomotive, the telegraph, the telephone, by means of which distance is virtually annihilated. The Atlantic and Pacific are side by side in the great schemes of commerce. The continents are brought near together.

Think of the development of light, of the progress from the taper, the candle, the lamp, the fluid lamp, the kerosene lamp, the gas light, and finally to the electric light, the most like day of any artificial light we have, if it may be called artificial. It came to me like a flash of light when I first saw the electric lights shine out over our cities that mankind at last had touched the infinite. It is inexhaustible. When it has been used, it can be used again. You may burn up all the oil, all the fluid, and some day you may burn up all the coal, but you never can burn up all the electricity. These things have come along on the line of man's advancement. And no doubt that God our Father will continue to manifest himself through inventions, just as much as in other ways.

It is worthy of attention that coincident with this discovery of the means of natural light, has come the great increase of spiritual light,—the opening up of the Word of God. It has come in our day, the day to which the prophecy pointed. We have a right to say that,

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling:—
To be living is sublime."

And it must be said, and should be admitted, that if these prophecies relating to the persecuting power, the 1260 days, the terrible work, the time of the end, and the wonderful increase of light therein, are yet all in the future, then the book of prophecy is still sealed, and *all alike* are in the dark, and know nothing about it. The prophecy declares plainly that the book was to remain sealed "even to the time of

the end," and the 1260 days reach to "the time of the end." If the days are future, the period is future, the unsealing is future and therefore the increase of knowledge is future. Will those who deny, and sometimes even ridicule our view, admit that they are in the dark? If not, why not?

We have spoken sometimes on what is called the perspective on the line of prophecy;—that principle by which in going along the road you see a line of trees in the distance. They look almost together, and you do not realize how far apart they are. You come to the first tree, and you find the others are some distance ahead. You move on and you find that those trees that while distant seemed near together, are in reality far apart. So one may be deceived in regard to the street lamps in a village. So men may be deceived about future events. They expect too much at once. This has been the experience of some on the prophetic line, and they have been disappointed. The events of the day of the Lord have appeared close together when they were really far apart; and they have not always been what was expected. One thing at a time has come, and we are in the midst of it all, and do not realize it. The manner of fulfillment is not just what was anticipated.

Nearly thirty years ago, I was in Tennessee, and made a trip from Nashville to a village near the base of the Cumberland mountains. I had often heard of mountain ranges, and had learned something of them in school, but I had never seen one before, and when I first came in sight of the Cumberland mountains I was awed by their grandeur. I never can describe the feelings that thrilled my whole being. And the same experience never came again.

Sometime afterward, it was mine, with others, to ride over those mountains on horseback, and when we got up among the hills, they did not seem the same at all. The grandeur lent by distance was no longer apparent. It seemed more like the rolling land seen in many places. We would ascend a little hill and then descend; then we would go up a little higher and go down again; and so we reached gradually the highest places, but much of the time were going down hill. We were in the midst of the mountains and they did not seem like mountains at all, because we were on them. We were surprised to find that there were no mountains in view. Everything about them had a very common-place appearance.

So in the experience of some. We are in the midst of events that looked grand from a distance, but which do not seem the same at all when we are in the midst of them and they are actually transpiring around us. Great changes come so gradually and so naturally that people are inclined to say: "It was always so."

I took my little girl with me to the State of New York two years ago, and her eyes were wide open to see what she could. They have some high places in that state,—very different from Michigan. At one place there was a range of high hills that looked grand in the distance, and I told my little girl that we were going over those mountains in a day or two. When we started, and had

traveled some distance, climbing some hills, she asked, "Papa, where are the hills?" I told her we were on them, in the midst of them; and she was so disappointed and annoyed that I could scarcely comfort her. It did not appear as she expected it would. The thought then came to me that that was exactly the way it had been with some of us. Today we are living in the midst of the wonderful things, in the dawn of the day of the Lord, but it has come about in a different way from what we expected, and the temptation comes to think that all things are going on just as they always did.

But it is not so. There are things that have transpired within the last decade, and are transpiring all around us, that are in harmony with what the prophetic word declares. The powers of the heavens (the old ruling powers) are being shaken. They are to be wiped out and displaced by a better and grander system of government. The agitation and struggle of ideas are world-wide. We are told that he will break the power of the oppressor. There are many forms of injustice and oppression, and the agitation is many-sided. It is not only the breaking down of monarchial systems, which would naturally be included; but there are many kinds of slavery. The monster of intemperance must be dealt with, and the agitation will not down. The traffic in liquor for money-making purposes is certainly a mighty oppressor of the poor, and the Lord will judge it down in justice to the poor laborers and their families. And whatever comes under the head of influences that tend to create or encourage the craving for stimulants, must be cast down. No doubt the solution of the true relations between labor and capital is involved. The over-anxiety as to how to live, coupled with excessive labor, is an important element of the curse to be removed. When every man does his share of the necessary labor, and obtains his share of the products of labor, there will be enough for all, and peace and goodwill shall prevail. And it is a remarkable sign of our times that all sides of these questions are being agitated. And whatever agencies are developed for the prosecution of any phase of the work, we may be well assured that the Lord is overruling to secure the end.

Woman has been the greatest sufferer in various ways, and it should not surprise us that she is coming to the front in some phases of the present work. She has God-given rights and abilities, that many have been loth to recognize, and the power of the oppressor must be broken. The freedom to develop the best that is in them, socially, morally, intellectually, politically and religiously, without legal hindrance or discrimination, must be secured to all alike, without regard to caste, sex or nationality.

It may not be ours to tell or see just how these great changes will be brought about; but from the prophetic and Christian standpoint it is certain that nothing that is local or selfish or one-sided, can stand the fire of God's judgment. He will shake heaven and earth, and only what cannot be shaken will remain. And his will cannot be done in earth as it is in heaven, until all men, on all sides of all rivers and

(Continued on page 345.)

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(*Continued from page 343.*)

oceans be recognized as brothers, and all made equal before the law.

Christianity is cosmopolitan rather than national. The great truth is embodied in the motto: "Christ for all the world, and all the world for Christ." This is the principle involved in the unity of God and the unity of the race—the Fatherhood of God and the brotherhood of man. And it is one of the signs of the times, one of the indications of day dawn, one of the causes at work to produce the necessary change, that this grand truth, which is the basis of The Larger Hope, is permeating all religious bodies—at once tending to the overthrow of all sectarian and national boundaries, and preparing the way for the realization of "the unity of the Spirit and the bond of peace."

There are many obstacles to be removed, much work yet to be done, and some may be tempted to join in the cry, "Utopian!" and, "It will never be so in your day or mine." But as God is God, and as Christ is the Son of God and the Saviour of the world, his mission must succeed, —and it is a practical success that the world needs. The province of Christ is not merely to save men in the next life, but to make a new earth wherein dwelleth righteousness. And we should never forget that as the time hastens, changes hasten too. The prophetic word loudly proclaims as imminent what seems to be in the air as the very soul and inspiration of all the present agitations. And so in answer to the question "Where are we?" we may safely say we are in the dawn of the millennial day, and that the presence of the Judge of men is here, as the power to break the oppressors, and as the rising Sun of Righteousness, to enlighten and bless the world. May we have ears to hear the voice of him who sits in the throne saying: "Behold, I make all things new!"

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Betrayed.—John xviii. 1-13.

(Lesson for Nov. 22.)

"And when Jesus had spoken these words." The last words in private to his friends were "Be of good cheer, I have overcome the world." Who then need be sorrowful or afraid, if in the darkest, saddest hour himself or the world had ever known, Jesus could enjoin courage because of victory? The world is conquered. We need fear neither its malice, its temptations nor its hurts. The deepest grief that can enter our hearts can but pave the way for the mightiest joy, for grief itself is conquered, and a conquered foe subserves but the wealth and triumph of his victor. This assurance of the Saviour's victory is the Christian's stronghold. If we will go at the battle of life knowing that its result is a foregone conclusion, knowing that menaces and terrors of our foes are but shams and feints to frighten the faint-hearted, we shall indeed use our weapons not in vain.

Jesus' last petition for his friends was that "the love wherewith thou hast loved me may be in them, and I in them;"—love, the greatest, the only thing, the secret of all joy, of all life, the heart of the universe, that from which all things spring.

Having thus spoken, Jesus with his disciples went over the brook Cedron. This may have no special significance, and yet that brook might stand as the dividing line between the joy and sorrow of his earthly life. What to the world seem unimportant events, sometimes cut our lives in two. Men meet and greet us as of old and see no change, but in our experience we have crossed a brook that we can never recross—may never go back to our old selves. A little thing that may mean nothing to others has a world of meaning to us.

"And Judas also, who betrayed him, knew the place." He knew the ways and walks of Jesus, and used the knowledge to betray him. This seems the most cruel part of treachery, that it gains access through trust to our inmost life, and then sells the knowledge.

"For Jesus ofttimes resorted thither with his disciples." These little revelations concerning the habits of Jesus bring him nearer to us as a human friend. A homeless wanderer, he was most at home in God's great, green world, outside of doors, whence it seems none would dare eject him. Yet this earth, in its cruel inhospitality, while furnishing refuge for the birds and the wild beasts, and the vilest outcasts, yet would have none of Christ. He was betrayed in a garden.

Judas and his band, armed and authorized, came seeking him. Jesus did not hide nor flee. There was no guile in him; why should he be afraid? Unarmed and alone, he went forth to meet the mob. The calm courage of that act is sublime. True courage lies in conscious rectitude of spirit. True power is vested in spirit. Wild beasts quail before it. The wild beasts in this rabble of evil men were utterly subdued by the fearless dignity of one who for all time must be the true type of manhood. They went backward and fell to the ground.

"Judas also, who betrayed him, stood with them." Hitherto ranked among his friends, now he stood with his foes. Unhappy Judas! How free from invective and condemnation is the record of his part in this matter! The simple recital of the facts without comment or judgment was in this case the most awful reproach; and that record, which cannot be changed, must be his most terrible punishment.

"If therefore ye seek me, let these go their way." Most men in the hour of trial crave the sympathy and support and presence of their friends. He would take the full blow himself, and would shield his friends from any implication. Oh, wondrous, heroic love! What parallel can be found for such self-sacrificing courage?

"Simon Peter, having a sword, drew it and cut off the high priest's servant's ear." How like Peter, rash and impulsive! Such people have no business with swords. It was the possession of the weapon which invited him to its use, and doubtless led to the denial of Christ. He was afraid to be known as a companion of Christ, lest this rash act, perhaps punishable with death, be traced to him. John, writing years after Peter was dead, is the only one who calls any names in this connection. By their silence, they shielded Peter and shared his danger.

"Put up thy sword." It is not our business to use carnal weapons even in the holiest cause. No wrong can be righted with the sword.

"The cup which my Father hath given me, shall I not drink it?" Christ looked away from second causes to the great Source of all sorrow, of all joy; of all evil, of all good. This greatest sin he traces directly to the Father's hand, and gains thereby strength to endure it. It is cold comfort to tell a suffering soul that his sorrows come by chance, or from a malignant power. A child will take the bitterest draught from a mother's hand, while it may reject nectar from a stranger. We *must* believe that God sends our sorrows, or we will sink under them.

Then they took him away bound, and delivered him to the authorities.

Christ Before Pilate.—John xix. 1-16.
(Lesson for Nov. 29.)

THEY took him first before Annas, who was high priest according to Jewish law, and he sent him to Caiaphas, whom the Romans had appointed high priest. It was during this midnight trial before the religious tribunal that Peter denied him. Both men and the Sanhedrim condemned him to death. Then they hurried him away to Pilate. The time-server was in a dilemma. Personally he liked the man and wished to serve him. Politically he wished to conciliate the Jews, and there was no half-heartedness in their hate. To escape a decision, he sent Jesus to Herod, but did not rid himself of responsibility. The question, what to do with Jesus, no Herod can answer for us. Pilate must make his own decision and abide by it, and so must we. He sought to compromise, to give the fury of the Jews an outlet, by scourging the accused, a proceed-

most illegal with one uncondemned. But the thirst of hell was not to be quenched by mild measures. Naught but his life could satisfy those hounds.

Again and again Pilate testified to his innocence. "I bring him out to you, that ye may know that I find no fault in him." Jesus was arrayed as a king in mockery, but was none the less a King in every fiber of his being. Pilate said to them, "Behold the man!" While the ages roll, there will be no sublimer spectacle, nor one into which more is concentrated. Take Christ standing there in grand innocence as a type of wronged virtue in all ages; take him as a type of suffering humanity, oppressed and helpless:—"Behold the Man!"

"By our law he ought to die, because he made himself the Son of God." This was the charge that condemned him. He witnessed to its truth before Pilate. What shall be said for a law that makes it a capital crime for a man to be the Son of God? "By our law he ought to die." Well, this is true. The law clears no man, not even Christ in the flesh. It is only by living after the spirit that we can escape the law.

But Pilate was afraid when he heard what the charge was,—afraid that it was true. He questioned Jesus privately. Whence art thou? Not from earth. Earth will love its own. "Ye are not of the world, even as I am not of the world: therefore the world hateth you." Earth had no place for Christ. He was hunted off the face of the earth and hurled violently from it by the way of the cross. He stood before Pilate a silent, grand mystery, unmoved by the motives that move men, either of fear or love of life. "Knowest thou not that I have power to crucify thee, and have power to release thee?" There was no cringing to this man who apparently held his destiny.

From this time Pilate sought to release him, but the Jews, alarmed at this, pulled the string of ambition and the puppet man was moved. His passive interest gave way before their vehement hate, and Jesus was delivered up to be crucified.

Christ stood condemned at the bar of the two highest tribunals on earth, religious and political. The Jews represented the highest type of religious life then on earth. By their law, as interpreted by those who may fairly be called the fruit of that law both by descent and training, he ought to die. The Roman power stood first politically in the world, and it condemned him.

There could be no appeal from this sentence to any higher power on earth, for there was none. It will not do to say his sentence was unjust and illegal. This is constituting a court of appeal in ourselves. If we recognize authority at all, we must recognize its decisions as binding. The fact remains that Christ was condemned in the flesh. And if he, the Just One, ought to die, who then ought to live?

There was a court of appeal but it was not of earth. God sent and took him out of the lowest hell. He was justified in the spirit. It was not possible for him to be holden in death, for the prince of this world had nothing in him.—L. A. A.

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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GENERAL MEETING.

THE Church of Christ at Yale, Mich., (24 miles northwest of Port Huron, on the Flint & Pere Marquette Ry.) invites all the brethren and sisters to join them in a three days' meeting, commencing on Friday, December 4, at 3 p. m. We hope for a large attendance.—EDITOR.

THANKSGIVING DAY.

THANKSGIVING DAY is an annual religious festival originating in New England, which since 1862 has become a national institution, and is designated by a Presidential proclamation. It is usually seconded by the governors of the states, and in some way is observed by the mass of the people.

To be thankful to God as the Fountain of all blessings, as directly or indirectly the Giver of every good thing, is surely the duty of all intelligent creatures. It implies an appreciation of his kind favors, and therefore the duty is transformed into a heart-felt privilege. To hearts truly awake to the relation we sustain to God, and to his daily bounties, there is cause for *continual* thanksgiving, but it seems quite appropriate to have a day in the autumn of each year, when the harvests have been gathered, and the storehouses are full, for the purpose of stirring up the minds of all by way of remembrance, and to give *united* expression of gratitude and love. It is like the autumnal feast of tabernacles observed by Israel, only that was for seven days.

Such days have various uses, in addition to that of direct thanksgiving. They are restful and recreative, being breaks to the severe monotony of work-day life. Under present conditions many are compelled to work too hard, and it is at least a little relief to the toiling millions to have an occasional holiday, and a cessation of the strain upon muscle, nerve and brain.

It has its social use, and is anticipated with great pleasure by parents, children and friends, separated during most of the year by business, school life, and other duties, as the day when "the folks will all be home," and enjoy together the union of hearts, and the bountiful repast prepared for the occasion.

The joy will be tempered with sympathy for those who will not be at home, and for those whose dear ones have gone no more to return; but hope will bid us anticipate the glad day when all the dear ones—all God's family—will be gathered in the final home, to part no more.

The remembrance of the needy, those less favored with the bounties of life, is not an unimportant service of the day. "The poor ye always have with you," said the Master. May the occasion not pass without some recognition of their need, and some expression of the spirit of him who has told us, that he will "rule with equity for the poor of the earth." "It is more blessed to give than to receive."

Many causes for gratitude and praise—so closely akin—will be realized, if we will stop and think and enumerate. There are personal, social and national blessings innumerable, which we are liable to overlook. "It is a good thing to give thanks unto the Lord," said the Psalmist. And "Oh, that men would praise the Lord for his goodness, and for all his wonderful works to the children of men." And "The Lord is good to all, and his tender mercies are over all his works."

We may well be thankful that we have such an intelligent, powerful and loving God and Father;—loving to suggest, wise to plan and powerful to execute such good and grand things for the children of men. It is good reason for gratitude that this truth concerning God finds expression, or is revealed, in the hearts of his offspring. Were there no such God, there could be no such expression, for only such a Cause can produce such an effect. Oh! what cause for joy and thanksgiving is the gospel of love and light, which bringeth salvation to all, and bids us anticipate not only a final home in the new heaven, but also a renewed earth, filled with the spirit of heaven—"Peace on earth, and good will toward men." And it is not the least reason for gratitude that the better view of the character of God, the broader and more comprehensive ideas of his purpose and plan of work, and the larger hope for mankind are in our day permeating the hearts of men.

Thanksgiving implies appreciation of the benefits received, and kindly feelings toward the giver. Gratitude and responsive love are closely related, and operating together, constitute the mainspring of a good and happy life. May the Father of lights, the Giver of every good and perfect gift, and the God of all grace, give us all reasonable, appreciative and loving hearts, and inspire us with his own spirit of goodwill and benevolence, that we may be successful coworkers with Christ in revealing the Father and blessing men.

EXTRACT FROM THE NEW BOOK, *THE GOLDEN LINK.*

THE GOLDEN LINK between this world and the world to come is the Lord's Christ—a living, dazzling light, sent as a promise of the resurrection to eternal life.

In him we all live, move and have our being. Without him we can be and do nothing. He is the incarnate Word of God—God made manifest in the flesh. He came to show the Father, and we only see Him in and through the Son. We recognize and realize the love and beauty of our Heavenly Father, through the Son, whom it pleased the Father, in his wisdom and tender love, to bequeath to the world, that he might in this way draw all men unto himself. Let us never forget that "It was love that gave Jesus to die;"—that the Father himself suffered with the Son, when he tasted death for every man. This is the Link that unites earth to heaven, and the powers of darkness cannot sever that connection, because the Link was forged by the Almighty Hand of God.

The Golden Link between man and Christ is faith;—the faith that leads us to put our hands in the outstretched hands of the Son, and thus become reconciled to the Father;—the faith that leads the wandering prodigal home, because he knows that in his Father's house there is enough and to spare;—the faith that leads every sinner to repent, because without repentance there can be no forgiveness, no peace, no hope;—the faith that is built on the promises of God's Word and his everlasting law of love.

Let us cultivate this Golden Link and grow in knowledge of the truth with the beautiful hope of the gospel as a guiding lamp to our feet and a light to our path. Let us seek to interpret it aright, that no unlovely rendition may drive men away in hopeless, helpless unbelief, leaving an unsatisfied yearning in the human heart, an aching void that nothing can fill but the love of God, met and reciprocated by the strongest and purest feelings of the soul. And if we earnestly and prayerfully seek to understand the Scriptures aright, God will give us light, and help to disseminate our knowledge to the world, for the good of humanity, and the honor and glory of his name.

ERMINA C. STRAY.

☞WE have prepared a pamphlet containing thirty-two sample pages of the new book, The Golden Link, showing the style and the quality of paper of the book. This pamphlet will be sent to any one who will send us a one-cent stamp for postage.

We have the promise that the book itself will be ready for circulation about the first of December, and all orders will then be promptly filled, and we are quite sure that The Golden Link will well reward the patience of those who have so kindly waited for it.

The article above is the substance of one of the little talks incidentally thrown in, which shows the spirit and aim of the writer, while seeking to gain and hold the reader's attention by the very interesting story and discussions of the problems of the day. The article also shows the kind of type used in the book, which is very clear and readable for both old and young. It contains 418 pages, printed on good paper, is to be nicely bound in cloth, and the price, postage paid, is only one dollar. It is just the thing for a Christmas or New Year's present for old or young.

The Golden Link slips, for inclosing in letters, will be sent free to all who would like to advertise it, and our own writings, noticed on the other side of the same slip.

EXTRACTS FROM LETTERS.

FIND inclosed two dollars for my renewal for THE WORLD'S HOPE. I see that I have over-run my time, for which you must set me down as very negligent. I will say to you in the first place that I like THE WORLD'S HOPE and your ideas first-rate. Yet I cannot believe as others do concerning the creation. I think there is a literal and a spiritual sense to the Bible and that we do not understand it correctly. Now, on the creation, God says: "Let us make man." Over a little, it says: "Male and female created he them, and called their name Adam, in the day they were created. Thus the heavens and earth were finished," and all pronounced very good.

So you see, Eve was created or made after God had finished the creation and she was called the mother of all living. Now this I do not believe; for you cannot show me where God ever created one single species of its kind by itself. They seem to be created in families or groups of their kinds. To show you what I mean, we will take the oak timber in the woods. Now there is the white oak, black oak, red oak, yellow oak, turkey oak, burr oak, etc, all in the family or group of the oak, yet different. Now take the foxes. There is the red, white, black, grey, silver-grey and Sampson foxes—all foxes, yet different. Take the pine timber, and you will see the difference also. Take the bear and you will see this order of creation the same. Take anything you can think of, and you will see the same order or plan of the creation. Look at the wheat, the oats, corn, cattle, horses, sheep, etc, you cannot find a single species of its kind upon the earth.

Now we will come to man and see if he is not created after this same order or plan. We have the white man, black man, red man and chinese and different species of men, that have been and are on the earth. Those giants that lived near Hebron whose bedsteads were some fifteen or sixteen feet long and seven feet wide made of iron, whose bones were different from all other men:—so Josephus says.

Now I cannot believe that all these different races of men came from the same parents or mother; and neither do I believe all the oaks came from the same acorn. I will state my reasons. A Negro is not a Caucasian. A white man or Caucasian's hair is round, a Negro's is triangular or three square, and an Indian's is oval-round, like a muskrat's tail, and the hair never changes. If a negro marries a white woman or Caucasian, their children's hair will be mixed, part round and part square; according as their blood is mixed, so will their hair be. Go into Africa among the full-blooded negroes and you will not find one with a full, flowing beard as you will see a Caucasian have. There will be a little under the chin, and that is all, unless they have white blood in them.

You may ask me how those giants and Negroes got on this side of the flood. There is one thing certain they were on the other side. And as to the flood, I do not believe this earth was ever covered with water. I think the poles of this earth have changed and will change again at a certain time,—maybe your time, 1914. The ivory that they find off towards the north pole goes to show that the poles of this earth have changed since the creation. As to flooding this earth, I do not believe that it can be done so as to kill every living substance upon the earth, for there are miles upon miles that would swim to the surface with the timber all standing. Again, it seems to me as though there was a mistake when they say that every living substance was destroyed off the face of the earth. Now, where did that dove get that olive-leaf that he just plucked off, when every living substance was dead outside of the ark? G. C. L.

PONTIAC, MICH.

REPLY:—Yours of the 30., containing $2.00 received and credited. This pays to the middle of 1893. Thank you.

I am glad you find something good in the HOPE, even if you cannot accept *all* its teachings or all that is generally regarded as true by Christians. I am glad that I can see that the brotherhood of man, and our relationship to God as the Father of all, do not depend on knowledge or faith or opinion. Facts are facts and truths are truths, and cannot be changed by either knowledge or ignorance, belief or unbelief. Knowledge and faith find their proper *basis* in truth and evidence, and the *effect* on *our minds* depends on

knowledge or faith. Faith is not purely (if at all) an act of will or of choice, but is the result or impression made on the mind by the *evidence* of truth.

I am glad you see evidence that there is "a spiritual sense to the Bible," as well as "a literal sense." *I* am convinced that the *literal*, (I might say the *external*) is caused by the *spiritual*, as a shadow is caused by the substance. And, no doubt, the account of the natural creation is, when rightly understood, an index to the process of the regenesis or spiritual creation. It was darkness first, and then light, caused by the Spirit of God moving on the face of the waters. Thus it ever is in the development of mind. And when men begin to see the spiritual, or even that there is a spiritual, it shows that God's mandate, "Let there be light," is being obeyed.

To me it appears a beautiful and important fore-gleam of the gospel plan of regeneration that Adam was made male and female —two in one—and then the woman taken from the man, to be "the mother of all living,"—that is, the mother of the race by the law of generation. Adam was "a figure of him that was to come," (Rom. v. 14), the Second Man. In him it pleased the Father that all fullness (both divine and human) should dwell. And the Church, as his wife, is developed first, and she becomes "the mother of all living," by the law of regeneration.

That variety should be developed out of the one woman, or out of one seed, as seen in the various kinds of men, of oaks, grains, plants, etc, is not difficult for me to believe, especially when we consider the changes that may result from different climates and various habits. It is wonderful what different children are produced by the same parents continually. It is no more strange that variety should come from the *one pair*, representing God, than that the same variety should come from the one God, by a dozen, or more, different channels. All varieties are from one Source anyhow. God is the God of variety as well as of unity. I have never yet seen a better solution of the race question or problem than the Bible gives: that "God * * hath made of one blood all nations of men to dwell on all the face of the earth;" and that "As in Adam all die, even so in Christ shall all be made alive."—Acts xvii. 24–26 and 1. Cor. xv. 22. Is there any solution more consistent or more glorious? Where? It is remarkable, too, that whatever mutilates the unity of the race of men at the beginning, must necessarily ignore the unity at the end. The blessed gospel Plan of the Ages—which shows the unity of man's creation in two stages by two Adams—it appears should check the doubting spirit, even as seeing the nail-prints checked the doubt of Thomas. This "Plan" shows the stately and progressive stepping of the one God, who is the Father and Redeemer of us all, whether we are white, yellow or black.

I will not attempt to answer particularly what has been said about the flood. It is easy to say: "I do not believe," even when a thing is true. The mind may not have grasped the evidence. Men may show credulity in believing the so-called Scientists, as well as in believing the Bible record. Many Scientists admit that there are visible evidences today that this earth *has been* flooded with water. Holding to the Bible record, it is not necessary to believe that the flood destroyed the life of trees. It was to destroy the life of such things as were represented in the ark. Hence the dove sent out bringing an olive-leaf freshly plucked was an evidence of the lowering of the waters.

Let it be understood that I do not *blame* anyone for any doubt, or any degree of darkness, or any inability to see. But it seems as if it would be wise to doubt many of the theories and speculations of so-called Scientists, who are seeking to destroy faith in the Bible, until they are able to present a plan that is more consistent and more glorious in its bearing on the history and destiny of men than the Bible plan.

And let it not be overlooked that even the flood has also a spiritual meaning. On this I will not at present write, but will call attention to the chapter on the flood in the book, MOSES AND CHRIST. The waters may roll over humanity, but the principle involved is the destruction of evil for the consequent development of the good. See also the various

dispensations of the Spirit as represented by sending the dove three times. It will find a lodgment in due time in every human heart. In this grand unity of the race, this brotherhood, and this hope for you as well as me, I rejoice.—EDITOR.

YOU will find inclosed one dollar to pay for THE WORLD'S HOPE another year, 1892. I read your paper with great interest, and I think, profit. May the Lord abundantly bless you in all your efforts to bring out of the treasury of his word things new and old.

SYRACUSE, N. Y. MRS. D. C.

YOUR writings have given me more light on the Scriptures than all the Bible reading I have ever done, or all the preaching I have ever heard. If I could get my neighbors to read and think, I am sure they would be satisfied. I will send for "The Golden Link" as soon as possible. W. C. K.

GANSVILLE, LA.

YOU will find inclosed $2.15, for which please send me Volume 8 of the HOPE, bound, and "The Golden Link," and some of your advertising slips for the latter.

The HOPE has been a great comfort to me in trouble. Your view, that Christ is our Head and therefore our Representative, instead of being our Substitute, has always seemed so clear to me that I often wonder how anyone that has ever heard of it can cling to the latter idea. But many are so much afraid of these truths that they will not touch the paper,—not realizing that we are taught to prove all things and hold fast to that which is good.

That God may bless and enlighten you more and more in the truth is my prayer,

MRS. W. J. M.

DECKER'S POINT, PA.

THANKS for the DAY DAWN and WORLD'S HOPE. To me they are next to the Bible. I take great pleasure in reading them, and by their help, can understand the Bible better. I inclose thirty cents toward paying for the HOPE, and will send more as I am able. I would not like to do without it. It gives me spiritual food. Praise the Lord!

My health is not very good, but I am saved and happy in the service of my Lord. The Bible is my chart, and Christ Jesus is my Saviour and Teacher.

I send greeting to the saints of God. Grace, mercy, love and peace be multiplied unto you all. I am happy because of the success and victory in Jesus' name. Saved by his blood, and made perfect in his love! Glory to God! The true light now shineth; and the word says that when we walk in the light, the blood cleanseth.—1. John i. 7-9. I am glad that salvation is free and full.

Salvation, let the echoes ring,
The sin-cursed earth around,
Till pain and sorrow, strife and sin,
No more on earth are found.

Salvation to our hearts we press,
Our filthy rags cast down,
Put on the robe of righteousness,
And wear a heavenly crown.

Praise the Lord! I am glad that it is ours to be saved from all sin through the blood of Christ. Your brother, C. B. W.

BELLEVUE, MICH.

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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DID CHRIST DIE TWICE?

THIS may seem a strange question, and perhaps most of our readers and other Bible believers would at once answer it with a positive, "No." But that will not prove the truth of the negative; and even if he only died once, it may be profitable for us to consider some thoughts suggested in connection with the question.

This question and this article are specially commended to the readers of the *Spirit of the Word*, as they were suggested by reading some of the articles in that excellent magazine. It is well known by such readers that Bro. A. has taken the position, contrary to the general teaching of Christendom, that the great atoning sacrifice, or the saving death of Christ, consisted, not in his physical death on Calvary, but in his leaving the glory he had with his Father, and taking upon himself our nature, "the likeness of sinful flesh." He is doubtless right in the denial, if not in what he affirms.

The latter is based in part on the scriptural idea that man's state in this sinful flesh is one of death. To the unbelieving Jews, Jesus said, "Ye have no life in you;" and what has no life must be dead. Adam is said to have died in the very day he sinned, and all died in him, and so the Word treats of men as dead, [To be carnally minded is death.] until it can be said of them, "You hath he quickened [made alive, or spiritually minded, for "To be spiritually minded is life."] who were dead in trespasses and sins."

Now, though this is true of man as a sinner, it is not clear to some of us that Christ, though having taken upon him our physical nature, was ever carnally minded, or "dead in trespasses and sins." We can understand that he had the same nature, or was in the same condition, as Adam before he sinned, which nature had in it all the latent possibilities of temptation and sin; and we can see that the sin principle is an essential quality of the low or animal nature, because it is necessarily opposed to the spiritual, and is the tree that in Adam produced evil fruit. But we cannot see that merely having that nature is death.

If it is, then Adam did not die at all, but was created dead. If it be true (and it seems true) that Adam died by sinning, or that the carnal mind (which is death) was the result of yielding to the evil promptings of the lower nature, or allowing it, unchecked, to bring forth its evil fruit, it seems certain that Christ was not thus dead, as he was "tempted in all points, like as we are, yet without sin." "Lust, when it hath conceived, bringeth forth sin, and sin, when it is finished, [or fully developed,] bringeth forth death."

We do not see that Christ was in such a condition. In comparing Adam and Christ, the truth seems to be that both had the same earthly, or animal nature; both were subject to temptation, and therefore both had the latent *possibility* of becoming carnally minded, or dead in sin; but the radical and important difference is, that Adam yielded to the promptings of the lower nature and was overcome and killed by it, but Christ resisted the temptation and overcame and killed the lower nature. Both, as the heads of humanity on opposite planes, filled well the positions and did the work for which they were designed and prepared. The first Adam was conquered, as the Lord knew and planned he should be, in order to show the true nature and power of the flesh, and also the utter weakness of the flesh, so far as the attainment of spiritual conditions is concerned. But the Second Adam met the same enemy, and even suffered being tempted, but conquered, to prove and show the mighty power of the Spirit of God to overcome the flesh, and in his own person, to open and show the only way to God—the perfect spiritual life—for all the human race.

Now, if it be right and Scriptural to speak of Christ as having died by the act or process of assuming our physical nature, then it becomes evident that he must have died twice, for he certainly *died out of* the flesh, when "he died unto sin once," and by the process, or, at least, as the result, of such death, he was made alive unto God.—See Rom. vi. 10.

This death out of the flesh, by the overcoming and destruction of the sin principle, and of the animal nature in which it inheres, which was consummated at Calvary, is a judgment process; and as Christ represented the world, not as a Substitute, but as a seed represents its crop, and therefore what he did was *for* the world, he said of that process: "Now is the judgment of this world: now shall the prince [the ruling power] of this world [this lower order of things] be cast out." Such a death, involving the destruction of the sin principle in the flesh, could but result in his exaltation, or lifting up, and in giving him power over others, and therefore he adds: "And I, if I be lifted up from the earth [that is, exalted out of the earthly condition, or glorified,] will draw all men unto me," [by enabling them to go through the same process of judgment unto victory.] "This he said signifying what death he should die."—John xii. 31–33.

This plainly shows the peculiar nature and grand result of the death of Christ. It is evidently a gross mistake to claim that "the death he should die," the spiritual results of which, in casting out the power that rules in the flesh, or, as Paul says, "in the hearts of the children of disobedience," and in lifting or draw-

ing all men up to God's condition,—it is surely a very great mistake to suppose that such a death and such a lifting up referred merely to the physical death on the Roman cross. The Apostle in his grand statement in Philippians ii. 5-11, shows that our view of the lifting up and the consequent gathering of all to Christ is as he understood it; and yet there is opportunity for those who can see only the letter of the word to think that "the death of the cross" only means the physical death on Calvary. Their view is gross because it is not spiritual, and shows no necessary relation between the cross and the exaltation. It is the deeper death, the "daily" cross of self-denial and sacrifice for the good of others, which Jesus bore, of which the physical suffering and death was but a shadow, that secured to Jesus his real lifting up—his exaltation—and power to draw men to God.

But, on the other hand, is it not as far from the truth, from the real spirit of the Word, to claim that the coming *into* the flesh to begin the conflict with the powers of darkness, was the saving "death he should die?" He had already been long in the flesh when he used these words—and was now in the conflict which was about to be consummated. It was doubtless the same idea in his mind when he said: "I have a baptism [into death] to be baptized with, and how am I straitened till it be accomplished!" But had the coming in the flesh been the saving death, the death which makes atonement, or reconciles men to God, it seems probable that he would have spoken of it as a thing of the past, as the death he had died more than thirty years before.

It is not our object to set aside the coming in the flesh nor to belittle it. We do not deny that it was a great sacrifice, in the sense of being a loss for the time being. We do not even deny that in an important sense it was a death, inasmuch as this life, even in its highest condition, is much lower than the spiritual. But we cannot admit that the coming in the flesh was the great sin-offering, or sacrificial death, which was typified in the olden times, and especially in the Levitical atonement day, by the shedding of the blood of a beast, and the destruction of its body by fire. According to the New Testament, it is the crucifixion of the flesh and the destruction of the body of sin that were thus typified. It would be difficult to show that the blood of the higher life was shed or its body destroyed by any kind of fire when Christ came in the flesh. And to claim that the physical death on Calvary was the antitypical burning of the body of a spiritual sin-offering that was slain in heaven, is a mixing of things that does not savor of Bro. A's. usual clearness.

It should not be forgotten that the beast represents the lower nature of man, and that its death and the destruction of its body, the body of sin, secures man's salvation, or brings him to God. Indeed, the destruction of the sin principle is co-incident with the process of regeneration, which is salvation.

It was necessary that Christ should come in the flesh as it was necessary for Moses to go down into Egypt, the latter representing the flesh state. But it was Egypt that the Lord gave for a ransom. (Isa. xliii. 3.) that is, it was not what went into Egypt, but the overthrow of the

power that made them slaves, which secured the deliverance of Israel, and thus brought God's son out of Egypt.—Hosea. xi. 1. This is in harmony with the idea that it is by the shedding of blood (the life of the flesh, or carnal nature) and the destruction of the body of sin, that the real man, God's son, (He is the Father of our spirits,) is brought from Egypt to Canaan, spiritually, or, in other words, delivered from (born out of) the bondage of (animal or natural) corruption, into the glorious liberty of the children of God.

In so far as the coming of Christ in the flesh is properly called death, it was a death downward, and was therefore in direct kinship with the *first* death of man, death into the state of the active bondage of corruption. But the saving death is an upward and *second* death, or the destruction of the first death, the carnal mind state, and therefore results in bringing men up to God. And the destruction of man's low state is the result of Christ's death to sin, by which he himself was lifted up. It was not by a death into the flesh, but by the death out of it, his second death, of which the physical death on the cross was a shadow, that the enmity was slain and man freed from bondage and brought nigh to God.

In conclusion: while Christ as the Seed *secures* the death of the old form of life and the development of the new, for the whole crop of humanity, still it can only be personally realized and enjoyed when we follow his example, which we could never do if the saving sacrifice consisted in laying down the higher life. But here is the whole matter as in a nutshell: "In that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through [or, in, R. V.] Jesus Christ our Lord."—Rom. vi. 10, 11. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1. Pet. ii. 21-24. In Adam, the natural Head or Seed, we died down, and then we personally follow him, thus proving the vitality of our relation to him; so in Christ, our spiritual Head or Seed, we died to sin, which virtually is a death upward, and now, each in his order, we must personally follow him: "For as in Adam all die, even so in Christ shall all be made alive."

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VISION OF THE HOLY WATERS.

"The waters were to the ankles."—Ezek. xlvii. 3.

THERE is an eminence in the Rocky Mountains where frost and snow are perpetual. As far as we can learn, the Indians never saw it bare. The clouds in summer clothe it with resplendent and golden drapery. The light falling on the snow breaks into varied refractions, and creates a symphony of colors such as may be seen again in southern Spain and on the classic shores of Greece. I have often stood upon it and looked over an expanse of country embodying scenes of enchantment and delight. In the hight of summer, when the heat is oppressive in the towns and cities, there are cool and exhilirating breezes that kiss the cheeks into a rosy hue and make a languid body feel again the thrill and flow of the wine of life.

On that mount, two little rills commence to ebb away, that find at last their homes in the Atlantic and Pacific oceans. One is the headwaters of the Missouri, and the other of the Columbia. I need not describe the varied and picturesque scenery along these rivers, among the most wonderful in our country. There may be something more classic, more worthy of the ancient eclogue, and fraught with historic associations, but nothing wilder or more sublime than the scenes along the Columbia river. I have seen those little streamlets almost touch each other. But as they commence their divergent courses there is an eternal separation. Let us follow one stream from its source. There are trickling drops, overhanging branches weeping their melting frosts, and rocks oozing their moisture. The stream increases and is called a creek, and banks begin to appear. The creek is enlarged by tributaries, springs, wells and dissolving snows, and assumes the dimensions of a small river. The river passes through ravines and gorges with frowning cliffs, and is beaten into feathery foam, the spray of which, when touched by the sun, reveals colors opalescent, and of ineffable brilliancy. It emerges from the cañon a swift and impetuous stream.

But as the lands become level it widens and deepens, and the turbulent waters are as tranquil as an oriental night and as soft as the voice of the ancient siren who sang her chants amid the waves. Now it passes through an expansive valley, and skirts landscapes bedabbled with flocks and herds. Then there are cascades besprinkled with all the tints of the rainbow, and falls that glow in the mingled light of amethyst and pearl, ruby and sapphire, vermilion and gold. But onward it rolls, gathering sweep and momentum, until men living on the banks are compelled to cross it in boats. And as the traveler follows down the current, he sees it expanding, and with two other streams, the Madison and the Gallatin, form a union, and the Missouri is made. But the tourist is still in the Rocky Mountains. He follows the river through a cañon of several miles and emerges into a valley over-arched with a sky,

> "Tinged with a blue of heavenly dye,
> And starr'd with sparkling gold."

On the right and left are mountains grand and majestic, their resplendent and colossal domes and spires towering in the upper air. To follow this river from its source among the eternal snows and see it join the Mississippi and finally roll into the Gulf of Mexico is to pass through several climates and see the extremes of our territorial possessions. Could we stand upon some hight, and with telescopic vision see all the valleys and mountains through which this river rolls, the many prosperous homes to which it gives birth, the vision would ravish like the heavenly music of a dream.

Our text introduces us to a similar scene. Ezekiel saw in a prophetic vision a life-giving, health-restoring streamlet issuing from the porch of a temple and swelling into a river. At first it was ankle deep, then it reached the knees, then the loins, then deep enough to swim in, and finally a broad river that could not be passed over.

The temple is supposed to symbolize the kingdom of God, and this streamlet issuing from the interior represents vital, experimental religion, or the sacred stream of love that will transform a garden of seeds and bulbs into bloom, redolence and beauty.

This streamlet widening into a river, profound in depth, majestic in volume and resistless in movement, generated life. Along the banks were trees whose leaves were fadeless like the amaranth that grows and

> "Flowers aloft, shading the fount of life
> And where the river of bliss through midst
> Of heaven rolls o'er Elysian flowers
> Her amber stream."

As the stream touched the desert it blossomed and life issued from the womb of death. This vision of the holy waters on which the prophet gazed as in a trance is a symbol of the evolution of God's purpose in the creation of a new heaven and new earth wherein dwelleth righteousness. It is also a painting that represents the life of man, the church and the world. The central and most luminous thought of the vision is illimitable growth, infinite progress, the interminable advancement of the soul. It has for its final issue the consummation of all things, when

"Universal peace shall
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

Almost everything in life has its small beginnings. Tiny seeds blossom into flowers of every form and color. From the dropping of a few seeds and bulbs we are rewarded with a group of colored pansies, beds of roses, lillies and hyacinths. The acorn develops into an oak and the mustard-seed widens into a tree of grand proportions. The common gad-fly has its first life in mud and water. It has gills and breathes like a fish. Then it drops its outer body, and flies away to live in a world of air and sun. The caterpillar becomes a butterfly, and the silk-worm a double-winged moth.

There was a time when our world had no form nor comeliness. How long it required to round it into beauty from the diffused transparent nebula we cannot tell. Millions of years may have elapsed before it was hung up among the morning stars. Man did not appear until there was beauty for the seeing eye. At first, "a fluid haze of light," then suns and systems whirled away in their orbits without collision or inharmony. Then life appeared on sea and land. But fishes swam in the sea, birds caroled in the sky, animals roamed the hills, and flowers exhaled their incense before man appeared. And when he came as a microcosm, uniting in himself something of all the material and immaterial creation, there was to follow an evolution of his mind and heart through all the countless years. If we look over our world and observe as best we can the great head-lights of history we shall see a rising and enlarging power, symbolized by the expanding stream of Ezekiel, weaving the drapery of a divine civilization. This is a growing world, and man is a growing creature beautifully marked at times with reason and benevolence.

The age of our world we cannot tell. There were fragments of civilizations thousands of years ago. Some believe a continent possessing the arts and sciences, a wise and prosperous people, and an external magnificence equal to old Persia, Carthage and Babylon stood once where now heaves and swells the Atlantic. It is supposed the desert of Sahara was once a sea, and that on its shores were the centres of states and kingdoms. A writer of great learning tells us of a civilization that had its birth, its growth, its coffin and its grave long before Greece was born. Where now is that kingdom whose language was Sanskrit? There were civilizations that antedated the earliest history and traditions of Egypt. How old the book of Job is we cannot tell. And yet that wonderful poem came from a great mind and points to a civilization that we know nothing about.

When the traveler stands on the banks of the Euphrates, the Tigris, the Tiber and the Nile, or on the shores of the Mediterranean, he thinks of things wrought in the depths of remote antiquity. The pyramids of Egypt, the ruins of the colossal temples constructed thousands of years ago tell us of the millions that toiled in the twilight of our world. Some of the great cathedrals of Europe, that stand like mountains of marble surrounded with thousands of saint-statues have been reared on the ruins of heathen temples whose births are unknown. Explorers have cleared away the dust from Nineveh, Babylon, Carnac, Pompeii and have gone down beneath the waters of the Dead Sea. They have found the broken fragments of ancient civilizations. But out of these germs created in the morning of our world has risen our present civilization. Other men labored and we have entered into their labors. The wisdom of Egypt, the love of Persia, the science of Chaldea, the literature of Greece, the legislation of Rome and the chivalry of Norsemen are the drops of rain that helped to make the stream that rises so proudly in our century. At first, far away in the mountains of the past it was like a dew, then rains and rills were added and a little stream was formed about ankle-deep. But as nation after nation appeared and disappeared their thoughts and literatures were conserved and entered into the life of others. The stream deepened and touched the knees.

Society is an evolution. Its roots reach back and twine around the bones of nations dead. All have performed a part in building this larger temple to the memory of humanity. At first the stones were roughly hewn, but now the structure rises fair and beautiful in proportion and abiding in strength and fitness. The constitution of these United States is a flowering of principles the seeds of which old England nursed for centuries. The liberty that yielded a harvest of fruit at Bunker Hill and Yorktown had some of its seed-life in Marathon, Thermopylæ and Runnymede. The Troglodytes, who lived in holes and burrowed in earth-mounds far up the Nile, helped to shape the Parthenon, the golden house of Nero, the magnificent fame of Constantine, the Cathedral of Cologne, the Campo Santo of Pisa and the splendid mansions of our modern life. In the arts and sciences the stream has enlarged through the ages, and with other tributaries we can see it rising into the dimensions of a river.

The vision of the holy waters also symbolizes the life of man. Man has before him infinite and numerous opportunities for doing good. Would you estimate the possibilities of man, think not of a cannibal king presiding at a

feast where human flesh is served as viands; think not of the Assyrian kings putting out the eyes of slaves to gratify some fiendish desire; think not of Nero murdering his mother, or the Roman aristocrats chopping up slaves for their fish-ponds. Think not of the Alexanders, the Tamerlanes and Napoleons rolling their chariots over dead bodies to win empires; think not of the thousands immersed in ignorance, buried in the filth of crime, and whose distinction is reduced to the motto of a beast, eat, drink and die. But think of the holy prophets, the moral and intellectual princes of their times, the great scholars of Greece and Rome, the lustrous galaxy of stars that clustered around Elizabeth and made the age of English letters. Think of Newton and Humboldt, Burke and Washington, Hugo and Caesar; and last but not least, think of Gladstone, the wonder of our century. Or think of those mental and spiritual queens of our world! Olympia Moratar lecturing before a university when only eighteen years of age; Madame De Stael, whose writings were Doric in strength and Corinthian in beauty; Madame Guyon, who changed her dungeon into a temple radiant with glory and sang hymns that made the world forget the melodies from the flutes of Pan and Virgil; Mrs. Browning, sinless as the lillies that grow in the gardens of the skies, who gave her voice to the groves, her music to the streams, incense and beauty to the flowers and living eclogues to the fields; Mrs. Jameson, who wrote of spiritual beauty with the same grace and facility with which Angelico painted angels, Plato described pure conceptions, and Mozart composed his masses; Hannah Moore and Florence Nightingale, who lived as the birds sing, as the flowers exhale sweetness, as the clouds drop rain, as fruit gives refreshment, and as the sun gives light. See how these immortal queens overshadow the Atlantas and Dianas, the Helens and Venuses of the ideal creations of the heathen world!

When we see such men and women rising up like mountains wreathed around with blossoming vines we think of the unrealized possibilities of humanity and the undiscovered continents and hemispheres of the soul. As eight notes in music have expanded into great symphonies like the fifth and ninth of Beethoven's, so the faculties of man are expanding immeasurably. Had all men followed the law of progression, what a civilization would be ours! In fruitage it would be tropical; in breadth, universal; in glory, sunlike; in love, Christ-like. Instead of seeing a rivulet ankle-deep, we should see a river flowing health, beauty and happiness.

But think of the millions living in mental and spiritual repose. Angels are chanting in the air above and forms resplendent are calling them to higher levels. But they hear not the music and see not the visions in the upper and purer air. Along the rivers in Africa are men and women who know nothing of the charms of Christian literature, the joys of mental and spiritual life, or the comforts of our civilization. They are somnolent and sleep their time away. But how sad the thought, that in our century, the greatest of all its predecessors, tens of thousands live on sensual planes and spend their time in chasing pictured phantoms, following the gilded follies of inglorious fashion, or in worshipping the golden calf. They do not wish for more time like the moral heroes of our world. They have already too much time. They prefer the segment to the circle, the fragment to the fabric, the atom to the star, and the prelude to the immortal symphony.

But there is an onward, upward march among thousands on our planet. The leaders, the swift of foot have caught a glimpse of a nobler land beyond the hills and are anxious to possess it. But they have to pause and wait for those who cannot run or walk, but crawl and creep like worms. For in this great army are the maimed, the halt, the blind, and thousands have to be carried and put in hospitals along the road. And oftentimes, the leaders, upon whose heads have fallen the rays of the millennial morn, grow impatient and censorious. These are the men who are rising toward the ideals that hang in the sky like brilliant orbs on a cloudless night. Oh that some power may touch these eyes of ours and open them to a new world of wonders! As the microscope is unvailing new things in the realm of minuteness; as the telescope is bringing into view an infinite sweep of worlds before whose majesty and glory the most piercing intellect sinks down in feebleness; as the spectroscope is analyzing the physical constitution of other suns and systems and disclosing secrets and solving mysteries; so may Power electric, omnipotent and Divine, touch our inner vision and we shall gaze on the brightness of the spiritual Cosmos as in a trance. Oh that we may be seen traveling up the hights with faces turned toward the Infinite, till we all come in the unity of the faith, and of the knowlege of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

There is an unseen kingdom whither we are tending more wonderful than the seen. And in that Divine kingdom there is perfect justice, perfect beauty and perfect love. We see them here only in shadowy outlines and in fragments. But how little we know of them! We are like

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the Esquimeaux trying to paint a picture of the brilliant fruits and flowers of the tropics. A little moss and stinted shrubs can give him no conception of the splendid Flora of the equatorial region overflowing with sap and perfume. And the fragments of beauty, justice and love we see here enable us at best to paint but a feeble picture of these eternal qualities in all their amplitude and fulness. But the higher we climb the clearer our vision, the whiter our souls, the more loving our hearts and the more beautiful our lives. Oh this wonderful, uplifting, heavenward life of the soul! How the scenes brighten at every step! In this upward march of the soul there are times when we see the dawn of a new world-epoch, inhale a little of its life-giving air and drink in the harmonies of a sublime canticle reserved for the new age of justice. Some such thought as this created a sacred tumult in the breast of Coleridge and as he swept his harp he evoked strains of wondrous sweetness.

"In some hours of solemn jubilee,
The massy gates of Paradise are thrown
Wide open, and forth come in fragments wild,
Sweet echoes of unearthly melodies,
And odors snatched from beds of amaranth."

This vision of the prophet symbolizes also the church. In the midst of an all encompassing tremendous pressure of living thought the love-life of the Church of God is fast assuming the dimensions of a river. It is looking for a morrow incomparably greater than yesterday or today. It is rising into the philosophy of universal light and love. The long-accepted formularies, the curiously articulated creeds of the church having their births in the feudal age of thought: the forensic and Latinized conception of God and the atonement, the gorgeous ceremonies of a materialized religion, are not in harmony with our age and are passing away like the myths and fables of Greek Mythology. Ideas more explosive than dynamite are splitting asunder the denominations that cease to grow. We can no more stop the leaven of truth than we can arrest the march of the cyclone in its work of death. But this is not destruction, but progress toward a higher, sweeter and purer faith. The rational and spiritual interpretations of the Bible peculiar to our era are sending forth a goodly number of sprouts hitherto unknown and from these we expect flowers and fruits of marvelous richness and beauty. Because of a rising stream of heart-power and a higher form of Christianity there are loud calls for the work of revision in the respective Confessions of Faith. The followers of Calvin have declared themselves in favor of eliminating the dead and useless branches from the tree of their Theology. If Calvin tried to codify the infinite thought and love of God in curious phrases of his own invention, his followers have committed a greater blunder in declaring the completeness and finality of such codification. One might as well attempt to ensphere the sun in a drop of dew. Any attempt to compress the Infinite mind into human phrases, however elastic and comprehensive, is wicked. All dogmas and catechisms are but the vain attempts to catch the speech and thought of God.

Had the Church of Rome been as quick to smell the ill-odors of its courts, as to scent the men misnamed heresiarchs, it would never have burned a Savanarola, a Latimer and Ridley, but welcomed them as Reformers, as heralds of the dawn. When the churches come into the warmth and love of Christ they will grow and enlarge like the streamlet of Ezekiel and the future will outshine the past, even as the star-domed intellect of Gladstone outvaults the hut-like mind of a cannibal king.

But when is this creating, enlarging and unfolding power going to stop? Not till the rill becomes a river, the note a symphony, and the beam a sun. Not till the world carries the radiant and immortal features of Jesus Christ. Not till the churches express a spirituality sumptuous, munificent and glorious. Not till every man's life is shaped in perfect harmony with the sermon on the mount and the thirteenth chapter of first Corinthians.

What of our piety? Is it like a tiny rill barely touching the ankles? It should be a clear, copious, flowing stream, deepening and widening each day and enriching the whole moral landscape. As the streams that start from the snow-fields increase in size at every step, so should our piety increase in volume with the passing months and years. At the close of life it should be like a peaceful river, with green and shady banks mirrored in the depths and singing to the sea.

There is more intelligence now than ever before, but intellectual culture alone can never bring a universal brotherhood, pure harmony, a full-orbed civilization. These are the full-blown sovereign excellences of the soul. The soul is the glowing tropic centre that grows the graces to bind the world into fellowship sweet, vast and eternal. The intellect may theorize and speculate about a world-unity, a church-unity, a faith-unity, but the soul burning with the life of God will secure its realization and accomplishment. The spiritual men and women make deep and clear the waters of faith-unity and weave the bond of perfectness, which is charity.

What is needed is a clearer and fuller mental vision to grasp and apply to the growing life

of humanity the great principles of the Gospel which are deep as space and serene as the stars of God. Here the sounds of Channing and Newman, Calvin and Wesley, turn into choral and optimistic harmonies. Here the harsh dissonant voices of religious controversy and acrimonious passion are ruled out or wholly lost in the immeasurable chorus of universal love. Here the heaven-descended, God-like sentence, "forbearing one another in love," glows with unearthly splendor and steals upon the senses of the world like the pathos of distant music in the night, or an Andante of Beethoven after discord. Here there are varieties but not divisions. Here there are many colors but they unite and blend to make a perfect light. Here there are many flocks but one fold. And here all can speak the mellifluous language of divine charity.

And with this growing, deepening life of heaven in the soul and unwavering allegiance to the Catholic principles of Christianity, what splendid images are mapped upon the horizon of the future, what enchanting pictures of the true, the beautiful and the good! The vision of a universal church rises before us in rapturous and beatific form, and the ultimate deliverance of humanity from the bondage of corruption into the glorious liberty of the children of God is an assured and imperishable fact. Slowly yet beautifully like the coming of the dawn is the approaching coronation of our world. We are moving away from the material to the spiritual, from the outer to the inner, from the senses to the soul. And with eyes directed to that golden summit where truth and love are enthroned, impalaced and insphered, we are uncovering and making clearer that unshaken and eternal verity, the imminence of God in man, and making possible the millennial day when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Traveling in a woodland in the sunny south I saw a scene that suggested to my mind the unity of the church and the world. The flora defied the imitation of the boldest painter, so gorgeous and delicate were the colors. The shady aisles tessellated with bright mosaics seemed worthy habitations for the nymphs and muses of the Pagan world. The trees were tall and stately foliaged. In their upward growth they approached each other. Farther up the limbs clasped each other. And still farther up they were interlocked and intertwined and made a beautiful entanglement. On the top was a canopy of colored leaves that softened and mellowed the sunlight. And as the churches rise in the serene latitudes of faith, hope and love, they will interlace and intertwine, but show their distinctive colors as leaves in autumn woods. The things nearest heaven are the purest and the loveliest, and the tallest church is that which stands the next to God.

"Like the wheat should Christians be,
Side by side and hand to hand,
In the eye true sympathy,
In the heart the 'new command.'
Strong in union, strong in love,
In one brave unbroken line,
Born of God and blessed above,
Moves the church with strength Divine."

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GEMS FROM DETROIT PULPITS.

A good conscience is better than gold.—J. F. Dickie.

Impulse never develops character.

The undeserving were the most needy in Jesus' eyes.—Wallace Radcliffe.

True Christianity is unswerving loyalty to Jesus Christ.

The law of heredity is as positive in its effect upon the moral nature as upon the physical. Samuels are born of Hannahs.—C. E. Hulbert.

Hope would die if there were not soul-sight as well as eye-sight.

God's promises never come with qualifications; they are immutable.

The Bible is very hopeful, its books are the world's only library of hope.

The things that are temporal are the things which lie just under our eyes. The things that are eternal are those things which lie beneath the eyes of God.—Howard Duffield.

The true minister of Jesus Christ seeks souls rather than salary.

He who deals faithfully in spiritual things may expect sometimes to fare sparingly in worldly things.

If we could have such a stirring of the Christian elements in our country once in four years as there is in political circles, the millennium would dawn before many years.—L. P. Davis.

Man cannot change his condition by simply changing his position.

Man seeks man's opinion of God rather than go to God's word for information.—W. H. Stifler.

The philanthropies of Christendom are the fruitage of the Christ creed.

Christians sometimes do not grow because they never learn to eat anything but milk meant for babes.—A. B. Storms.

There are three things that are going to remain—faith, hope and love.—W. H. Stedman.

The love that gave its best and gave it to the unlovely—that is the love of God.

Men, without a revelation, always see God through the dense and distorting atmosphere with which they have surrounded themselves.

The harmony of heaven is the harmony of love. If love were gone out of heaven, order would not restore it. If order were gone out of heaven, love would bring it back.—J. Grenell.

Sooner or later most of us, like Paul, will have an Euroclydon strike our ship.

You may take the darkest trouble you ever had and by turning it around find joy on the other side.

We talk wisely about matter and law and force, but as a matter of fact, we know scarcely more about them than the shape of angels' wings.—Samuel Plantz.

Christianity is royal; it neither introduces nor countenances anything below the highest.—R. T. Savin.

We grow dull to the miracle of creation. People learn to sleep near the roaring Niagara.

We may see the divine in a bad man before he feels it himself, and have hope of him while he despairs.

Evil becomes at last a slave of good. Rebellion and slavery sunk in the gulf while they choked each other to death.

Let the offender bring his sin and the doubter his perplexity to Christ. One cannot cleanse stains without water, nor read a book in darkness.—C. R. Henderson.

Men are not made skeptics by a careful study of the Bible, with an honest purpose to know what it is and what it teaches.—W. H. Shier.

Gospel work done in competition is wicked. More good could be accomplished for Christianity if our forces were united.—Frank Russell.

That is an erroneous idea of equality which places all men without any reference to their virtues or vices upon a common level.

Science as well as revelation proves the brotherhood of man. The imaginary conflicts vanish as the light of truth dawns upon us.—James M. Henderson.

The salvation Jesus preached is not fixed by limits of here or there, this world or the next, but by development of Christlikeness of character in any time or any place.

Jesus said his mission was to save humanity; that he acted under the command of God; the only conclusion that his mission and God's will shall be accomplished.—Lee S. McCollester.

I am the way, the truth and the life; no man cometh unto the Father but by me. These words are meaningless and false unless read in the shadow of the cross, as their context plainly shows.—C. H. McCaslin.

The gospel in its spirit is broader than the earth and deeper than the deepest sea.

What we cannot do seems beyond all doing—what we cannot reach seems beyond all reach; but faith and love lead us to repose on the bosom of the Infinite who holds all issues in his strong right hand.—J. B. Johnson.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Crucified.—John xix. 17-30.
(Lesson for Dec. 6.)

"And he bearing his cross;"—a wooden cross, a heavy cross, all that a strong man should carry, and Jesus, after the agony in Gethsemane, after the long, dark night of trial, mockery and scourging, was far from being physically strong. Twice he sank fainting beneath the load, until a traveler, journeying from Cyrene, was pressed into service and bore it to Calvary. It looked like other crosses, of wood, roughly hewed and strongly put together, to bear without breaking, the precious freight so soon to burden it. No glory emanated from its framework. No garlands wreathed it. No jewels gleamed along its arms. It was simply a dark, forbidding instrument of death. When it had served its cruel purpose, it doubtless fell to pieces and returned to the dust from whence it came. Yet in that one day's brief service, that piece of wood became immortal in renown. There is no language into which its name has not been translated;—no corner of the earth where its fame has not been carried. It (or the idea associated with it) has been an inspiration to thousands. It has kindled with holy fire the dead heart of a world. "God forbid that I should glory," said Paul, "save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

What was that cross? What does it mean? What did it do for Christ? What has it done for us? It was a symbol of all that humanity has suffered or ever will suffer, in flesh or spirit. It became at once the cherished badge of a system whose very core and animating life is self-sacrifice. It means death to the flesh;—victory over sense and sin, over pain and loss, over death and hell. It is the key to the mystery of life. No one can wrench forth the deep secret of being except by the cross. He who would know what life means must bear the cross, and it must bear him. It exalted Christ far above all powers and every name in heaven and earth; and it can do the same for each one, in his degree, who will bear His cross.

"And Jesus in the midst." Sinless among the sinful, yet in no way did he claim the preeminence. He became one of us. He partook of our common fare of life, and drank of our most bitter cup of death.

Pilate wrote in three languages a title, "Jesus of Nazareth, the king of the Jews," and put it on the cross. The Jews took this as insult and reproach to their nation, and sought to have it altered, but Pilate replied tersely to their petition, "What I have written, I have written." Yea, and what he had done, he had done. It must remain unchanged through eternity.

His garments were parted among the four soldiers who crucified him. He had done with earthly raiment, and it might be left the heritage of the world that rejected him—type it may be of the spiritual garment that shall yet cover a redeemed humanity.

Four women stood by his cross. It takes courage to witness the cruel and violent death of a friend. Some sympathetic souls suffer more in the sufferings of those they love than in their own personal pain. Strong men who had sworn eternal fidelity had fled, but these faithful souls were true to the last.

"When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home." Thus was recognized one of the relationships that are stronger than blood. Is it not to be inferred from this that Jesus as Mary's eldest and perhaps her only son, (Some suppose "his brethren" were Joseph's children by a former wife.) had hitherto provided for her wants?

"After this, Jesus knowing that all things were now accomplished," He, in this providing for his widowed mother, had fulfilled the very last demand that earth could make on him—yet not the very last. It claimed his life, and this he was ready to yield up.

"I thirst." The fever of death was upon him. His thirst was humanity's thirst for more life. He took the vinegar. Now all was fulfilled. "It is finished," he said, and ceased to breathe. The weary wanderings were over, the nightly vigils, the long days of teaching and healing. No more might his lips unclose to the old familiar form of instruction. The long night of absence from his Father's home was at an end. His work of redemption was complete. He had willingly taken to save the world. If he had not done it, he never would have said, "It is finished."

Christ Risen.—John xx. 1-18.

(Lesson for Dec. 18.)

NEVER perhaps in human experience did extremes of joy and sorrow so nearly meet as in the hearts of the disciples of Christ on the occasion of the death and resurrection of their beloved Master. His death came like a paralyzing thunder bolt from a clear sky. He had sought indeed to prepare them for what was coming. He had told them as plainly as words could tell of the rejection, the suffering, the cruel death. But his words had fallen on uncomprehending ears, and on the very night of his betrayal, those whom he had sought thus to instruct and warn were disputing among themselves like quarrelsome children, for the first place in the kingdom they believed was about to be established.

His chosen people did indeed greet him with shouts, but their words were, "Crucify him, crucify him." He was exalted in the sight of the world as King, and his title blazoned before the eyes of Israel, Rome and Greece, but it was when he hung in mortal anguish on the cross.

So sudden a downfall of hope, such an extinguishment of the sun at noon-day, must have been terrible to his friends beyond our realization. Feeling was dead and thought was dumb. They endured in dull amazement and despair the dreadful scenes of Calvary, and the strange quiet of the Sabbath that followed—the first Sabbath they had spent for years without the close presence and intimate companionship of him who now lay sealed in the grave.

As they had not looked for his death, so also they were without hope of his rising again. He had told them plainly that their sorrow should be turned into joy, but they either heard nor believed. Pilate himself expressed more gloomy, foreboding faith when he told the petitioners for a seal and a guard for his tomb, to "Make it as sure as you can," than did the disciples. Mary surely should have known. With a woman's intuition, a woman's love, and the treasured revelations that doubtless fell from his lips in their intimate communion, it seems strange that she should have been hopeless, weeping at his empty tomb. Yet there she stood in the dawning light of the day which God had made, the day which should henceforth be the holy day of the ages, weeping heart-broken at the very thing that set all the joy-bells in heaven ringing, an empty tomb—the only one on earth held. So perverse is ignorance and unfaith!

Peter and John had been there, and even had returned to their homes. Mary lingered, looked into the tomb and saw two angels sitting, one at the feet, the other at the head, where the body of Jesus had lain,—but no ministration of angels could comfort Mary. Comfort can come only from those who can sympathize, and how can those bright happy beings, who have themselves no tears to shed, wipe away the bitter tears from the cheeks of heart-stricken humanity?

They gently questioned her, "Why weepest thou?" How could she weep, when even then the cause for all tears was abolished? Her full heart burst forth in reply, "Because they have taken away my Lord, and I know not where they have laid him." Then she turned herself back. Bright and holy though they were, she instinctively felt that they had little in common with her weak, aching heart. Being turned, she saw Jesus himself. When we look away from all lesser comforts, we will always find him standing, the unfailing Helper. For a brief moment her vision was held that she did not know him. There is something infinitely touching in the love that sought so persistently for the dead body, that had forever vanished. "Sir if thou have borne him hence, tell me where thou hast laid him, and I will take him away." And she would have done it, too. Her weak woman's arm would have faltered at no task that love prompted. Love laughs at impossibilities. "Mary!" The sweet, familiar name in the well remembered voice, and she fell at his feet in speechless joy.

The two had been parted but for a day, yet they met not again on the old plane. Death and life had come between. One henceforth was in heaven, the other on earth. Our friends go forth from us in the morning, and they return not again. We see their old familiar features, recognize their voices and touch their hands, but yet we feel that they are not the ones we kissed good-bye in the morning. Some mighty experience into which we cannot enter has transformed them. We ourselves are not the same. We must either break with them and travel diverging roads or learn to know and love anew.

"I am not yet ascended." The sheaf of first fruits must be waived before the Lord of the harvest. Human affection must not come too near.

Mary told the disciples. She was the first to preach a full gospel, and she preached it at her Lord's command.—L. A. A.

GENERAL MEETING.

THE Church of Christ at Yale, Mich., (24 miles northeast of Port Huron, on the Flint & Pere Marquette Ry.) invites all the brethren and sisters to join them in a three days' meeting, commencing on Friday, December 4, at 3 p. m. We hope for a large attendance.—EDITOR.

EXTRACTS FROM LETTERS.

PLEASE find enclosed $2.00, for which I would like the last edition of DAY DAWN in paper covers, also THE GOLDEN LINK, and THE WORLD'S HOPE for six months. I would not like to do without that little paper. Its teachings find an echo in my heart that no other religious paper does, and I read a great many. I have been labored with, and I doubt not prayed for, by dear brothers and sisters who feel and think I am becoming a heretic, because I cannot see how the wicked are all going to be hopelessly lost. Christ came to save, not to condemn. "Yes," they say, "but only on certain conditions." I wish they would only see God's glorious plan of salvation as I believe it was revealed to me by his Spirit. I do believe I should still be wandering in sin and darkness, if I had never read the book, DAY DAWN. And yet I had sat under good orthodox preaching for years, my heart rebelling all the time against the injustice, as it seemed to me, of the doctrine of election. And now how beautiful it seems. I believe we are in the gathering time, and the gleaning time as well; for where, years ago, during a revival, souls would be converted by scores, it is now only one here and one there. We are also in the tarrying time, waiting for the hope and appearing of our Lord Jesus. God grant that we may keep our robes spotless. L. S.

S. WEYMOUTH, MASS.

[I am glad to receive the above testimony to the good derived from DAY DAWN, and the HORN. It is encouraging. I would suggest the thought, though it is not a new idea, that the harvest of the old age is also the dawn of the new age, and the seeming failure in 'revivals' may arise from not being able to grasp the situation, and by still working after old methods, which are obsolete.

And let it be further suggested that if, as seems evident, we are in the harvest, then the tarrying time must be past; for the harvest is the work of Christ as Lord of the harvest, during his *presence* as Crowned Reaper. I have endeavored to present the evidences of this position in order in DAY DAWN.—Ed.]

I MUST express to you how well I like the HORN of Nov. 1. Your leader, "Thoughts on the Church," is an excellent article, and is my judgment, just the kind of food most needful. The healthiest kind of diet for the physical man is plain, nourishing food. We do not grow strong and healthy on an exclusive diet of highly spiced food, and fine pastry. And so with the spiritual man. As long as we are in this sinful flesh, we need constantly to meditate upon, take heed unto, and strive to live out in our life the literal, practical teachings of our blessed Master.

I for one realize my need of this kind of plain but strong and healthful food. Oh, dear friends, let us take heed to those practical, but sublime and spiritual teachings of our dear Lord. Let us constantly endeavor to exhort one another, like Paul in that simple but grandly spiritual twelfth chapter of his Letter to the Romans.

But I scarcely feel fit to exhort others, for I am weak, and come short daily. Oh, how gladly I would give everything I have in this life, if by that means I could gain strength to be like my dear Saviour! Come, thou blessed Pattern, and dwell in us richly, is my prayer.

I heartily sympathize with the dear friend L. J. E., of Boston, Mass., whose letter is in the same paper. It is my very thoughts that are voiced in that letter. God bless and strengthen the dear fellow-pilgrim.

The article by Bro. Brite, "Thoughts on Restitution," is also excellent, and well worthy of meditation.

Inclosed find Five Dollars, which please apply as follows: to pay my subscription to the HORN for 1892, for a copy of Volume V bound, for the paper the coming year for the suffering, sick sister, M. E. M., of Newington, Conn. The remainder is a free-will offering to the cause of God's truth.

And now, dear brother, that God may bless and strengthen you, and direct you in your work, is my prayer,

Your brother, J. S.

CHICAGO, ILL.

I FEEL as if I ought to write you a friendly letter, in view of the great pleasure I have had in perusing your excellent paper, THE WORLD'S HOPE. It has been a constant visitor at my home during the year now drawing to a close, and every number has been

read with much interest, and even eagerness. I have been hoping that ere the year closed I should be able to send you the subscription price, or at least something to remunerate you for your trouble and expense, but am still unable to do so. But I will not withhold my thanks for the pleasure and good it has been, not only to me, but also to the rest of my family.

I have always from the beginning taken pains to stitch each successive number with the previous one, and thus preserve them for future reading; for I have always considered THE WORLD'S HOPE well worth preserving, for, though not agreeing with it altogether, I pronounce its teachings the most reasonable explanation or interpretation of the Scriptures of anything that I have ever found. But I am more of a Mental or Christian Scientist than a believer in revealed religion. But I believe in eternal progression—that man can learn and progress infinitely in spiritual things, if he wills so to do. He has that power; it is natural. His religious sentiments are as natural to him as the instinctive functions are to animal natures. The spiritual sentiments are higher and broader than the natural, (or animal, as that word is recognized in the Bible.) It is "first the natural (animal), and afterward the spiritual."

I like your view of the method of awakening the spiritual sense. There is a law of progression throughout the lower strata, or physical nature. There is also a law of progression in the higher or spiritual realm. It is the law of God the universal law of his material and spiritual dominions—that all things and spirits should progress. And when all the inhabitants of this sin-stricken planet shall become convinced of that fact, will they not order their lives in accordance with its requirements? This is all natural and easy of belief, and does not ask for the indulgence of any superstition, the belief of anything miraculous, but just the belief of a universal, all pervading, harmonious Spirit, "Who worketh all things according to his own good pleasure," yet leaving the volution of every power of man free to seek, to work, to strive and to learn to do whatsoever he can to progress, advance, and thereby improve his intelligent, moral, religious and spiritual condition. From first to last, or all through what we call nature, this law or principle is apparent. It may be termed spiritual evolution. Evolution is both spiritual and natural. Therefore it is not necessary, neither is it salutary, that man ever should be required to believe in revealed, miraculous, or supernatural religion. We are in a natural world, governed by natural laws, having natural instincts, natural desires, and also holy or spiritual desires—yea, are so closely allied to the spiritual world, that, like Paul, we hardly know sometimes whether we are in the body or out of the body.

Now, Bro. Paton, I owe you an apology for trespassing on your time in this unceremonious way. When I sat down, I only intended to pen you a few lines to let you know that your excellent paper had been duly received and highly appreciated. * *. But I cannot subscribe for it for the coming year. I am heartily pleased with the paper. It has been the means of leading me (not into skepticism, for that I will blame only myself) but establishing my faith upon a kind and benevolent God, who will ultimately bring all his rebellious children into harmony with his righteous government. Farewell; and my prayer is that the HOPE may flourish and do much toward converting the world to Christ. S. R. S.

EUTOPIA, KANS.

REMARKS:—It has seemed best to give this somewhat lengthy and peculiar letter. The omission marked above refers to his great age, dependence and some things of a private character, which it seemed better not to print. With the brother's consent, the HOPE will continue to visit his home as usual, if the Lord prosper the work.

From my standpoint, the letter looks a little confused. Faith and doubt seem almost blended. I am glad he admits that the HOPE did not lead him into skepticism; a condition being in which one would think he regrets, as he speaks of blaming himself for it; and judging from a letter I received from him years ago, he believes our teaching now more than he did then. The Christian Scientists, or, as he suggests, Mental Scientists, would not endorse all his statements any more than do I. The remarks on revealed religion seem

scarcely consistent, as he evidently is more dependent on the Bible for his ideas than he is aware. The same is true of all who reject the Bible as a revelation from God. That man by nature has spiritual faculties, (not sentiments,) is a Bible truth, and one which we emphasize, because he is a son of God. But it cannot be proved that men ever evolve or develop spiritually without the quickening or life giving energy of Christ. A kernel of wheat has the possibility of development, but it never grows of itself, or without the light and heat of the sun. So men need the spiritual light and heat from the Sun of Righteousness, in order to develop, or grow, spiritually. If it were *natural* for men thus to evolve of themselves, and if in order to develop spiritually, they were not dependent on the revealed truth, then why do not those in lands where Bibles are not, and the historical Christ and his gospel are not preached, advance as fast as those in gospel lands? The facts seem to be against the theory that spiritual progress is natural, unless we include in the natural order Christ's relation to men as the Channel of the Divine blessings—as the Seed of humanity for the purpose of regeneration. There is no objection to this broad view of Nature—as including *all* God's plans and laws for both the animal and spiritual planes. But this includes the necessity of a revelation of God's love, purpose and plan, of which Christ is the living embodiment—the Word of God. He did not claim too much when he called himself the Light, the Judge and the Saviour of the world—these three being inseparably connected. And it is cause for gladness that in many cases he is awakening and leading men toward the higher plane of life even before they know it. It is well to avoid the inconsistency of climbing on the ladder let down from heaven and then saying that we ascended only by the use of our natural powers. Even the animal faculties are developed by the use of helps coming from without the animal itself. The instincts and all the other faculties of the animal are natural to it, but for that by which it grows and develops it is absolutely dependent on something else. A power from above (though it may use lower instruments) is necessary to the development of all the faculties both animal and spiritual. We cannot lift ourselves. The Lord reaches down to us by his revelation—both living and written—a revelation which appeals successfully to our spiritual nature because it is akin to it—and draws us to himself.

With the all comprehensive view of nature above suggested, there can of course be no *super* natural laws. God alone, the Lawgiver, must be superior to his laws. But as the word natural is commonly used, even in the common version of the Bible, referring to the lower plane, the animal and material, all spiritual things and laws must be super natural, or above the natural. And to men on this lower plane of life and thought, the existence and operation of anything spiritual is a most stupendous miracle. They cannot understand it, and are therefore liable to deny it. But those whose minds have been led to believe in the operation of spiritual laws and forces—forces and laws superior to the animal and earthly—should have no difficulty in seeing that the spiritual powers or agencies can manipulate even the lower laws and forms of being, and so perform miracles or wonders. If we can believe in the greater miracle of spiritual life and its operations, we should not find it difficult, nor regard it as superstitious, to believe in the lesser miracles.

It appears self-evident that the denial of miracles, (rightly understood), and revealed religion, is not the result of the operation of the spiritual faculty in man, but rather the result of contact with worldly-wise men, whose spiritual perceptions were either dormant or but very partially developed. And it is cause for gratitude when one so far escapes from that influence that, like our aged brother, he can accept by faith the important *revealed* truth that there is "a kind and benevolent God, who will ultimately bring all his rebellious children into harmony with himself." May the comfort of this blessed faith and hope ever be with him in his declining years.—EDITOR.

☞ The next issue of the HOPE will be the last of this year, and with it the time ends for which many of our readers have paid. It is important as well as pleasant to have early renewals. Look at the date with your address, and see how your account stands. Do not be surprised if next paper is late.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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GOOD TIDINGS OF GREAT JOY.

HERE we have the angel's proclamation: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10. This had reference to the birth of Christ, the world's Redeemer, so generally celebrated at this season of the year; for the angel added: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Verse 11. Then we have a grand chorus of the heavenly host, who had to some extent caught the spirit and joy of the important event: "Glory to God in the highest, and on earth peace, good-will toward men."—Verse 14.

There is a simplicity and a grandeur connected with this visit of the heavenly messengers to the night-watching shepherds on the plains of Bethlehem, and the glorious announcement made by them, that will ever prevent the theme from losing its charm.

The "Fear not," which was primarily intended to quiet the natural alarm of the shepherds at such an unusual occurrence, being based on the good tidings communicated, is also a warrant for saying that the grand message, *understood*, would remove all fear from the minds of all for whom it was intended;—and it was not for a few, but for "all people,"—which must include all who had lived before that time, as well as all who should live thereafter.

And it was not merely "tidings," nor "true tidings,"—*bad* tidings might be true,—if any who had lived before had died and gone to hopeless perdition, or if any who might be born were in danger of such a doom,—but it was "*good* tidings," "tidings of *great joy*," which should "be unto all people." It was not even a possible but doubtful *may be*, but a divine "*shall be*;" which shows most clearly and emphatically that the doom of no one had been darkly fixed, but that a glad message of hope and "great joy," based on him who was then born, was yet to be carried to all the dead as well as the living; and which positively precluded the possibility of anyone ever suffering a hopeless doom.

In view of these statements, who would not cheerfully join in the angelic chorus, which shows that the glorious work to be done by this "holy child, Jesus," in redeeming the world, and in causing the "good tidings of great joy" to be conveyed to "all people," would bring the highest degree of "glory to God," the Father, as well as expressing heaven's good will *toward* men, and, in consequence, securing in due time "peace on earth?" It may be safely said that war and strife among men is but the expression of the low, animal, or earthly, state, which is akin to ignorance of the nature and love and benevolence of the Father of our spirits;—that nothing can produce "peace on earth" but the entrance of the light or knowledge of the Father and of his love and "good will toward men"—his own offspring;—and that nothing can so fully bring "glory to God," as the blessing of men with this knowledge of himself, and the consequent peace and joy.

It is a sad mistake to think of God being glorified by the failure of his purpose, which is not only to reveal himself *to* men, but to reveal himself *in* men, that is, by making them like himself. Such a failure alone could forever perpetuate the selfishness, the strife, the competition, the hatred, the war, the enmity, the sin and the suffering, that are now so prevalent. These constitute the "lowest hell" from which deliverance has been secured in Christ, and promised to mankind. The apostle understood God's way, and the great end, when he showed that Christ came down to the lowest, was therefore exalted to the highest, that to him every knee should bow, and every tongue confess him Lord, to the glory of God the Father.—Philip. ii. 5–11. This also, like the angelic announcement, connects the glory of God with the blessing of men. They are inseparable.

"Peace on earth!" It will be seen that the work of Christ is not limited to the purpose of saving men in heaven,—that is, the spiritual, invisible and endless state of man;—but it includes the deliverance of man *in the flesh*—man *on earth*—from that state of ignorance and selfishness and war which is the great curse of human society today. This change is to be wrought by the light of truth and heat of God's love in human hearts. The prayer our Lord taught must be fulfilled: "Thy will be done *in earth*, as it is in heaven." The tabernacle of God is to be with men, and the curse to be taken away from where it is. Heaven is not under the curse, but earth is groaning and travailing to be delivered—to be born again, to be renewed. Man in sin is the burden of earth; man made righteousness and controlled by love will secure earth's deliverance.

Two extremes seem to prevail among men on this subject. One takes all the passages clustering round this subject, and applies them to the new earth, as if that were the finished and immortal state: and the other has no hope of earth's deliverance, but thinks "We must all get to heaven before the golden rule will be practical," because competition, which is another name for war, is the rule on earth. They may profess to be Christians, but seem to have no desire for, and therefore no faith in, such a change as the angels announced, when there will be

"peace on earth," or, as foretold by prophets, when "nation will not lift up sword against nation, neither learn war any more."

Even men who love peace will cry out: "Away with your optimism. This selfish competition among men in business and the other things of life has always existed, *and always will exist*, while the earth remains." To such we reply: Have you faith in God? Do you believe the prophets spake as they were moved by the Holy Spirit? Do you believe in the success of Christ, in the announcement of the angels, in the fulfillment of the prayer he put in the mouth of his disciples? If so—if you have faith as a grain of mustard-seed, there is no obstacle too great, no mountain too high, to be overcome and removed. And it is not difficult to see that the *spirit* of such a needed change is already working mightily in our day, paving the way for lowering the mountains of wealth, thus filling the valleys of poverty, and so introducing the reign of him who shall "judge with *equity* for the poor of the earth," and make not only "a new heaven" (new ruling powers) but also "a new earth, wherein righteousness shall dwell."

And yet this anticipated "peace on earth" is not the highest or immortal state. It is rather that which is described in Isaiah lxv. 17-23, when "They shall build houses, and inhabit them; plant vineyards, and eat the fruit of them [instead of paying all out for interest and rent.] For as the days of a tree [not immortal] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

This clearly refers to a state of continued generation, which is not an immortal condition, though it is to be far above the present gross, selfish, loveless, and sin-cursed state. It seems that the spirit of Christ is so to prevail, that though in the flesh, as he was, it may be said of men as it was said of him—"without sin." What short of this would answer the prayer: "Thy will be done in earth, as it is in heaven?" and meet the angelic anticipation of "peace on earth?"

But the unseen alone is the eternal (2. Cor. iv. 18) and the ideal of *that* state is not the sinless Christ on earth, but the glorified Christ in heaven—the invisible and immortal state. It is not what Christ then *was*, but what he *is*. Our hope includes being like him, and seeing him as he is.

That is the glory celestial, but the object of this writing is to emphasize the sublime possibilities of Christ in dealing with the earth, revealing a glory terrestrial. And in closing it, we cannot perhaps do better than to quote the prophet, when in speaking of the reign of Christ, he says: "Of the *increase* of his government, and of peace, there shall be *no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS."—Isaiah ix. 7, compare Luke i. 32, 33.

Will not the earth then be as a nursery for the development of divine plants for the heavenly and eternal state?

BIRTH OF JESUS CHRIST.

Births and Birthdays! Births, the introduction upon the great drama of life of new creatures, to swell the great roll of the Almighty's works. Birthdays, which, in their recurring observation and celebration, are testimonies to the truth of God's "fiat" at creation, that the sun and the moon should be for signs and seasons, and for days and years. For what is a keeping of birthdays but a noting that once more our earth has completed her revolution around the central sun, since first we appeared upon the scene of life; and thus we are periodically reminded that we have taken, as it were, one more step out of a possible seventy between the cradle and the grave. When we are young, we look forward gladly to these birthdays of ours; for do we not then generally receive presents from our parents, and are we not getting one step nearer to the coveted estate of manhood? But as we get older, we do not care so well to be reminded of our birthdays, nor do we look forward with so much pleasure to them. We would rather, like Hezekiah, have the shadow on the dial go back ten degrees. For it cannot be denied that this life has great charms for us, and we cling to it with wonderful tenacity.

The celebration of birthdays is a time-honored custom. Herod celebrated his, (in a notorious manner,) and looking further back we find one of the Pharoahs doing the same. And now we are all looking forward to the celebration of a birthday: — the most important for mankind that has taken place since the birthday of Adam. And it is a birthday we never tire of celebrating. In a few days we shall all be turning our thoughts to the manger at Bethlehem, and to that field where the shepherds watched over their flocks by night, and a great joy will fill our hearts, a sweet calm steal over us. In the towns in the early morning church-bells will ring out their merriest peals, perhaps before we are up; and we shall suddenly awake from the forgetfulness of sleep to all the gladness of Christmas morning. Then there will be a great flocking of families to the churches. (We especially desire on that day that before the God of Gods every one of us may appear in Zion). And the organ will roll forth its proudest, gladdest strain, as the anthem of the angels is repeated: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, goodwill toward men."

And so we say, glory to God, glory to God; for he has, by this birth of Jesus Christ, made manifest to us although it was equally true previously, his goodwill toward all men. It is not that now, since the coming of Jesus Christ in the flesh, God's feelings toward mankind have been so wrought upon, as to be changed toward his creatures. The coming of Christ was to effect a change in us, not in him. And may this coming Christmas find all our hearts burning with a stronger love to our God, as we contemplate his coming down to our level to lift us up to himself, in the person of Jesus Christ, God manifest in the flesh.

And now my thoughts turn to omething I witnessed the other lay. Two tramps, as we call them ere, were coming along the road, man and a woman. Poor, rough ooking specimens of humanity, and he woman carrying a ragged child. But what attracted my attention as the love of that rough man for is offspring; he was fondling it, nd laughing to it, as though he ad not a want nor a care. And adness was awakened in my heart, I reflected; this child too in its rth, and its parents in their births, me to swell the great roll of the lmighty's works. Poor outcasts—obably depraved and wicked, and ving in ignorance of God in this orld; yet they too occupy a place, d a prominent place, in the heart the great and good Creator. hough they know not him, he ows them and—"Fear not, for to you is born this day in the city David a Saviour which is Christ e Lord."

Much do I long to see, in the ages come, the revelation of God to sinner. With what wonder will awake to the gospel news that for n too there is "good tidings of at joy," tidings of "the tender rcy of our God, whereby the day-ing from on high has visited us." it were not so, what a miserable rk will this creation of man prove. thousand years of production d reproduction of countless mul-ides of the lost!! But no such ughts are with us today. We see, he birth of Jesus Christ, the in-tion of the new creation, the all-unding Life, just as we see in death of Adam the end of the creation. Nor does it seem to that there is any want of harmony, because we are destined to pass through the painful lot of the natural life before attaining to the painless estate of the spiritual.

As we think of the joyful news of God's gift this Christmas, we cannot help looking still farther back, into the eternal counsels of the Good Creator, and listening to that beneficent proposal of the Saviour of mankind, "Let us make man in our image." Yes, brethren across the sea, as we think of Jesus Christ today, he seems to lift us up to his Father and our Father, to his God and our God. O come let us adore him,—God revealed in the person and work of Jesus Christ,—God, the Saviour of all men.

With kindest Christian wishes from, EDWARD BATTY.

PETWORTH, ENG.

WITHOUT THE CAMP.

Let us go forth! and leave the world behind us,
And meet the perils of the pilgrim way;
Where Jesus walked let mocking scoffers find us
Still hastening onward, as they bid us stay.

Let us go forth! and tell the same sweet story,
How Christ for us a helpless babe became;
Point to the dying Lamb, the Lord of glory,
Strong in the might that lives in Jesus' name.

Let us go forth! The pilgrim and the stranger
Owns not the earth his weary foot must tread;
God's sinless Son, once pillowed in the manger,
Had not below whereon to lay his head.

Let us go forth! where Jesus walked before us,
Unmoved by praise or censure's fleeting breath;
God's eye of love is fondly watching o'er us,
The arms eternal stretching underneath.

Let us go forth! Without the camp there liveth
The strength of Israel. Ye of heavenly birth,
Bask in the smile the loving Master giveth
To them that follow him. Let us go forth!

—*Selected.*

☞ WATCH THE DATE AFTER YOUR NAME TO SEE WHEN YOUR SUBSCRIPTION EXPIRES.

☞ Send names for sample copies of HOPE.

WORK OF THE HOLY SPIRIT.

NEARLY all mankind believe in a God, the Creator of the world and all things therein contained. And a good many believe in a Christ who was born in Bethlehem of Judea and gave his life for the world. Comparatively few seem to believe in the Divine Spirit who dwells with, teaches and continually whispers counsel in the ear and by personal influence redeems the world.

Much discussion is taking place in the Christian world at present, more than in any preceding age, respecting sound doctrine or Orthodoxy and a good deal which passes for Orthodoxy, is only a form of unbelief. Many leaders in the Christian church do not dare to walk by faith; they dare not go forth and preach the gospel like the apostles; they seem to believe in a God that was, instead of a God that is, and therefore dare not trust him. They exercise faith in the wisdom of men and not in the power of God, a belief in a creed, which is only a statement about a divine life for a belief or knowledge of the divine life itself; and by so doing cripple their faculties for usefulness, and develop a limited conception of God's words.

There is no more reason for limiting those precious promises that Christ made to those four disciples upon that memorable night before his crucifixion, than the observance of the ordinances of baptism, the Lord's supper, etc; than the new commandment, That ye love one another as I have loved you; than those precious words, Let not your heart be troubled, ye believe in God, believe also in me, Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Christ expressly declares, When the Spirit of truth is come, he will guide you into all truth; and will abide with his disciples forever; and also affirms that he prays not for them alone but for all those who believe on him through their word. Christ was not a respecter of persons. Therefore God the Father is not. All are equal and just as near and dear to him, and the last will be as welcome into his kingdom as those who coming earlier into his vineyard bore the burden and the heat of the day. All that was promised to the first disciples is promised to all who love the Lord and Saviour Jesus Christ in sincerity and truth.

Nevertheless, says Christ, it is expedient [or to your advantage] that I go away; for if I go not away, the Comforter will not come; but if I depart, I will send him unto you, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. Do we know him or believe he dwelleth with us and in us? Do we believe that it is better for us that Christ has gone away to his Father in order that the Holy Ghost might come? Have we any personal knowledge of ever receiving the baptism of the Holy Ghost like the apostles on the day of pentecost? Do we believe that the universal presence of the Spirit is better than the visible Christ? Do we believe that the Holy Spirit is ever spiritually interpreting the character of Christ and so teaching the true nature of righteousness? Do we believe that through the influence of the Divine Spirit we have a better apprehension of the character of Christ? therefore a better apprehension of mankind? Have we any evidence that we are enjoying the fellowship of the Father and his Son, and under the guidance of the Holy Spirit?

Christ came into the world bringing glad tidings and great joy unto all people, also revealing the true nature of his Father to be a Father of infinite love and compassion, and not a God of wrath; and was obedient unto him in death, even the death of the cross, and affirming, I, if I be lifted up, will draw all men unto me, through the ministrations of the Holy Spirit which would come to reprove the world of sin of righteousness and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. The Holy Spirit is continually convicting the world of sin and convincing the world respecting righteousness, and offering a free pardon and a new and divine life to all who will accept it. Christ could not be truly understood while living; it was necessary that he should return to his Father before the world could begin to appreciate the sacred meaning of a life so wholly devoted

and laid down for others. So habitually the world are learning the value of friends after they are dead, and honor those after death, they condemned while living. Abraham Lincoln is honored, revered, and better appreciated today than while living.

So great a progress has been made in the world through the agency of the Divine Spirit that our conceptions of sin, of righteousness, and of judgment are wider, deeper and truer than the first disciples, because Christ told them there were many things he could not say to them, they being unable to comprehend them, which God would reveal unto the world by his Spirit, of which his disciples today are living witnesses. Also the world has a better apprehension of all the teachings of Christ and his apostles, the writings of Moses, the character of the patriarchs, prophets, and all the divine inspiration of David and the revelations made concerning our Heavenly Father by his son Jesus Christ. Denying this, would be denying the explicit declarations of the Scripture, the possibility of ever becoming a disciple, or any growth in grace, which is a growth in knowledge of the truth.

Paul says: "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." Also press on toward the mark of your high calling. Peter says: "Add to your faith, virtue, and to virtue, knowledge, etc."—all going to prove that there is or should be a continual growing up into Christ; and becoming more Christlike does not require that we repudiate or deny former things, because that would be denying our present existence and experiences. We are endowed with five senses: hearing, seeing, feeling, smelling and tasting, and each one conveys a different impression to the mind of individuals, and as great a variety as there are individuals. Admitting this to be an established truth, it proves the impossibility of any two ever thinking or acting alike. And it should be the means of increasing our charity or brotherly love, leading us out into larger fields of usefulness, with the visible manifestation of a Christlike character, and being ever willing to concede that no one differs with us any more than we do with them. There can be no true progress or Christian growth without a deeper conviction of sin, a higher conception of righteousness and an increasing hungering and thirsting after it, a clearer conception of God's words and that neither faith nor good works can ever save a soul, only God's grace;—receiving the benefits derived from the new and divine life, and enjoying the fellowship of the Father, Son and Holy Spirit. Let us not forget that through this new relation, we are co-workers with Christ in the glorious work of redemption, under the guidance of the Holy Spirit, who is ever with the Christians and speaking to them what he receives and hears Christ speak. Let us be so filled with divine light and reflecting an image of the Divine Master that the world will be obliged to say that we have been with and learned of him; and perceiving in us something desirable will be the means eventually of arousing the soul's insensibility and feeling the need of the divine life.

B. F. JOHNSTON.

ALMONT, MICH.

THE YALE MEETING.

THE General Meeting at Yale from Dec. 4 to 6 was anticipated by many who could not attend. Very bad roads, and a snowstorm, made it impracticable for even those who lived not far away to be there. This was regretted, but we could not complain, as no one was at fault. He, who is over all, Supreme, overrules such disappointments for good. The attendance from abroad, of those coming by rail, was larger than when we last met; and notwithstanding the state of the weather and the roads, this was one of the most enjoyable, and we trust profitable, meetings we have ever had. By general consent, it was good to be there. The preaching was done by "Bro. Paton" and Sister Allen, and part of it, at least, was good. It is to be hoped the Lord was in it all. But the social meetings were the special feature—both numerous and deeply interesting. We will not attempt to report even the substance of the teaching and exhortation of these three days. But it is safe to say that the more such gatherings are held and patronized, the greater will be the joy and blessing. Some thought there should be another ere the winter passes. Where shall it be?—EDITOR.

THE WORLD'S HOPE.

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THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

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Volume 8 of THE WORLD'S HOPE, neatly bound in cloth, with its name and number in gilt letters on the outside of cover, will be sent to any address, postage paid, for $1.15.

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EXPLANATION.

BY observing the date, with the name, on your wrapper or paper, each one may know his standing in our subscription book. "May 91," "June 91," "Sep. 91," or "Dec. 91," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 91*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, as "Dec. 90," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

END OF VOLUME NINE.

It is almost a surprise that the year is closing. It seems so short a time since it began. It has been a busy year, and whatever of shadow there has been, there has been joy in the work. It is blessed to know the joyful sound, and it is a joy to proclaim the good tidings. It has been a trying year financially; what others have experienced has been felt here; but with gratitude to the Lord, and to many kind friends, it is here recorded that the HOPE is still free from debt. No opportunity of sending samples has been missed; the Lord's poor, those unable to pay, have been supplied for the asking; and some have shared the blessing of giving to carry on the work. The editor and some of his family have given their labor.

The many testimonies, some of which have been published, have been very encouraging, giving evidence that many have been fed out of the Lord's storehouse, cheered on their way mid life's labor and sorrows, and sustained when passing into the valley of shadows. The presence of Christ as an ever-abiding Friend and Redeemer was their strength and comfort. Many have passed away during the year—not lost, but gone before, ready, we trust, to meet the Lord and to enter upon the kingdom work on the other side—but our list of readers has not decreased. More have been added than have been dropped. By a little effort, some have done good missionary work. Perhaps many will make such effort, at once, for the coming year. Why not?

The coming year of the HOPE is taken for granted. Many have anticipated this by renewing their subscription. No stopping place has appeared. The HOPE still has work peculiar to itself. It not only has to maintain the largest hope for mankind; many are doing this; but in the midst of opposite tendencies of many called liberal, its *special* work is to *emphasize* the necessary relation of Jesus Christ as the *basis* of all hope for man. Some of its readers realize this peculiarity. But it is hoped that the force of this may be felt by many others. It is not merely that all will be saved that makes the Gospel, but that God was *in Christ* for this purpose—that *in and through Him* the work *has been* and therefore *shall be* done. God is the Source and End, but Christ Jesus is the *Way*. The earnest co-operation of all who realize this is specially craved.

It is important that we should hear soon from all who want the HOPE, whether free or paying readers; and if any *do not* want it any longer, it will be regarded as a favor if they will drop us a card saying so. This is the last paper that *some* will receive, unless we hear from them. But all who in any way show their desire for it, will, if the Lord continue to sustain the work, continue to receive the HOPE. Let us all sincerely pray: "Lord, what wilt thou have me to do?"

If we *must* bid adieu to any, it will be with the consciousness that we have made a sincere and earnest endeavor to bless them. And we say farewell, with the joyous assurance that we shall meet on the other shore. It is our sincere desire that all our readers may start with us happily and with good courage on the year 1892.

VOLUME NINE BOUND.

I HAVE heretofore said nothing about having this year's HOPE bound, but quite a number have been ordered; and I would say that all who would like to have the bound volume, for preservation and future reference, should send their orders at once, that I may know how many to have bound. It will be neatly bound in cloth, with "THE WORLD'S HOPE, Vol. 9," in gilt letters on the cover. The price, postage paid, is $1.15.—EDITOR.

SAMPLE PAGES.

WE have sent to each subscriber for the HOPE a pamphlet containing thirty-two sample pages of THE GOLDEN LINK. This shows the kind of paper, and the clear print, of the book itself, and also gives the table of contents. We have seen good results from this plan. Now, will those who have this pamphlet, after reading it, please hand it to someone else? And if our readers will send the names of their friends, we will send each of them one of the pamphlets. Those who would have one of the first lot of books prepared must order very soon.

NOTES ON SUNDAY-SCHOOL LESSONS.

Interview with the Living Christ.—Jno. xxi. 1-14. (Lesson for December 20.)

It was evening on the shores of Galilee. Seven men were gathered in the open air, conversing together and watching the deepening shadows. They were Galilean fishermen, but something in their manner and language told of wide and varied experience which does not usually come to men of their class. For three years they had followed one whose gracious companionship had somewhat softened their rugged natures and enriched their barren lives. They had been learning of him to be fishers of men. But tonight the charm of the old life was upon them. Their new-found faith had, within the last few days, received a terrible shock; and it was either encumbent upon them to relinquish it altogether, or to become capable of grasping such a sublime, spiritual truth as should give the whole earthly phase of things the lie.

As they watched the fishing-boats that dotted the lake, their old, practical, active life seemed the only tangible reality. All the strange experiences, the miracles, the teachings, their faith and hope and their terrible overthrow, seemed as dreams. Their Lord and Master was gone. Earth no longer held him. Why not go back to where they were before he found them? Their own idle boats emphasized the suggestion. Peter, as usual the spokesman, puts the common thought into words: "I go fishing;" and the others answered: "We also go with thee;" and away they went.

We must always be disappointed when we attempt to go back to the past. It lives no longer for us. We have outgrown it. It has changed. We are strangers to our past selves. Our past looks alluring from the present, but it is distance that enchants. So the disciples found it through that long, fruitless night of toil. Their old joy in that kind of labor was gone. They had tasted the joy of a higher service. Was it true, could it be true, that henceforth they were to be shut out from that service?—that only dull, common-place, earthly toil, unglorified by heavenly faith and love, was now to be their lot?

Morning dawned on seven aching hearts. But the new day lends touches of hope and beauty to the hardest places of life, and who can say with what sweet, inspiring gladness it dawned upon the waters of Galilee, and in the hearts of these discouraged men whom God would teach to look forward for light and hope, never to the past.

A stranger stood upon the shore, beckoning to them. They listen while his voice rings out over the water: "Children, have ye any meat?" And they answered him, No. O wandering children,—you who have left the Master's service to go fishing,—have you any meat? Does your occupation yield the returns you seek? Does it satisfy your souls?

"Cast the net on the right side of the ship, and ye shall find." Once more the Master takes command, and all is well. "Without me ye can do nothing," he had said to them, and this experience confirms these words. The scene recalls to one of the party another morning on those same waters, after another fruitless night of toil, when from his own boat the Lord had preached to the multitude, and then for thanks had filled the boat with fishes, how on that morning he had been won to forsake all and follow the Lord. Perhaps Jesus designed to recall that experience to Peter's mind. John remembered it too and said to Peter, "It is the Lord." Peter impetuously leaped from the boat into the sea and swam ashore. When the party landed they found their breakfast ready. How well Jesus understood their needs! What could have been more comforting to those tired, hungry, discouraged men, than the warmth and food and success from Christ's loving hand! Indeed it was morning to them.

"Come and dine." How often before that little band, now reunited, had dined together. By lake and river and mountain and vale they had broken bread, snatching time to eat from arduous service and travel, in the days now ended.

Christ had come back to them, but yet the breadth of heaven lay betwixt them and him. He in heaven and they upon earth. Yet the risen Christ could be touched with their infirmities, and remembered earthly needs and provided for them.—L. A. A.

[The last lesson of the year is left for the schools to select.—Ed.]

SOLOMON'S TEMPLE A TYPE.

"And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—1. Kings vi. 7.

In the building of Solomon's temple, there is a beautiful type of the beginning of the establishment of Christ's kingdom, which, according to prophecy, we understand to be due at the present time. For proof, read DAY DAWN. Christ says: "Behold, I come as a thief, and blessed is he that watcheth, and keepeth his garments, lest he walk naked,"—(unclothed with truth and righteousness.)

A thief comes stealthily and takes the best he can find. "Behold, I come as a thief." The churches are asleep upon this subject. It is night to them. They are drunken with the pleasures of life. They do not understand prophetic periods, and for this reason they do not apprehend his presence. Although he is sending his messengers and gathering out the ripe wheat,—that which is ready for the harvest work,—from among them, yet they are unconscious of the times in which we are.

The stones for Christ's temple are quietly and silently selected. They pass through the Refiner's fire. He sits as a refiner and purifier of silver, and he shall purify the sons of Levi,—(the priesthood.) Every stone in that temple must be polished, made smooth with the hammer (judgments and trials) having every rough spot and blemish removed. A spiritual process, is the preparing of the stones, for this is a spiritual temple, and Christ knows just where to put every individual stone in its proper place, and in its due time.

Christ is the chief corner stone, "disallowed indeed of men, but chosen of God, and precious. And ye, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices unto God, by Jesus Christ." "Know ye not that ye are the temple of God?" Every individual member is a part of that spiritual temple. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the new name of my God."

We do not need a denominational name given by man. We have taken the name of Christ. He is ours, and we are his, and he is God's. And this new name makes us members of the new Jerusalem which cometh down from God out of heaven. "He that hath an ear, let him hear."

Oh! may every one of us who has that name, take heed how we walk. Let us see that we are followers of God as dear children, walking in love, as Christ also loved us; for we are members of his body. Then let us manifest his Spirit and walk in wisdom toward them that are without. Let our work be quietly and lovingly done, giving God all the glory.

There is no need of sound of hammer while we work in the Spirit. God is Spirit, and they that worship him must worship him in spirit and in truth. He knows what we are doing. We seek his approval, not man's. We are workers together with him in building up his kingdom, and are called to a high calling. We will sing of mercy and judgment. The harvest is ripe. He has taken his throne to rule and reign.

Oh, may we be watchful! Do we not see the judgments all over the land, trouble everywhere, distress and perplexity? The churches are having their part in it. They are troubling about many things, not learning about these times. They do not care to sit at the feet of Jesus. It is too humble a position. They want to do their alms to be seen of men. Their eyes are closed. They cannot see that path of light which will shine more and more unto the perfect day. The walls are too high, they cannot see over them. They are bound in.

This is the rejoicing city, that dwelt carelessly, that said, I am; there is none beside me. How is she become a desolation, a place for beasts to lie down in, and everyone that passeth by her shall hiss, and wag his head. The city is confusion, is broken down; every house is shut up, that no man may come in. A crying for wine in the streets is to be heard. All joy is darkened.

Her (the church system—Babylon) children are thirsting after more light and truth. They are coming out of her, where they can have broader and freer space. Men like Dr. Briggs and his sympathizers are men

broader thoughts. They no doubt have got much truth.

Thank God, the wheat is to be gathered for the New Jerusalem. Every grain will be taken out and the tares separated from the wheat. False teaching—all the wicked and evil—will be burned and destroyed in the lake of fire. When thus it shall be in the midst of the land, among the people, there shall be as a shaking of an olive tree;—light springing up everywhere—and men shall lift up their voices. They shall sing for the majesty of the Lord. They shall cry aloud from the sea. Those outside of the churches are seeing the goodness and mercy of God, and his loving kindness toward the children of men. Therefore shall the strong people glorify him. Yea, with their spirit with in them, will they seek him early. For when his judgments are in the earth, the inhabitants of the world will learn righteousness. And it will be said in that day. Lo this is our God, we have waited for him. Man begins to see the goodness of God, and to rejoice at his presence. They have waited for such a God, and they will be glad and rejoice in his salvation.

M. A. FINK.

DETROIT, MICH.

COMMENTS ON THE GOLDEN LINK.

AT this writing, it is only ten days since we commenced sending out "The Golden Link," and therefore we have not had time to hear from a large number of those who have received it; but we quote below a few comments:

"I have read 'The Golden Link,' and I must confess I was very much disappointed in it—but happily so. It is a great deal better than I expected. I do not think any one can read it and not like it."—W. M.

"The 'Link' has just come, and I have not had time to read it, but I am pleased to see what a bright and pleasant look it has. I like the way it is gotten up,—nice paper, clear print, and general appearance."—H. P.

"I have read your new book, and like it very much. I am going to try to interest my friends to get one."—S. S.

"I have read eleven chapters in 'The Golden Link,' and I like it. Send me another copy. I want it for a Christmas present."—M. W.

"Please send 'The Golden Link' for me to ———. Inclosed find the price. I have read the copy I ordered from you, and think it teaches grand lessons."—J. D. L.

"I have read the book, and was surprised at its style—that is, at the nature of 'The Shadow of Sin.' There is a fascination in the outline of the story, and at times I was affected to tears."—A. W. D.

"I have nearly finished reading 'The Golden Link,' and am much pleased with it. The story is well told, and its tone is elevating. While reading it, one feels inclined to shun even 'The Shadow of Sin,' and to cling to the bright, or 'Golden Link,' faith, which is to connect every one to the living Vine—Christ."—S. E. P.

"'The Golden Link' received and carefully read, and I hasten to say that I am delighted with it, and very pleasantly disappointed, if I may use such an expression. It is entirely different from what I expected, and shows that the writer is posted as to the reforms of our time. I think the book is calculated to do much good, and I will do what I can to circulate it. Inclosed find money order for six copies. I think they will make excellent Christmas presents."—J. M. SNOOK.

One man is "sadly disappointed" because in one thing the author does not agree with him in some idea advanced. Such differences should be expected. We must all learn to be tolerant and charitable toward other's opinions. Let no one suppose that the publishers are responsible for the sentiments of the book. What I would say is: I think "The Golden Link" is adapted to interest many readers, especially the young, and also to teach many important truths. And there are many old people whose hearts are young enough to appreciate the work. It is a very interesting story, and the characters are well carried throughout. The author's ideas are advanced, pro and con, in conversations, which prevents anything like dryness. And the various subjects that are demanding the attention of the people of our day—such as "The Labor Question," Temperance, Love, Marriage, "Christian Socialism," and Bible Doctrine,—are handled with a degree of independence that is refreshing and commendable. But to be fully appreciated it must be read. Without pretending to endorse every idea in it, I am free to say that it will doubtless do much good in this time of transition from the old to the new order of things.

It is a handsome book, and will be appreciated by young or old to whom it may be sent at Christmas, New Year's or any other time. It contains 418 pages, and the price is only one dollar.—EDITOR.

THANKSGIVING.

Who among us have not received a call to thankfulness? The very least return that a father expects from a child, for a gift that he has bestowed upon him, is that of thankfulness. But the great Giver of all good things pours down His blessings upon his creatures; and yet how many there are who neither thank him nor even think of him. The poor murmur and are unthankful because they are poor, and covet what they have not instead of being thankful for what they have. The rich receive God's blessings as a matter of course, and regard them almost as their right. They are born among the affluent, and have naturally no deep sense of dependence upon God for everything they enjoy, and in consequence make little return of thankfulness to him.

We sometimes see the poor, honest, industrious man, earning his bread by the sweat of his brow, when he is receiving little more than his daily bread, thankful to God for all His mercies. But as these trying times pass away, and prosperity crowns his efforts, the dread of want is gone, and the sense of dependence goes also, being changed for a God-forgetting self-confidence. The very abundance of God's gifts to man is perverted by the hard hearts of his creatures to a forgetfulness of God. What is so common as a spirit of unthankfulness, even among those who are not forgetful of God? or, at least, how seldom do we find a spirit of direct thankfulness?

In the ungodly, this is not to be wondered at. Where there is no sense of God's goodness there is naturally no thankfulness. But we speak not only to the unconverted, but to the Christian. How many, instead of honoring him with thanks and praise, dishonor him by their unthankful and murmuring spirit! And unmindful of all his goodness, some earnest believers pass their lives in grumbling and discontent.

Dear friends, ought this spirit ever to be met with in a child of God? If we search the word, we will be astonished at the frequency with which the duty and privilege of thankfulness are urged upon us, and how many times it is a part of the exhortation to the believer. Let us ever then bear in mind that we must walk by faith and not by sight at all times and under all circumstances. Then and then only shall we be able in every thing to rejoice and give thanks; for however dark the path of sight may be to the natural eye, the path of faith is always bright to the spiritual eye. We come out of self when we walk by faith; we leave the world and enter the path of faith, which shineth more and more unto the perfect day. We would always be thankful if we would always trust him. Surely we have cause to go on our way rejoicing, for our feet are on the Rock, and our desire is to be always found a thankful Christian.

May we all at this season of national thanksgiving, look back and try to remember how much we have for which to be thankful in this life, and then look forward to what we are promised in the life beyond. And may we not follow the example of the lepers,—all ten cried for mercy, but only one returned to give thanks. May we at all times not only enjoy the consciousness of happiness in his service, but also offer to him the direct tribute of praise and thanksgiving.

Your sister in Christ. MRS. KNOWLES.

[The above article came too late for last paper, but we do not consider it out of place in this.—EDITOR.]

THIRD EDITION OF DAY DAWN.

THE Third Edition of DAY DAWN is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other changes will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading DAY DAWN, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

Price, postage paid by us, in cloth-binding, one dollar, or eight dollars a dozen; in paper cover, fifty cents, or four dollars a dozen.

Address: J. H. PATON,
ALMONT, MICH.

EXTRACTS FROM LETTERS.

I HAVE risen from a perusal of DAY DAWN in the exhilirant mood of a man retiring from a sumptuous meal, heavily sprinkled with luxuries culled from field and garden. The array of Biblical learning, the progressive and spiritual interpretations of passages, maimed and mutilated by the devotees of medieval theology, speak well for the author's head and heart. There is not a dull chapter in the book. Its circulation will open blind eyes and unstop deaf ears. Two chapters, "Bible Progression," and "The Unity and Variety of the Church," are worth the price of the book. We regard it as a valuable accession to our library, which contains the sheaves of mighty men. We write this notice because the book has done us good; and, because of the richness of the meal, we are anxious for others to know something about it.—J. B. WHITFORD, Pastor First M. E. Church, Oxford, Mich.

FRIEND PATON: Inclosed you have Two Dollars, which will extend my subscription to June 1893.

I have about fifty papers of one kind and another come to my desk weekly, and none is more welcome that THE WORLD'S HOPE. I like your generous spirit as a writer, and I like the hopeful view you take of the great scheme of redemption through Christ. I do not preach your views specially; but, I do sincerely hope that every son and daughter of Adam will be finally saved. I wish you, your little paper, and the cause you advocate, success. Yours kindly,

JOSEPH WILD.

REMARKS: Bro. Wild is Pastor of the Bond St. Congregational Church, Toronto, Ont. And we may say that these kind words from him, and those above from Bro. Whitford, are appreciated. Coming from representatives of two large and well known denominations, they speak for the non-sectarian character of our work, as well as for the catholic spirit of the men. There is growing evidence that the spirit of the blessed truths we proclaim, and the larger hope that we advocate, is permeating the various Christian bodies, even where for reasons best known to themselves, (which we leave between them and the Lord,) the ministers do not openly proclaim them. The *spirit* of the matter is a power that affects the other preaching and the people, though it may not be clothed upon with a tangible body. This spirit is in the air. And if the Lord has used us in making it in some degree tangible, it is a cause of rejoicing.

It is to be hoped that many will be encouraged, by the manifest effects of these larger hope writings, to make a vigorous and continuous effort to bring them into larger circulation. We are always willing to assist in any missionary effort in this direction, by a discount on the price of either the books or the paper.—EDITOR.

I THOUGHT I would improve a little time in writing to you. It is Sunday afternoon. I suppose you are somewhere in your line of duty. I wonder how many of us fill just our place, and find the duty that is ours only.

I attended service at the Baptist church this morning and heard a most excellent sermon. The text was, "Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He presented a view of two different kinds of life, the infidel and the Christian. I enjoyed hearing him very much.

His prayer seemed almost divine. He prayed so earnestly for those whose hearts were torn and lacerated by the providences of God. He said it seemed so hard sometimes for them to have faith;—that the mists arose and the clouds were so heavy that it was hard for them to see God, though the *Sun was shining* all the time;—but the sometime we would see;—that we could not always see through a glass darkly. It sound so good to me, who could echo the sentiment so heartily.

A strange thing happened to me the other night that has impressed me much. It was quite late, and I had made everything ready for the night as usual, and as I knelt for a moment in prayer, a vision, I might say, came before me. I stood on the bank of a beautiful body of water. It was very calm and the water almost reached my feet. Far on the water, not far off, stood a ship all *white*. I cannot tell if it was moving or not

across the water, or rising above it in the distance, was a beautiful scene. It was all aglow as if the sun might be rising, though I could see no sun. It lasted for some moments and then passed away. It was very strange but beautiful. I wish I could paint it to others as it appeared to me; but that is not in my line of talents. But sometime I shall be able to praise God as I would like.

The HOPE still comes laden with riches for one and all, and thus another year is swiftly passing away. Well, I hope you may be able to continue the good work, not only for the coming year, but for many years. * * *

INCLOSED please find Two Dollars, one for the HOPE for 1892, the other for a copy of "The Golden Link." The paper gets better all the time. I enjoy it very much. Trusting our Heavenly Father may bless and help you to give us truth in its season, I am as ever your friend and waiting brother.

S. W. CITY, Mo. L. C. L.

INCLOSED find $10.00, for which keep sending me the HOPE another year, also to ——. Please send him a copy of MOSES AND CHRIST. Also order for me *The Free Christian* and *The New Nation* for a year. The balance use in the cause of our Master as you think best.

I don't think I ever thanked you for the DAY DAWN you sent me. If not I will do it now.

I fully appreciate your labor of love for the Master, and also agree with you in your views. Why is it, so few apparently good, loving, kind-hearted, and sympathizing men and women cannot see the larger hope? I have spoken to a number, and they all admit it may be, and hope that God will with his loving arms reach out and save all, but they cannot see it. I pity them as I pity the Jews in their blindness. I must admit that I may have been blind also in this; but the first copy of the HOPE I saw was a wonderful opening of many dark Bible passages. From that time on, the HOPE and DAY DAWN, after I ordered them, have been to me, with an open Bible, the greatest comfort of my life. Let us comfort each other with loving and kind words, so that our burden may become lighter, and thus our hopes and joys may lift us up to our Master. I. S.

ALLENTOWN, PA.

ENCLOSED please find $2.00 to apply as you think best. I think I have paid up my subscription, and for "The Golden Link." If I am mistaken in regard to either of these please inform me. [It is as you think.—Ed.]

Business hereabouts has been very depressing for two years, but I make it a point to lay aside a little at least for the special purpose of spreading the good news. How can we refrain from giving or from the privilege of contributing toward the blessed work connected with the kingdom now being set up?

This probably sounds strange to many ears, but it is stranger still to us that they cannot see it. Glorious things are in the air and all about us; terrible things too, to be sure, but we are not terrified at the grinding, because we can see the fine flour that comes of it. How blessed are our eyes and ears. Surely "Many prophets and righteous men have desired to see the things that we see, and have not seen them."—Matt. xiii. 16, 17.

It is hard to believe that intelligent people, professing Christianity, can fail to see, especially when these things are pointed out to them, that "we are living in a grand and awful time; in an age on ages telling," when "to be living is sublime."

I have tried frequently within two or three years to make my friends see, (by reasoning from effect to cause) that we were already standing with one foot in the unseen world; have shown them that our principal agencies for doing business are *invisible* forces, and that our most useful, most powerful and most obedient servants, are *invisible*.

No longer than fifty or sixty years ago this was not so. Almost the only invisible power we had to help us then was gravitation, and that was scarcely recognized. Crowd these sixty years together so that the perspective is removed, and we can the more readily see the door opening into the presence of the King.

We are just at the entering in of the time when "the stone shall cry out of the wall, and the beam out of the timber shall answer it."—Hab. ii. 11.

With our hearts full of these things, how

rapturous, at times, must be our joy, notwithstanding the many depressing circumstances surrounding our house, (physical body)! How blissful our experience;—for we *have* an experience which others cannot have, for we see what they do not see; we hear what they do not hear; we realize the sentiment of the poet, for we "hear the noise of wings." It will be but a few days (prophetically) before we shall need a new title for our paper, and instead of "The World's Hope," what shall it be?

But for the present, what a "blessed hope!" What patience it should inspire! What love, what zeal, what confidence, what labor for others! Your brother in joyful hope, J. C. SCUDDELLIS.

FLEMINGTON, N. J.

IT seems quite fitting that I should write you upon our day of Thanksgiving, for among the many things for which I lift to Our Father God a grateful heart, THE WORLD'S HOPE is not the least; for I have found in it more than sympathy in my hope for all mankind. It has given me strength in weakness, comfort in sadness, and has helped me often to see the Father's hand in affliction and to remember his promise that "Whom he loveth he chastens, and scourgeth every son whom he receiveth."

This is a hasty preface to begging your pardon for my long delay in remitting my subscription for 1891. I will try and make amends by sending $2.00 and pay for the old and new year at once. Please find the amount enclosed for same. Sincerely yours in the hope for all mankind. L. L.

MARINE CITY, MICH.

I HAVE felt at times almost impelled to express a few words to those who have obtained like precious faith. Words have failed to give expression to the joy and peace in believing. Weak, imperfect, insufficient, as I am, I can thankfully receive those words: "Blessed are your eyes, for they see, and your ears, for they hear;" trusting in the true light that lighteth every man that cometh into the world. Even though the shining may be in a dark place, I am seeking for more and more. The doctrine of election, as expressed to me, both spoken and written, by those Christians who would gladly have taken a better view had not their light been guided by creeds, which to me seem at best partial darkness, seemed terrible. How could I be satisfied to awake in his likeness, if those dearer to me than life, and the great majority of the human race, were doomed to the hell described by literalizing the parable of the rich man and Lazarus? It is sometimes said of us of the larger hope: "Led away! Strange that those who have read the Bible so long should be led away!" Led away from what? Surely not from an earnest, prayerful desire to be of those they who shall hear his voice and follow him; not from faithful effort to prove all things and hold fast that which is good; not from a humble desire, as much as in us lieth, to live peaceably with all; not from a firm belief that what the Spirit of truth would reveal and the God of truth would preserve, every lover of truth is privileged to investigate, and strive by every available means to understand; not from believing that we ought to obey God rather than man; not from studying to be approved unto God.

One may be warned by a quotation for all to speak the same thing, and an heretic after the first and second admonition reject; and also by the ruler or rulers of the particular organization to which he has been united for nearly half a century, without receiving one word of admonition or reproof. Every vestige of this larger hope shall be rooted out of this church;—quite possibly from this denomination. It seems to me this falls as powerless at our feet as did the conspiracy and curse that bound more than forty men to kill Paul. They may have power over a particular organization, but not, as I understand, over Christ's church, his body. If the threatening should be put in execution, should it give the least anxiety? Possibly it might make the path of duty a little plainer with regard to some things. Can we not believe we have been heard when we have humbly prayed: "Oh Lord teach me! Lead me in a plain path?" M. H.

FORESTBURG, O.

☞ THE workers on the HOPE wish all its readers a Merry Christmas and a Happy New Year.